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"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2839.



REV. D. C. HULL,
President of Millsaps College,
Jackson, Miss.

THE TRIUNE I.

By Mildred Tate Wells.

Great and glorious creation, this immortal, triune I!
Like a chrysalis enshrouded with God's love, so
strong and deep,
Growing for triumphant flight beyond earth's stretch
of sky
Into a life of light undimmed, where endless ages
sweep.

With heart we feel the beating of the Triune Heart,
and love
Is kindled, glows, and, throb for throb, it ever
pulses on,
To touch the great encircling love beneath, around,
above,
Till Heaven is reached where Christ, the Lord, of
blood-bought I has gone.

With never-resting mind we think of life and all
it brings;
Of yesterdays so quickly gone, and other days
to be,
While present joys and sorrows speed as Time its
swift flight wings:
Till heart and mind find rest and peace in calm
Eternity.

And with immortal soul we see the Christ and angel
throng;
That house of many mansions prepared for you
and me:
A home of love and endless life where saints join
in the song,
"Glory, glory evermore—Our Savior, Lord, to
Thee!"

O wonderful, God-spoken I!—the breath of God thy
strength—
And when thy Lord a courier sends in aspect cold
and grim,
'Tis only to brush back the dark, and in the light at
length,
On pinions strong enough for flight, thou wilt soar
away to Him.

CHRISTIAN FELLOWSHIP.

By Mrs. Fannie Minor Montgomery.

Many years ago our sainted Bishop Parker said, in reply to an observation of this scribe, "Yes, there is such a thing as communion of saints." He spoke from a knowledge born of experience. Now comes Bishop Candler, justly lamenting its lack among church members of to-day. He likens the church to a trolley car filled with people who are strangers to each other, having neither spiritual acquaintance nor fellowship. This figure is fully warranted, and passengers are too often received because they swell the fares and count up in the profits. Is it to be wondered at that they get off at any temporary corner and few remain to the end of the line? Too frequently every department of church work, from the infant class in the Sunday school up, becomes an effort for money-getting rather than soul-saving; the love of money becomes the root of all evil, and the command is forgotten, "Make not my father's house an house of merchandise."

It was when all the people offered willingly that they rejoiced; and until this condition is fulfilled we need not expect the joys of his salvation; the upholding of his free spirit, nor sinners to be converted to him. Cast out the bond-woman and her son, and the Heir will come into his inheritance. When this good day shall come and his people be filled with his Spirit, out of the abundance of the heart the mouth will speak, for "where the Spirit of the Lord is there is liberty." It was in obedience to this Spirit that Mr. Wesley established the class-meeting and the love-feast. It was his custom and that of his successors to choose a subject-text by which they and all the members could examine themselves and see if they were in the faith. For example: "Are you poor in spirit? Are you hungering and thirsting after righteousness? Are you setting your affections on things above? Are you looking to Jesus, the author and finisher of your faith? Do you feel that you are led by the Spirit of God?" Any one of these will supply a line and a plummet by which a Christian can test his building, whether it be of God or of man.

The love-feast was a class-meeting of the whole church, where the love and sympathy learned in the class-room was broadened till it included all the members, and where the people of God overcame the enemy by the "word of their testimony and the blood of the Lamb."

To-day, in too many cases, the presiding elder comes, and, after preaching once or twice and meeting the stewards in a business session, goes away knowing nothing of the membership aside from the statistics, and leaving them in equal ignorance of himself. Brethren, these things ought not so to be. Let us return to the old paths, when it could be said of Methodists, "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written

before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him." (Malachi iii, 16, 17.)

THE SIN AGAINST THE HOLY GHOST.

By Rev. G. A. Guice.

Mention this sin, and at once there will spring up in the mind of almost everyone who hears you, What is the specific act which I must leave undone; if I would be free from this great sin? Say one is a sinner, and by far the major part of mankind will begin to wonder what is it that he does that makes him a sinner. The world makes no distinction between what one does and what one is; hence they reach the conclusion that it is possible for one, by the strength of his own character, to do the same thing and to live the same life that the Christian would lead, yet without religion. Therefore, they conclude that since it is possible to live the same external life, and to do the same thing the Christian does, it is possible without religion to reach the same goal which the Christian is seeking.

They are constantly asking the question, therefore, is not the voice of Scripture speaking too loudly when it says, "without me ye can do nothing?" So many have reached the conclusion that all that is needed to reach heaven is a right life externally.

The doings or actions of our days is not the matter of supreme importance for anyone. Behind all the outward activities lies the inward state—the heart—more or less given to righteousness and the love of it, the character built up more or less of the true instincts of life. We need to grasp the idea that when a man does nothing at all he is either what he ought to be or less than he ought to be. The Bible and our own conscience say he is less. Back of all things we do, then, without regard to the present moral quality of the action, lies the thing we are.

When God lays the charge of sin against us he has no reference to what we do, but to what we are. The difference between the right act of a Christian and the right act of a sinner is the difference in the motive which prompts the action; so then when the gospel charges us with sin it is but proclaiming the imperfection in the thing we are.

I take it that it will be admitted on all sides that somehow, somewhere, human life has lost its way. How shall it find itself? is the question of chief concern. "Be born anew," says the Scripture.

Conversion, says Henry Clark, is the correspondence of the moral qualities in man to the moral qualities in God. Or, it is God giving himself to us until we become like him. David was not a man after God's life, but after God's heart. Somehow, somewhere, man must produce, or have produced in his character, a response to God's.

What then is the sin against the Holy Ghost? And, first, what is the first office of the Holy Ghost in the world? See John xvi, 8: "And when he is come, he will reprove the world of sin, of righteousness, and of judgment." Consult the Standard Dictionary and you will find that one of the chief meanings it gives of "reprove" is to convince, to convict. We shall use the word in the sense of convince.

When he is come he will convince the world of sin. Not that the thing which he does is wrong, that is not needed; his reason teaches him that bad actions are wrong; but he convinces us that we are sinners—out of harmony with God. And he does this without regard to whether man consents to it or not.

Ask every man you meet, Are you a Christian? One will at once answer you yes or no, thus showing that the Holy Ghost has performed his office for that life.

Having once convinced a man that he is a sinner, he can do no more for that man until he acts upon the conviction—repents and turns away from his sin. He may convince one over and over again, but further than this he can not go until we, on our own part, have performed the act of repentance.

What then is the great sin? It is the refusal or the neglect to repent when conviction is come. It is the choosing to shape our life after the bent of our own will, rather than to draw it from the fountain which God has opened for us.

Refuse to repent, and we are hopeless. Repent, and at once the Holy Ghost performs his second office; he convinces us of righteousness; he comes in to make our heart his abiding place—to make us strong where we are weak, to be our stay, our strength, our comforter in time of trouble.

Thank God for such a promise, for such a hope.

LIFE.

By E. Davies, A.M., M.D., Ph.D.

"Canst thou by searching find out God?"

Huxley's definition of life is that of a "molecular machine of great complexity, depending in its workings upon its construction and upon the energies supplied to it." He makes no effort to explain the source of this energy.

Joseph Cook says: "Precisely here is the rock on

which materialism and the radical form of the evolution theory wreck themselves."

John Stuart Mill, while trying to reconcile the action of the mind with the physical manifestation and to explain life, as Haeckel does, as a result of physical force, says: "The laws of nature do not account for their own origin." It is true that science is limited by man's knowledge, and ends with the end of physical law. There is an instinctive tendency in the human mind to reach beyond the limits of human knowledge and to believe, through the apparent possession of an innate consciousness, that there is a real cause for all things created. The existence of a Supreme Being is a fundamental conviction of the human mind, and both science and philosophy maintain such an existence.

With the scientist's own reasoning, if "the laws of nature do not account for their own origin," the human mind must reach on for a cause, or its search be incomplete. It must reach on into the physically unknowable—beyond the bounds of science, and following the instinctive tendency of human belief, it is satisfied that the laws of nature are of divine origin and that God is the Creator and Designer of the universe and all its laws.

Sir John Herschell, Dana, Carpenter, Pierce, Beale, Grove, Agassiz, and many other modern philosophers declare unequivocally that force, wherever exhibited, is of divine origin. The so-called scientific explanation of life and forces are purely intellectual processes. To the mind open to a knowledge of God, God is eminently knowable, and once actually known and appreciated, it becomes in no sense, to the individual, a process of reasoning that there is a God. There is an indescribable, conscious knowledge of that fact, which cannot be explained. As he develops that knowledge, by conforming his will and his life to the standard God has set for him, there is revealed to him a consciousness of God's sufficiency, omniscience and omnipotence, which no one can conceive of who refuses to be placed in harmony with God. To such a mind the perfection and faithfulness of all nature's processes manifest the perfection and faithfulness of this great Designer. And this perfection, instead of leading man to an opaque materialism which leaves him in darkness as to a cause, correctly reflects God in His unchangeable character and as the Author of all life.

Earth's crammed with heaven,
And every common bush afire with God;
But only he who sees takes off his shoes."

AUTOBIOGRAPHICAL SKETCHES.

By H. P. Lewis, Sr.

Chapter XVII.

Once, before leaving Lauderdale, I had my oldest preacher-boy, Barney, to try his hand at preaching. I called on Brother Allen Morse to make the closing prayer. He was one of our best men. He prayed earnestly for the young brother; then he invoked the blessings of God upon his "aged father." This happened twenty-four years ago. I did not think I had the appearance of being aged. Yet I knew I was not as young and strong as I had been.

After spending three years at Lauderdale, which were to us, at least, both pleasant and profitable, we moved to Benton in Yazoo County. Here we were well received. It was the best work financially we had ever served. We found a good parsonage very well furnished. The stewards seemed ready and willing to take good care of us. We found pleasant people everywhere we went; kind, generous, noble-hearted, liberal, but not spiritual, as a rule. There were the Swayzes, Kings, Ellisons, Ewings, Bunches, Smiths, and others, all whole-souled people, but with most of them the one thing needful was lacking. I suppose not more than one family altar existed on all the work. Yet a kinder people I never served. I grew faint, tired and hungry for some real spiritual fellowship.

I began work in real earnest for a revival of religion. In July, with the help of Rev. J. A. Bowen, of the North Mississippi Conference, we secured the services of Rev. Joe Jones, brother of the noted evangelist, Sam Jones, of Cartersville, Ga. He came and we began the meeting the third Sunday in July. He preached three times a day for seven days. The people came in large crowds from all over the county. More than one hundred were awakened and joined the church. Everybody seemed pleased. Many family altars were erected. A large number of heads of families were converted and joined. Many of them proved faithful, while some fell by the way.

One, Dr. Caruthers, who had been a drunkard, but a mighty clever man, was converted, and with his good wife, joined the Church. He made a faithful, good member. He was soon elected as Sunday school superintendent, and served the church as steward, recording and district steward, and was elected as delegate to the district and annual conferences. After his conversion he also served his county for more than one term as representative. He died last year in Yazoo City, after a long and painful illness. I loved him like a brother. After the death of my first wife, in August, 1904, I received from him one of the most heart-comforting and helpful letters it

was ever my pleasure to receive. May God watch over and take special care of his lonely widow.

When Dr. Caruthers was made superintendent of the Sunday school, he first hesitated to serve, saying he never had any experience in such work. Old Brother King and others assured him that they would stand by and help him. I gave him a book on the Sunday school work. The school was started in October, 1889. In a short time he had a large, flourishing school. He threw his whole soul into the work. He told the school that they could depend on his being there and on time, rain or shine, cold or hot. One Sunday morning, when he awoke, it was raining. He waited till just time to get there, hoping the rain would hold up. But instead, the rain increased. He started not to go, not expecting any one else to venture out in such weather, but remembering the promise he had made the children, which up to that time he had not broken, he decided to go. When he reached the church, to his great surprise he found twelve or fourteen children there waiting for him. This ought to be a lesson to all superintendents, teachers and Christian workers.

I heard Bishop McTycire, talking to a class of young preachers some years ago, and among other things he said: "Be prompt—always be on time. It is better for the preacher to wait for his congregation than for the congregation to wait for the preacher." One young fellow straightened himself up at full length and said: "I always endeavor to be on time, Bishop." The good Bishop looked at him quizzically and said: "Were you here at roll-call this morning?" "No," said the young brother. "That is what it means," said the Bishop. By attending faithfully and timely to his duties Dr. Caruthers was honored by the church and the people of his county. It pays to do things just right and at the right time.

Once during my stay at Benton, while performing a marriage ceremony, the first time I stopped to get my breath, the groom said in an excited way: "I will." A man sitting on the floor in front of me laughed. I was amused, of course, but finished the ceremony.

On another occasion, I received a letter from a young widow to be at her home a certain evening to perform a ceremony for her. On reaching the place, I found the groom had secured the services of a Baptist preacher, who was present. In a few moments some one handed me the marriage license with a \$10 bill. The next day a notice of the marriage appeared in a Yazoo City paper stating that the ceremony was performed by this same Baptist preacher. I had the fee, and did not object to his sharing the honor.

At another time I was sent for to officiate at the funeral of a man who was to be buried at Midway Church. I went, and to my surprise a very large crowd had gathered at the church, most of them strangers to me. Not knowing anything about the party, I read Job 14th chapter, and took for my text: "Man dieth and wasteth away: yea, man giveth up the ghost, and where is he?" I had unusual liberty in talking. Uncle Billy King said to me afterwards: "Brother Lewis, you did not give those old 'Hard Shells' any showing whatever." "I did the best I could," was my reply. He said: "I never heard a more appropriate sermon." The man that died belonged to a 'Hard Shell' family, but he himself died out of the church.

On one occasion, a doctor, an old man, said to me: "Mr. ——— belongs to your church, does he not?" I said: "Yes." "He is no good," said the Doctor. Afterwards this same doctor joined the church, and I was made to think by the doctor just as he had said about Mr. ——— "he is no good."

At the close of my second year at Benton, I said to my presiding elder: "I have been here long enough. It is time for me to move." He seemed surprised and grieved, and said: "I have not heard an objection to your being returned from any source." The stewards told him to let me remain on the work. He did, but as I saw it, it was a mistake.

The welfare of the church is always of more importance, and I believe should be so considered by the presiding elders and others than the interest of men who serve the work. Many works have suffered by keeping the same man too long in charge. One year is just as long as some men ought to stay on a work. Many preachers wear out in less than two years. When such is the case, it usually works detriment to the interest of the cause to keep a man longer. It is better for a preacher to have to suffer inconveniences and hardships on account of having to move often, than to allow the church to suffer by keeping a man in charge who proves ill adapted to the place.

Some years ago a man said to me: "Our church is dead. It will be dead as Hector, if C. is returned." His preacher and presiding elder were fond of playing certain games, and would hurry through prayer meeting on Wednesday evenings so as to be on hand at the "Social Club," where these games were played. The preacher was returned, and the church has had no spiritual life since. We read of churches being twice dead—plucked up by the root. Some one is to blame. A man who has not courage to move a preacher when he ought to be moved, should not be a presiding elder.

While at Benton, for the first time I felt able to buy a piano for our home. We had with us at the

time our six youngest children, and all of them were fond of music. So early in the year 1889, we had a nice, new piano placed in our home. It proved a great blessing to our children. It served to give them profitable employment and entertainment when at home; also to keep them from places where a preacher's children ought not to go. We had music, but not dancing, at our home nearly every night for ten years.

Dr. Abby, late of Yazoo City, enjoyed visiting our home and hearing the children sing. Rev. J. M. Pew, late of our Conference, visited our home quite often. He would sit and listen to the children sing, get happy and shout.

One of our boys was converted while we were in Benton. He was a little over six years of age. He is now telling the story of the Cross to others, and God is blessing him in his work. His mother had him praying in family service before he was seven years of age.

MILLSAPS COLLEGE COMMENCEMENT.

Rev. T. B. Holloman, D. D.

To one who has been a visitor to this institution at nearly every commencement since its founding, either officially or as a patron, these occasions have become of great interest. In these eighteen years of its remarkable history so great and so gradual has been its advancement along all lines, and in every department, that one can scarcely realize its growth. The campus, which was a barren and worn-out field, has developed into a well-sodded, beautiful grove of some twenty acres, which rivals in attractiveness any in our Southland. The work of the painstaking landscape gardener has been well and carefully done. No professor in his class-room took more interest therein and watched with greater pleasure the development of his plans than did "Professor Acklan," keeper of the grounds and buildings. We missed his presence at our last gathering, he having died suddenly only a few days before the commencement season. He was escorted to the city of Natchez by proper representatives of the college and given honorable burial among his people. So well has his work been done that another who shall be selected to assume his duties will find little difficulty in taking up the work laid down by him.

From one brick building, in which practically all of the work of the first sessions was done, the conveniences for class work have been increased to three handsome structures. While the cottages still remain for the convenience of those students who may wish to take advantage of them, the boarding facilities have been increased by one large brick building (Founders' Hall), which will accommodate eighty or more young men, besides a community of refined Christian families, where students may find all the comforts and healthy atmosphere of the parental roof.

The committee appointed to inspect the grounds and buildings made suggestions which will be carried out during the summer for the improvement of all the buildings, which will greatly enhance both the comfort and attractiveness of the institution. From a property valuation of not exceeding \$50,000, it now reaches into the hundreds of thousands; and from an endowment of \$50,000 there has been a growth up to \$250,000, which it is confidently believed will reach \$300,000, productive, by the first of 1911. This can be easily reached if those who have given notes to that fund will respond promptly to the call of Commissioner T. W. Lewis.

At the session just closed there were twenty-five graduates from the literary department and fourteen who received the degree of Bachelor of Laws.

The contests for the different prizes and honors of the college were of unusual interest, the embarrassment to the committees being to select the best from so many that were excellent.

China, Mexico and Russia were all represented in the student body, and a remarkable feature was the graduation of a young Russian with the degree of Bachelor of Science, who also took the prizes for the best essay in English literature on Tennyson, and the essay on our form of government. This young man, it is said, landed in America six years ago entirely ignorant of the English tongue.

Unusual interest attended the sessions of the Board of Trustees, since it had become necessary to choose a president, that place having been made vacant by the election of Dr. Murrah to the Bishopric of the Church.

After spending the greater part of two days in discussing the needs of the college and the fitness of the several names which had been presented for that responsible position, the board adjourned to meet two weeks later, when such selection would be made. It was gratifying evidence that the position was not going begging among the educators of the Church. At the adjourned meeting of two weeks later—June 21st—when the several applicants were before the board, their final decision fell almost unanimously on Prof. D. C. Hull, who has for the past years been connected with the A. and M. College of Mississippi. So many and so strong were the endorsements of this gentleman, both as to scholarship and executive ability, that the board recognized its great fortune in having one so competent to assume the re-

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responsibilities so faithfully and so successfully borne by our retiring (bishop) president.

President Hull is a minister in the Methodist Episcopal Church, South, ready to serve the brethren at their convenience.

Bishop Murrah gave great joy to all when he announced that he would make his home in Jackson, but to none more than to the Board of Millsaps when he announced that it would be his great pleasure to keep in immediate contact with the institution.

The friends of the college may well take courage and go forward with such forces at work in its interest as its splendid faculty, its intelligent, aggressive president, and our Mississippi Bishop all at work in its interest.

According to arrangement by President Murrah, Rev. W. E. McMurry, D. D., secretary of our Church Extension Board, was to have preached the 11 o'clock sermon before the school in the college chapel, but at the last hour he found it impossible to attend. Rev. George R. Stuart, the well-known evangelist, who was on hand to deliver the annual address to the Y. M. C. A. of the college, was pressed into service. Both of his discourses were highly gratifying, but that of the morning, based upon Daniel, the "man with a purpose," has not been excelled for wholesome lessons and impressive eloquence in the eighteen years of such occasions. We doubt not that those lessons will go to the end of life with the young men who were fortunate enough to have heard him. In every particular it was a commencement sermon.

MONROE DISTRICT CONFERENCE.

The Monroe District Conference met in its annual session at Lake Providence. Nothing was lacking on the part of the estimable people of this thriving town and the honored pastor to make our stay pleasant and profitable. An auto-car met the incoming delegates at the station, and soon all were safely homed. On Thursday morning the body met in the commodious church and soon were busy with the routine work, as provided by our Book of Discipline. Dr. S. S. Keener presided, and showed deep interest in the welfare of the district and gracious consecration toward his brethren in the ministry. The spirit of brotherly love was regnant, and the dominant note seemed to be, let each esteem the other better than himself. The reports from the various charges showed marked advancement—about one hundred and twenty-five members received, churches being built and repaired, new territory occupied, and the financial outlook not altogether discouraging, though it might be better.

A ringing call was made for more men and means in our extensive missionary field, now white unto the harvest. Facts, indubitable facts, were adduced, evincing that the most fruitful field for home missions lies in the country. Larger results are obtained and a more permanent footing established than in cities where more money has been expended. If this be heresy, prepare your stake.

The reports of the Sunday-school work were especially gratifying. I think, with one exception, every report made spoke most encouragingly of this department of church activity. The heart of the child is the gateway for the entrance of the Kingdom. Surely, the great Sunday-school work of the day is a radiant prophecy of its coming.

The preaching was plain, direct and forceful. Each preacher seemed bent on carrying his message to his audience for its spiritual profit. Brother George Fox, from Lake Providence charge, was licensed to preach and recommended to the Annual Conference for admission on trial into the traveling connection.

Our educational interests were represented by a speech from the writer, on Centenary, and one from Dr. Keener on Mansfield College. No editor or Bishop projected a presence on our vision, for which we felt sorrow, as we had a place and a welcome for both or either. Nevertheless, the interest in the Advocate abides, as many subscribers were reported. Rayville was chosen for the place of meeting next year, Brother Henderson and his people having given a pressing invitation to the Conference.

S. J. DAVIES, Sec'y.

THE ALEXANDRIA DISTRICT CONFERENCE.

The fortieth session of the Alexandria District Conference convened in Melville, La., June 10, at 3:30 p. m., with Rev. Paul M. Brown, P. E., in the chair. The morning sessions were held from 8:30 to 10:30, and the afternoon sessions from 3:30 to 5:30.

As the Discipline directs, "prominence was given to religious exercises," the several services suggested having been duly held during the conference.

Rev. G. D. Purcell preached the opening sermon, which had the revival note from beginning to end. Our president "magnified" his office, and conducted the business of the conference with dispatch, at the same time fully exhibiting the traits of a painstaking presiding officer and leader.

The attendance at the opening was not what we desired, but grew better during the session. Some of the brethren failed to reach the seat of the conference because of sickness in their homes.

There was special prayer offered for Sister Ledbetter, whose critical condition necessitated the presence of her husband at her bedside, and who was no better when Conference closed. Let prayer be made for this home, and may the divine consolation be theirs in its fulness.

One thing greatly marred our enjoyment of this annual meeting, viz: the absence of a number of our laymen. In some instances they were excusable, having sickness in their homes.

Our Conference was fortunate, indeed, in having with us Brother W. B. Stubbs, whose presence was a benediction, and who delivered three soul-stirring addresses on his specialty, the Laymen's Missionary Movement. The man who can listen to him and not have his missionary zeal quickened must be wholly destitute with reference to "the true riches," about which Brother Stubbs so frequently spoke. The pastors are all hard at work and hopeful. Some have had gracious revivals, and others will hold revivals soon, "the Lord willing."

Sister James, our district secretary of the W. H. M. Society, was present and stimulated us to greater efforts along the line of her special work.

Brother Vaughan clearly presented the situation at the orphanage, and the Conference pledged greater activity on behalf of this worthy institution.

The next session of our District Conference, by unanimous vote, goes to Boyce.

I. T. REAMES, Sec'y.

SHREVEPORT DISTRICT CONFERENCE.

On Monday evening, June 13, this Conference was begun with a profitable sermon by Rev. Elton Wilson, of the Keatchie charge, and the next morning at 9:30 the Conference was called to order, with Rev. T. J. Warlick, presiding elder, in the chair. Rev. J. Cude Rousseaux, of Bon Ami, was elected secretary.

Quite a number of the lay delegates from the smaller charges were absent, but, with several exceptions, the ministerial members were all present. The District during the past quadrennium has grown to twenty-five pastoral charges. There is still missionary territory, which, in the near future, will become "church-established."

The usual committees were appointed, and reports were called of pastoral charges. The hours of preaching were 11 a. m. and 4 p. m.; the night services, at 8 o'clock, being in the hands of the laymen, who ably presented the Laymen's Missionary Movement. The preaching was Scriptural and uplifting. It was made by Revs. Elton Wilson, B. H. Sheppard, J. W. Booth, R. W. Vaughan, W. R. Harrell, R. J. Harp and S. S. Holladay.

The following lay delegates from Shreveport delivered well prepared addresses at the evening hours: Messrs. V. L. Fulton, Thomas Jordan, W. A. McKennon, J. S. Johnston and A. W. Baird. Mr. Baird's charming solo was an inspiration to all.

The resolution of the laymen was adopted as a whole, as follows:

"In order that our Church may measure up to the standard aimed at by the Laymen's Missionary Movement, we, your committee, make the following recommendations:

1. A missionary pastor;
2. A missionary committee organized in each church.
3. A missionary Sunday school (officers and teachers with the missionary spirit).
4. A program of prayer for missions both in the Sunday school and church.
5. A systematic missionary education. We urge each pastor to make persistent, strenuous efforts to have his missionary committee purchase the Laymen's Missionary Library, and that each member of all missionary committees subscribe for "Men and Missions."
6. An every-member canvass for missions.
7. The weekly offering for missions.
8. The organization of mission study classes."

The resolution was signed by S. H. Porter, V. L. Fulton and J. M. Middleton.

Resolutions were adopted welcoming Bishop W. B. Murrah to this part of his new work in presiding over the next session of the Louisiana Annual Conference. Resolutions were adopted appreciative of the past successful quadrennium of the presiding elder, T. J. Warlick.

The interests of the Ruston Orphanage were ably presented in a touching speech by Rev. R. W. Vaughan, and the Conference pledged itself to raise fifty cents per capita among the membership of each pastoral charge towards paying the \$13,000 debt.

The District has a parsonage which cost \$6500; indebtedness, \$3000, being paid at the rate of \$37 per month.

Among the church building projects is the Noel Memorial, at Shreveport, Rev. J. G. Snelling, pastor. They have already in bank \$40,000 towards constructing this edifice.

The following laymen were elected delegates to the Annual Conference: Messrs. W. F. Henderson, local preacher; J. S. Johnston, V. L. Fulton, S. H. Porter, alternates, W. J. Sharp, Geo. L. Harrell.

A licensing committee was elected as follows: B. T. Crews, J. G. Snelling, H. M. Whaling, H. J. Boltz, R. J. Harp and T. J. Warlick.

Spencer J. McLain and Will F. Roberts were recommended to the Annual Conference for admission. Will F. Roberts was recommended unanimously to the Annual Conference for deacon's orders.

The interests of Centenary College were represented by Prof. J. S. Johnston. Upon his earnest solicitation \$2,200 was subscribed to establish a loan fund for worthy students, lay and ministerial. Under the able presidency of Dr. Felix R. Hill, the old college has a great outlook for the future. Rev. H. Wade Cudd, of the District, and student "pro tem." at Centenary, was a vigorous seeker for prospective students. We may be sure that if this popular young clergyman "wades" in with bait for a boy to bite, the bone will never be broken.

Rev. J. L. P. Sheppard, financial manager of Mansfield College, spoke of forgotten and of recent difficulties in that great old institution. The session just closed reflects credit upon President George L. Harrell, and some changes in the Board of Trust point to a beneficial future. During the discussion one important fact concerning Mansfield College was emphasized by Rev. W. R. Harrell. The secretary is impressed to place it in this account for the benefit of our people who do not know the high standing held by the school. That fact is that graduates of Mansfield College are entitled to teach anywhere in the Pelican State without passing any examination, except on one book, "The Theory and Practice of Teaching." Let our people bear this in mind and send their girls to a religious, home-like school, as good as the State Normal, with the advantageous assurance of preserving their qualities of individuality. In a school where numbers are the chief concern, the individual is lost in the mass. But in the small college, interest is centered in each person—development of individuality is thus a certainty. There will be noticeable improvements at Mansfield College, and Rev. Sheppard struck a high note of optimism when he declared that he would quickly secure a sufficient number of girls to reach the capacity next session. We believe him, for he is no joker, if he is young for his age, and we know that under the able leadership of our beloved Dr. W. L. Weber, the session will be a triumph.

There were two regrettable features to the Conference, however: one was, there were no applicants for license to preach; the other, our brethren all failed to bring their quarterly records but seven. Should we grow too informal and become careless?

In the election of district lay leader, the wise choice was made of V. L. Fulton, of Shreveport, la. First Church, Shreveport, entertains the next District Conference.

Thus ended an exceedingly profitable assembly from a very large district, so large that some point to the near future when there shall be two, instead of one. Let time tell.

THE SECRETARY.

"THE WORLD MISSIONARY CONFERENCE."

By Rev. N. E. Joyner.

The great gathering convened in Edinburgh, Scotland, this day (June 14) is rightly called "The World Missionary Conference." There has not been anything like it since the ecumenical councils of the earlier centuries, and in character and purpose it is unique. The councils while contending for the essential things of our holy religion were full of contention and strife. Here widely divergent views are agreed in loyalty to the one Lord and Master and all are intent on one thing—the evangelization of the world because the Master said so. More than 160 distinct bodies are represented in the 1,200 delegates. In fact, only two large communions, the Greek and the Roman Catholic, are not included.

Last evening at 8 o'clock a formal reception was tendered the delegates in the Museum of Science and Art by the Corporation of Edinburgh. The Lord Provost and the Councilors in the full regalia of their office made an imposing spectacle. It was estimated that 5,000 persons were present. At noon on the 14th, a special service was held in the famous St. Giles Cathedral, arranged by the Minister and the Session of the Cathedral for the delegates. The ritual was somewhat more elaborate than a simple Methodist preacher is accustomed to, but such a structure, rich in historic associations and memories, such a congregation representing the Church of Christ in all the world, many of them bearing, as did the apostle,

the marks of the Lord Jesus in their bodies; such music, such preaching, earnest, eloquent, evangelical, left the worshiper glad that God had given him the privilege of being present. The pastor, the Rev. Dr. Williamson, occupied the pulpit, and his text was "The field is the world."

At 3 o'clock in the afternoon the Conference was formally opened. Lord Balfour of Burleigh, the President, occupying the chair. The Business Committee made a report, announcing the hours of the session of the conference: morning, 9:45 to 1 o'clock; afternoon, 2:30 to 4:30; evening 8 to 9:30. Dr. Jno. R. Mott was elected chairman to preside during the morning and afternoon sessions, when the regular work of the conference will be transacted.

At 5 o'clock in the afternoon the University of Edinburgh conferred a number of honorary degrees on several of the delegates, Robt E. Speer receiving the degree of D.D., and John R. Mott that of LL.D. The delegates were given special invitations to this function.

On the evening of the 14th, at 8 o'clock, the Conference was again convened. Lord Balfour, delivered a very able opening address and presented to the Conference a message from His Majesty King George V. The king expressed his hearty wish and firm belief that the Conference would not only contribute to the general good of mankind, but would tend to promote peace among the nations of the entire world. The addresses of the evening were delivered by His Grace the Archbishop of Canterbury, and Dr. Robert E. Speer, of New York. The Archbishop discussed "The Central Place of Missions in the Life of the Church," and Dr. Speer's subject was "Christ the Leader of the Missionary Work of the Church." These addresses were in every way worthy of this great occasion, and at once indicated the catholicity of the spirit and the intensity of earnestness characterizing the Conference. The very heart of the Church's life is its missionary activity, and the Master himself leads. However we may differ in many ways, the Lord has set us all to the same task, and he who goes anywhere in response to the Great Commission follows the Lord Christ!

A year and a half ago eight commissions, composed of the world's experts in missionary problems, began a careful and exhaustive study of world evangelization. The results of their labors have been printed, and special proof copies, were placed in the hands of local delegates some three weeks prior to the opening session of the Conference. These reports of the commissions, each a volume in itself, will form the basis of all the discussions and deliberations. A daily paper, in magazine form, is issued by the Business Committee, outlining each day's work in advance, and giving the minutes of the previous day.

Any one who wishes to speak must send his card to the chairman—indicating what subject he wishes to discuss, and his name is called in order, and he is allowed seven minutes.

Having outlined the opening sessions of the Conference, I shall, with the editor's permission, write of each day's proceedings in later articles.

Edinburgh, Scotland, June 14, 1910.

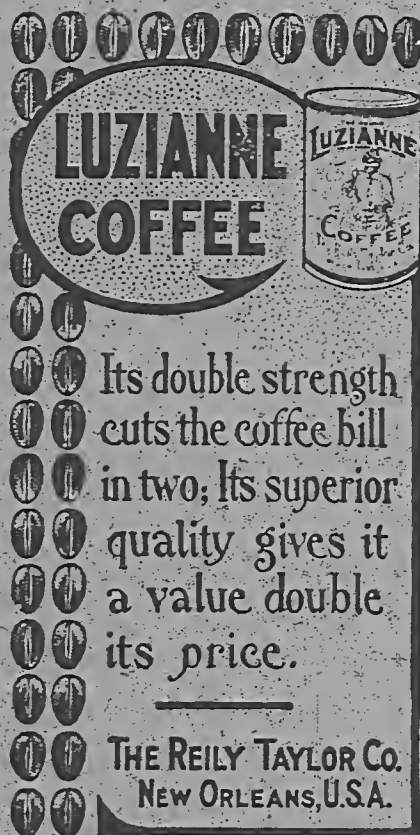
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Church News

Rev. R. A. Torrey, the distinguished evangelist, is slated to conduct a union meeting in Paducah, Ky., next October. The services will be held in a hall which has a seating capacity of 4000.

The Baptists of Texas have decided to establish a Woman's Training School at Fort Worth in connection with their Southwestern Theological Seminary. They are a great host in the Lone Star State and are wonderfully aggressive.

Mr. Charles D. Norton, the newly appointed private secretary of the President, is the son of a pioneer Congregational preacher. Prior to his present appointment he was filling a \$4500 position in the treasury department, which he surrendered a \$50,000 salary to accept. The manes of the country have given to the nation not a few of its most serviceable public men.

The Supreme Court of Illinois handed down a decision on the 29th ult. to the effect that religious exercises—reading the Bible, singing and praying—cannot be conducted in the public schools of that State. The litigation thus terminating was instituted by the Roman Catholics of Scott County. Such a decision is an outrage and strikes at the very foundation of the government, since the Republic cannot continue to exist unless the morals of its citizenship are conserved. America is not only a Christian, but is also a Protestant country. It is equally as much so as Great Britain, where the king is required to express publicly his disbelief in the Romish faith.

Rev. George C. Cates, the well known evangelist, has been sorely afflicted for several months. He held his last meeting in Cardale, Ga., last August, following which he was stricken down and confined to his bed for many weeks. When he recovered sufficiently to be up, he had a severe fall, which resulted in the breaking of his collar bone. This was improperly set, and in consequence the cure is an imperfect one; also he has been much annoyed by an inflamed sore throat. But notwithstanding all this, Mr. Cates says that he is impressed that his greatest work for the Master is yet before him. His present postoffice address is Louisville, Ky.

Prof. Walter L. Fleming, of the Louisiana State University, has recently brought out a twenty-four page pamphlet entitled "The Religious Life of Jefferson Davis." It shows that, like Lee and Stonewall Jackson, the distinguished chieftain of the Confederacy was a man of strong faith and beautiful Christian character. Especially did he bear himself admirably during his prison life and the period when the storm of relentless persecution was raging about him. His private devotions were never neglected, and at Beauvoir it was his custom to call his family and servants together daily and have them to join in religious exercises which he himself conducted. It is well that this feature of Mr. Davis' character should be brought to public attention, and Mr. Fleming's discussion of it is timely.

The July number of the Methodist Review comes to hand full from cover to cover of highly interesting and instructive matter. The opening article, by Bishop A. W. Wilson, is on "The Atonement: God's Attitude toward Sin." It is the companion piece of his great paper on "Sin in its Relation to the Atonement," which appeared in the April issue of this periodical, and is a masterful and timely discussion. The Bishop's style in these articles is quite different from his usual manner of expressing himself, his sentences being short, pithy and strikingly clear. He has rendered the Church a distinct service by his able elucidation of this important theme. Other papers of special interest are: "Hamlet: the Tragedy of Inaction," by Prof. George Herbert Clarke; "The Modern Man's Bible," by Dr. J. A. Rice; "The Religious Value of Bible Study," by Dr. H. N. Snyder; and "Montaigne: the Man and the Essays," by Dr. James Mudge. The book reviews, as usual, are excellent.

A MESSAGE FROM NORTHEAST MISSISSIPPI.

Dear Doctor Meek: I send you third round. "All is clear," and "it's full steam ahead." I am not given to any great reverence for titles. However, when one is bestowed worthily, both as to institution and individual, no man has a keener sense of appreciation. I believe the editor of our Conference organ is in every way worthy and well qualified, therefore I rejoice. It is more than an individual matter—our whole Conference is honored. I am beginning to have a sense of pride in that I am a member of the North Mississippi Conference. It was not one whit behind the best of them at the General Conference. Our delegates were known and honored. They had sense enough to let their work represent them—not their jaws. It was positively refreshing. When they did speak, it was where it was worth something, and they had something to say.

Bishop Hoss was easily the leader, but he was by no means the only strong man at the General Conference. But the General Conference was discussed so much prior to the meeting that it behooves us to let it rest for a time, and carry out the sane and conservative policies outlined.

In the Aberdeen District the machinery is well oiled and the work is being done smoothly. R. O. Brown, the genial and popular pastor at Amory and Nettleton, has been doing the work of a presiding elder some of late. He has brought the writer under lasting obligation, and won for himself the appreciation of many of our laymen. J. T. Murrah begins well here at Aberdeen. I expect the best four years of his life among this people. Joe Beasley, of Millsaps, will take charge of Okolona Circuit, No. 2. He has been tried as a supply in this district before, and was not found wanting.

The outlook for Grenada College was never so good as now. There is a real enthusiasm that is going the rounds with J. R. Countiss that speaks as mere words cannot.

The W. F. M. Society recently held at Tupelo the best Conference in the history of that organization. They reached the high tide of enthusiasm—of holy zeal. It was good to be there. No more capable women are to be found in the State. And Duren was the man of the occasion. His work at Tupelo has "grip" to it.

The League Conference at Kosciusko was well attended. Not many of the preachers, but the young people were there. They are working sanely. Their enthusiasm is of the kind that does things. They are wisely turning their attention to the education of some of our worthy boys and girls who are giving their lives to the Church. Whatever may be true of the League in the whole Church, it is alive in this Conference.

Sorry the editor will be unable to reach the Aberdeen District Conference. There are those that love him in these parts, and would have been glad to look on his face and hear his voice. However, I hereby give assurance that the Advocate will not be without representation. Poe and Carlisle will not go to sleep while on duty. They are not that kind—and as to John Lowe, well, he has a way of having a "spell" at the right time and place and doing things. These men will speak for the Advocate, and one of them will solicit subscriptions, and send in the cash. The presiding elder will take warning at your "summer-time suggestion"—and pay his own subscription "down to date."

I am not much on long-winded dissertations on higher and lower criticism, satis eloquentiae, sapientiae parvum, (see Webster's Unabridged, ahem!), but it will afford me a real pleasure to do what all our preachers ought to do, namely, write brief items of interest from all parts of the work occasionally. These need not contain "falsely flattery, compliments, or artifices," but personals and the like that many men are interested in. More than one layman has said to me of late, when I was pressing the claim of the Advocate, if it would only tell me about my old pastors, where they are and what they are doing, etc. See! Let's keep up with each other, brethren. The Advocate will be helped, and the work will be helped.

There isn't a drone among the preachers of the Aberdeen District. They are not all well equipped for the best work—but they are not afraid of work—and they are doing things. Cordially.

J. H. FELTS.

Aberdeen, Miss.

VANDERBILT UNIVERSITY.

By Hon. W. W. Magruder.

The recent developments at Nashville have been astounding. If Vanderbilt University belongs to the Church, then well and good. If it does not belong to the Church, then the sooner we find this out the better.

The time for compromise, for amicable treaty, has passed. The hour for action has come. However deplorable it may be, the property of the Church should be protected as a matter of principle and common honesty. The responsibility for the breach rests not upon Methodism, but upon the Board of Trust.

Board of TRUST. What does the word "Trust" mean? What does it imply? What is its significance? Does it import fee simple ownership? Is the very term not a declaration that the corpus of the estate is held in trust for its owner, that the property rights are administered by the Board in trust? Then, if in trust, in trust for whom? Who is the owner? The rejection of the Bradford resolution is an emphatic declaration that the Church is not the owner. The Board of Trust announces to the world that Vanderbilt University does not belong to the Church. Property can not own itself any more than the small boy can lift himself by the bootstraps. If the Church does not own the University, who does own it? Does Chancellor Kirkland own it? Does W. K. Vanderbilt own it? Where is the fee simple title? Under fundamental legal principle, it must be vested somewhere. Does the University belong to its self-perpetuating Board of Trust?

Will the laws of Tennessee and of the United

States, in its court of last resort, permit this body to accept a trust as a Board of Trust and then repudiate the fiduciary relation? We shall see. Starkville, Miss.

AN IMPORTANT REQUEST.

To the Members of the Louisiana Conference.

Dear Brethren: Please send to Brother J. L. P. Sheppard the names of those girls in your charge who will likely attend a boarding school next session. Brother Sheppard is having fine success, and wants to see every girl in Louisiana who may be induced to attend Mansfield College.

A. W. TURNER.

HATTIESBURG DISTRICT CONFERENCE.

Rev. M. L. Burton will preach the opening sermon of the Hattiesburg District Conference at Lucedale on the evening of July 13.

IMPORTANT.

The following contributions to the boat fund have been received to date: Rayne, W. L. Doss, Jr., \$4; Iota, E. Zoble, \$3.10. As this matter is important and urgent, will the brethren kindly send to me their contributions as soon as possible?

J. E. DENSON, P. E.

Lafayette, La.

WANTED—FOR SEPTEMBER.

A position as matron—in College or Hospital—by an experienced, energetic woman. Would like to take charge of old couple, and keep house during the winter. Address Mrs. E. Pennell, box 177, Monteagle, Tenn.

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The Bleker Cottage, on the Seashore Campground, right next to the Beach. Splendid location. Includes furniture. Apply Woodville & Woodville, 1002-1004 Maison Blanche Bldg., or R. G. Price, Seashore Campground.

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SEASHORE CAMP-MEETING.

39th ANNUAL CAMP MEETING JULY 13-20.

The Seashore Camp Meeting is known over a large part of Methodism to-day. Men have attended it from all parts of the Union. The religious services are under the direction of the Presiding Elders of New Orleans, Seashore and Mobile District Conferences of the M. E. Church, South, and these brethren will be assisted by the best preaching talent that can be obtained.

Preaching under the Tabernacle, Grove, and Cottage Prayer Meetings, and other religious services, will be held during each day and evening, to which all persons on the ground are not only cordially invited, but are expected to attend.

Annual Camp Meeting July 13-20. The Camp Meeting really gives the right to exist to the grounds, and it was for this purpose that Christian men invested their money in this property, in order that men might come away for a season from their other cares and commune with God. We hope for a revival this year.

Seashore Assembly for Christian Workers, July 21 to 31. This is the successor to the former Seashore Epworth League Assembly. It has simply broadened the scope of its work. While not undertaking to do especially evangelical work, but rather to train the young people how to work, this assembly usually numbers many conversions as an immediate result of its work. Some of the gracious revivals that have blessed some of the churches have had their inception in the new motives for service given the young people in this assembly.

For full particulars, address as follows:

In regard to accommodations: R. G. Price, Biloxi, Miss., or S. G. Meyer, 116 St. Charles St., New Orleans, La.

Christian Workers' Assembly: Rev. F. S. Parker, D.D., Nashville, Tenn.

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Secular News and Comment

General Porfirio Diaz was recently elected President of Mexico for the eighth time. He has been at the head of that republic since 1876—thirty-four years.

Yale University has given the degree of Master of Arts to Miss Jane Addams of Chicago. This is the first time that that historic institution has conferred such a distinction on a woman.

Miss Ella Flagg Young, superintendent of the Chicago public schools, has been accorded by the State University of Illinois the unusual distinction of being made a Doctor of Laws.

There is talk of Baltimore entering the contest for the Panama Exposition. Some contend that the canal will be completed in 1914, and that the 1915 plans of New Orleans and San Francisco are a year behind the proper time.

Mrs. Marella Ricker, of Concord, New Hampshire, has formally declared her candidacy for the governorship of that State, accompanying her announcement with the required fee of \$100. She was the first woman admitted to the bar in the District of Columbia and also the first to practice law in the commonwealth in which she now resides.

It is reported that the conference between the two political parties in Great Britain concerning the legislative powers to be exercised by the House of Lords, which was held at the instance of King George, has resulted in failure, and that the contest will have to be fought out before the people. This will necessitate an autumn session of Parliament.

Prof. Goldwin Smith bequeathed to Cornell University \$1,000,000. Never were the Northern colleges and universities the beneficiaries of such an unceasing flow of benevolence as now. Harvard's gifts this year aggregate \$880,000. But though vastly poorer, the Southern educational institutions are surrounded by a more wholesome moral atmosphere and exhibit loftier ideals. We advise our young people to pursue their courses of study in the South.

A New York grand jury, of which John D. Rockefeller, Jr., was the foreman, reported a few days since that they were unable to find any evidence of an organization to carry on the white slave traffic in that city. They criticized moving picture shows as tending to poison the minds of the young and stated that they found 215 massage and manicure parlors to be nothing more nor less than disorderly houses. They recommended the enactment of laws to govern and keep clean such establishments.

Dr. A. D. Cudd, of Spartanburg, S. C., who is a graduate of Johns Hopkins University, claims that he has discovered a cure for pellegra. The treatment consists of an incision reaching the appendix, the end of which is clipped off so that a tube can be inserted into it, through which the medicine is injected into the large intestine. Hitherto, the appendix has been regarded as a valueless part of the human anatomy, but it may be that after all it is to become of service to the human family.

All the foreign professors in the University of Peking, numbering ten Europeans, three Americans and four Japanese, have signed a "round robin" declaring that they will refuse to continue their courses unless measures are at once taken to remedy the unsanitary conditions of the dormitories and class rooms. This protest has been sent to the Chinese administration. As a result of the prevailing conditions there have been outbreaks of typhoid fever, diphtheria and smallpox. Up to the present time the Chinese authorities have paid no heed to this complaint.—Zion's Herald.

England and America are now connected by about twenty cables, and the Commercial Cable Company announces its intention of laying down one more between Valentia, County Kerry, and Carso, Nova Scotia. It is evidently, says a contemporary, the opinion of the company that wireless telegraphy is not destined very speedily to supplant the older system. There are in all about 260,000 miles of cables in existence at the present time, and of these some 100,000 miles have been laid within the past ten years—a fact not very widely known.—The Daily States.

United States Senator Samuel Douglas McEnery died at his home in New Orleans on June the 28th. Only two days before he had left Washington, where Congress had just adjourned, in apparently good health, but while en route to the Crescent City was seized with a violent attack of indigestion, which marked the beginning of the illness to which he succumbed. Senator McEnery was in the 73d year of his age. Though not a man of remarkable bril-

liancy, his public career had been long and useful and he was held in high esteem by the people of Louisiana. His obsequies were largely attended.

Senator John Warwick Daniel, of Virginia, died in a sanitarium in Lynchburg on the 29th ult., after a protracted illness of several months. He was in the 68th year of his age, and had been in the public service longer than any other Democrat in the Legislative branch of the national government. He was a gallant Confederate soldier, a statesman of recognized ability, and an orator of national renown. As a lawyer he stood in the forefront, and was the author of an authoritative work on Attachments under the Virginia Code and of a valuable text book on Negotiable Instruments. He was personally a most charming and agreeable gentleman, and was almost idolized in the Old Dominion. His passing removes from the stage a noble and majestic figure.

Dr. Craighead, President of Tulane University, in delivering an address on John C. Calhoun at Clemson College, South Carolina, made the following reference to his great Kentucky contemporary: "To Henry Clay has been attributed the utterance, 'I would rather be right than President.' It may be doubted whether Mr. Clay was in earnest, or merely making a striking phrase. It sounds very much as if uttered after the first Tuesday following the first Monday in November." This iconoclastic remark of the distinguished educator has subjected him to severe criticism. The Jackson (Miss.) Daily News thus takes him to task: "It was not necessary for Dr. Craighead to make invidious comparisons. Calhoun's fame is too firmly built up to need the tearing down of Henry Clay's fame. We are led to suspect that Dr. Craighead fell a victim to the weakness which he attributed to Clay—that he wished more to make a striking phrase than he did to be historically correct. The famous utterance of Clay, according to history, was not made because of an election in which he was defeated. It was made after he had taken a positive position on a burning issue. He had taken sides on a question on which the people were widely divided. Because he did take sides on such a question, experienced political advisers told him that such a position would defeat him for the presidency. Whereupon he gave utterance to the phrase, which has been famous since that campaign. Henry Clay was never president, but he was right in making the famous declaration. It would have been better for Dr. Craighead's reputation as a scholar and an educator if he had not made any invidious comparison, and if he had not given the wrong switch to history in his address to the young men."

A TIMELY SUGGESTION.

Christian Advocate: In this week's Christian Advocate, is a letter from Mr. Vaughan, of the "Orphanage," making an earnest appeal to all Methodists, and Christian people generally, for financial aid to liquidate the indebtedness of that institution.

I have just mailed him an order for \$15, and I write to ask how many will duplicate my order, or how many will give what they can, remembering not to despise the day of small things. I hope every Methodist will respond liberally to this worthy cause.

Let us rally to the support of Mr. Vaughan, and with a strong and united effort, pay off the debt which now hangs like a pall over that deserving institution.

MRS. G. B. BROWN.

Zachary, La., June 24, 1910.

A FRIENDLY WORD.

Dear Brother Meek: I hail the weekly visits of the Advocate with delight, and especially do I enjoy the editorials, which have this week been doubly helpful. I certainly voice your sentiments when you exclaim, "The most priceless possession of the Church is the Holy Spirit, and her primary mission as representative of her ascended Lord, is to seek and save the lost." "If she fails in this, she will betray her holiest and most sacred trust, no matter what she may achieve in other directions."

Everything you have written in regard to our "chief pastors" is certainly timely and will doubtless help to set our great machinery in motion for the accomplishment of spiritual results. I feel that you have struck the keynote to the situation, and that great good will result therefrom. I hope that our Bishops may heed the call of Bishop Wilson and join him in leading a revival campaign throughout the connection.

MRS. M. W. MORRISON.

OUR FRENCH MISSION WORK.

Dear Brother Meek: Will you permit me space in your appreciated paper to express some deep impressions made on my mind and heart during the recent session of the Lafayette District Conference? I do not wish to write of the reports of the preachers or the general business of the Conference. The secretary doubtless will furnish this. I desire to write of the reports of the preachers of the French Mission work located in southwest Louisiana. As I listened to the address of Rev. C. V. Brethaupt to

the Conference, setting forth the good work already accomplished, despite the great difficulties under which these faithful men who serve these charges have labored, and the possibilities that are within reach of the M. E. Church, South, in this promising Home Mission field of southwest Louisiana, and the great need of financial aid in order that our church may grasp and push the work, I thought, Oh, that I had the money at my command, it would be a delightful privilege for me to place it in the hand of my worthy presiding elder, that he might at once appoint suitable preachers and erect houses of worship that these people, who for so long a period have been dominated by traditions of men and superstition which enslave and keep out of their lives the light of the truth as it is in Jesus, might have the gospel in its purity preached unto them.

Will not some of our liberal people of the great State of Mississippi respond to the call to help in this great work? I am satisfied that the readers of your paper will pardon my reference to the liberality of the Methodists of Mississippi, when I state that I spent the longest period of my life within the bounds of that State, and for a number of years was a member of the dear old Mississippi Conference. Therefore I know whereof I speak when I say they are a liberal people. Should any one desire to invest in this grand work, which will pay dividends throughout eternity in souls that have been saved, and the lifting up of a people to a higher standard of living, write to Rev. J. E. Denson, P. E. of the Lafayette District, who fully understands the needs of this Home Mission field in southwest Louisiana, and whose heart yearns to be able to place men there and possess this territory which is now ready to receive the gospel of the Son of God as preached by the consecrated ministry of the M. E. Church, South.

Rev. M. Hebert and Rev. C. V. Brethaupt, with their assistants, are doing a noble work, but greatly handicapped for lack of means. Let us pray earnestly to the Lord of the harvest that he may touch the hearts of those of our people who have the money and the will to help remove the barriers in this promising mission field.

H. P. VANDENBURG.

MISSISSIPPI CONFERENCE TRAINING SCHOOL.

This school is located at Montrose, Miss., and is under the capable management of the Rev. W. W. Moore. In a healthy location, with expense at the minimum, it is doing a great work for the Church and the citizenship of the future, that justifies Brother Moore's investment of himself, and of our faith and investment of means in the enterprise.

The Spirit of the Lord is evidently leading in the management of this school, and wise things are being projected for the future development of its usefulness. They are securing a home and land, where poor boys can greatly reduce the cost of living by working a few hours each day. If but one boy each year should take advantage of this opportunity, it would be a large dividend on the investment.

Then, they wish to build a J. W. Lambuth memorial mission room, where maps, charts and all necessary literature for a thorough instruction concerning this great movement of the Church will be kept. All this they can and will accomplish with the small sum of twenty-five hundred dollars. Only think and pray over the great things proposed in this small investment, and send your contribution, large or small, to Rev. W. W. Moore, Montrose, Miss.

JAS. M. WEEMS.

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The Home Circle

POLLY'S COMFORTER.

In the old parson's garden grew a tall white birch-tree that pointed, like a slender finger, up to the blue sky.

Little Betty loved the birch-tree. Its leaves rustled like her mamma's silver-gray gown.

When Betty came to her grandfather's home, the parsonage, to visit, she was at first a little homesick. You see, the house was so much bigger than the little home she had just left, and then her aunts wore their hair brushed down so very flat and straight over their ears that it gave her a queer, swallowing feeling. But, when she looked out of her windows and saw the birch-tree, it was like finding an old friend with upreaching arms.

On all three of the first nights of her visit, when Betty's bedtime came, Aunt Alice happened to be going upstairs at the very same moment. That was so comforting, because Aunt Alice's face was one you were not a bit afraid of, even the first time of seeing it. And, oddly enough, on each of these nights this kind auntie remembered she had left something—twice her thimble and once her prayer book—in Betty's room.

Betty liked, as on the first night she sat on the floor unlacing her shoes, to watch Aunt Alice moving about the room. It wasn't having mamma, but it was next best. It took a long time to find the thimble. Surely that was it, on top of the book-case! But why need Aunt Alice be told? If the shining object proved to be something else, she would only be disappointed. So Betty held her peace.

"Where do you sleep?" she asked.

"My room is right under yours, on the floor below."

"And do you sometimes leave your door open?"

"Always." (Heaven forgive her!)

Aunt Alice drew aside the white dimity curtains opposite Betty's bed, and showed her the dipper, made of stars. There was a bright-eyed star held within the crescent moon, just as if 'twas rocking in a little boat! said Betty.

Her bed was very narrow, and Betty was about as broad as she was long, but Aunt Alice managed to lie beside her for ten minutes, and told a quiet yet funny story that sent the child to sleep with a smile on her lips and the gentle voice linking her grieving day to a happier night.

Before Aunt Alice herself went to bed, she came up to replace a slipping blanket and tuck it in comfortably. Then she happened to remember that, when in her own home, Betty slept with her sister, Katherine. "She will miss Katherine when she wakes in the morning," thought Aunt Alice. "We must contrive something."

Presently Aunt Patience, winding up the tall clock in the hall below, heard steps on the attic stairs.

"What are you going to do, Alice?" she called.

"I want to find something," called back Aunt Alice, in a meek little voice.

"Now, don't slip, Alice, with your lamp! If it's an extra quilt you want, there's one in"—but Aunt Alice was out of hearing.

In six minutes she was down again, a filmy cobweb resting, quite like a cap, upon her still lovely hair. In the hand which held up her green delaine skirt she carried an ancient rag doll, named Polly.

The doll had black painted hair, with a parting as rigidly straight as dear Aunt Alice's own, and her cheeks, although they had been painted so many years ago, were far redder than Aunt Alice's.

Polly's eyes were bright black, rather like huckleberries. Her frock was of buff and white striped calico, and a little blue shawl, crossed over her shoulders, was clasped by a silver pin that had been one of a pair worn by Uncle Robert when he was a baby. It said "Robbie" on it, but that didn't trouble Polly, who was as proud of the gleaming pin as of anything she wore.

Aunt Alice now very carefully propped up the doll against the foot of Betty's cot-bed. And when, next morning, earlier than usual, the little girl awoke, with rather a sinking heart as she remembered that mamma and Katherine were many miles away, it was indeed a surprise to see the huckleberry eyes looking encouragingly into her own.

You know if a little girl is away from papa and mamma, there is nothing, not a peach, a frosted cookie, a story-book—no, not even a kitten or a canary—nothing so cheering as a doll. Aunt Alice knew this, as she knew all really important things about children. And Betty reached at once for Polly, and hugged the doll tight, while Aunt Alice, through the open bed-room doors, heard her laughing with pleasure.

Betty examined all Polly's clothes with interest, and found them quite different from what dollies wear nowadays. For instance, the waist of the buff-striped frock came away up under the arms and the skirt down to the ankles, while the shoes were heelless and what were called Congress, with a piece of elastic cloth set into their sides. Aunt Patience, Aunt Alice and Aunt Harriet wore just such shoes.

Betty thought the silver pin wonderfully beautiful, and handled it with awe.

"I'll pretend it was given to her by a little brother

named Robbie, and so he had his name put on," she said to herself. "Only mamma said jewelry shouldn't ever be worn in the morning, so I'll put it away in my treasure-box for now."

She drew the treasure-box from under her pillow. It was of "the little speed-well's blue," and in it were all the things she held most precious, such as a rose-leaf pudding (baked in the garden yesterday), carefully wrapped in tissue paper, the tiny pink pencil from Miss Mollie's last dance-order, a satin-smooth shell, and a pressed blossom of the scarlet pimpernel.

There was plenty of room in the blue box for this new treasure, and it was snuggled in between the rose-pudding and the pink-pencil.

"You shall wear the beautiful pin right after dinner," said Betty, drawing the doll's shawl more closely and fastening it with a common pin.

Then it was past time to get up, and, as Betty scrambled into her clothes, she talked cheerfully to the doll. "Do you see the birch-tree out there?" said she. "I love it, and it loves me. We are friends, and I know what I'll do! I'll make you a swing in it, like the one Katherine and I have at home. Aunt Alice will find me some string."

"Breakfast's ready, Betty!" called Miss Mollie.

"Yes, I'm coming! I'm all ready but one button!" answered Betty.

"Well, it's good to hear the child's own voice back again!" said Aunt Patience. "What's come over her, all in a night?"

Aunt Alice smiled. She and Polly had a secret, hadn't they?

Breakfast was very good. There was mince-meat and baked potatoes (with thick cream) and Johnny-cake, with rice griddle-cakes afterwards. And you had your choice of cold apple-sauce or hot baked apples. Aunt Patience had remembered, too, Betty's favorite cream cheese, and had, with her own skillful hands, made for her a little pat of it. The cheese was in a saucer that had little shamrock leaves all around the edge. Grandfather had, twenty years before, brought a set of this china from Ireland, and no piece had ever been chipped. That was because Aunt Patience every morning washed the china carefully, and Aunt Alice wiped it with a fine soft towel, and, reaching on tip-toe, put the dainty cups and saucers and all the rest far back upon the third shelf of the closet.

"It's too bad," said Aunt Patience, as she gathered the silver, "that the Worcester Conference comes to-day. It leaves Betty quite alone for the morning. Hannah promises to give an eye to her, to be sure."

"We must contrive something," said Aunt Alice, smiling at the little girl, who was brushing the crumbs. And later, just before the stage-coach rumbled up to the door, she took Betty aside.

"When we've gone, run down into the Fairy Circle," said she, mysteriously.

"Is it a secret?" asked Betty.

"Yes, darling," said Aunt Alice.

Then grandfather, in his Sunday black, and with a flat book of sermons clasped under one arm, held the stage-door wide for Aunt Patience. Aunt Alice, and Miss Mollie, and stepped briskly in after them, while the driver cracked his whip.

Betty watched them till grandfather, at the turn of the road, waved a last good-bye. She then reached for her tiny pocket, from which she drew a morsel of a handkerchief, but, suddenly, remembering the secret, stuffed it back again.

How her little feet flew across the road and over the grass. In a moment she came to the Fairy Circle. This was a quite perfect circle of stately pine-trees, planted, when he first came to live in the parsonage, by grandfather.

Now what do you suppose Betty found as, pushing aside the low-sweeping fragrant branches, she stepped between two of the tall trees down in the middle of the Circle? Why, she could hardly believe her eyes! And I am sure you, too, would have opened yours very wide could you have seen what Betty saw.

There was an actual croquet-set, of the size needed for a doll of medium height. The wickets were nicely contrived of supple willow twigs, and the

spaces between the wickets had been measured with exactness. The stakes were made of clothes-pins, and had violet, white, blue, and pink bands painted around them.

But what made Betty first stand stock still, and then roll herself over and over on the pine carpet with delight, was the sight of the doll Polly, in her buff frock, standing beside the first side-wicket, her hand resting upon a mallet (Uncle Doctor missed one of his medicine-pounders next day), and one foot firmly pressed upon the blue ball. To tell the truth, the doll was propped in this position with sticks, but they hardly showed.

Betty saw in the huckleberry eyes a mind bent on playing croquet as it ought to be played, so, choosing a mallet herself (this took some time, for you see the colors were all most charming), she took the violet ball to match, and the game began in dead earnest.

Polly beat four games and Betty beat three. Then they made a pillow of pine-needles under one of the trees, and, lying down, watched, through the green branches, a fleecy white cloudlet straying. Betty thought, like a little lamb across the field of blue. While Polly gazed at the sky unflinchingly, the little girl's eyelids drooped slowly—slowly—till presently the doll's rag hand slipped from her arm, and Betty was sound asleep. Here, at eleven o'clock, Hannah found her, just awakening.

Over Hannah's arm hung a red-and-blue fruit napkin, which she at once spread on the ground under the shadiest pine. In one hand she carried a stout little pitcher of lemonade, and in the other hand a dish of small, freshly-baked cookies. They were of sugar gingerbread and had caraway seeds in them.

"O, Hannah, are we going to have lunch out here?" cried Betty, sitting bolt upright.

"Ye are that, Missy. 'Twas Miss Alice said 'twould be more 'plaisin'-like," replied Hannah, filling a little glass with lemonade. Oh, how good it tasted! The cookies, too, were delicious!

"Only half-a-one, Polly my love," said Betty. "You know your dinner-time isn't very far off."

"The sinse av' her!" said Hannah, going away, chuckling.

"But you have more than half-a-one," Polly grumbled.

"I'm old. I'm nearly eight. In ten months more I'll be eight. You're three, you know," explained Betty, disposing of a fourth cookie. "Here! You may have a bit of mine. That's for beating the most games."

When Betty took up the last cookie, she spied pinned to the napkin covering the plate, a small strip of paper, on which was printed, "Fold the napkin." As Betty's eighth birthday was so nearly at hand, she could read these words easily. She at once removed the pretty fringed napkin, shook out the crumbs, and was about to fold it, when she saw on the plate a thin paper-covered book.

Betty loved reading. She forgot all about what the paper had said, and, seizing the little book, rested it upon her knees, which were drawn up almost to her chin. She turned the cover, saw the first of many pictures, and then—Polly might have been miles away, the croquet-set stood unheeded, a fat robin presently dared to reach for a crumb lying close to Betty's brown-dimpled hand, but she saw him not.


For it was a Fairy Circle indeed that now held the little girl, and the pages of her book were magic doors opening to entrancing scenes. She read of the Snow Maiden, the Little Tin Soldier, the Happy Fir-tree, and other tales, so that the time fairly flew, and for once the dinner-bell was to her, if not to Polly Comforter, an unwelcome sound.

Meanwhile, grandfather, Aunt Patience, Aunt Alice, and Miss Mollie were rumbling home again in the stage.

"Of course," said Aunt Patience, "she's used to all those brothers and sisters. I'm not sure that she'll be contented to stay here all summer."


"If the dear child is really homesick"—began grandfather, in a troubled voice.

"We must contrive something!" said dear Aunt Alice.—Christian Register.



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Murray, Rev. W. W. Woollard, Rev. H. S. Spragins.*Editorial.***WHERE THE RESPONSIBILITY RESTS.**

"But the manifestation of the Spirit is given to every man to profit withal." So wrote St. Paul in his remarkable discussion of gifts in the twelfth chapter of First Corinthians. In this verse and throughout that chapter, he plainly teaches that it is incumbent upon every member to contribute, as his ability admits, to the life and growth of the Church; that just as the human body can be healthful and vigorous only when every organ properly performs its appropriate function, so the body of Christ can attain to the highest prosperity only when every unit is faithful in the fulfillment of its mission. In other words, he fastens the responsibility for the condition of the Church, not upon the leader or the officials, but upon the entire organization, upon the membership as a whole.

This teaching needs to be strongly emphasized in our day. Everywhere there is a disposition to hold the pastor of a congregation exclusively responsible for its religious status. If piety is at a low ebb and the people display a lack of interest in the services of the sanctuary and are inactive in Christian work, the almost unvarying assumption is that the preacher in charge is to blame, and that the only remedy for the unfortunate situation is to have him go elsewhere, and secure another minister to take his place. This erroneous and unscriptural view does the clergy great injustice, and is the cause of many unnecessary, and perhaps unwise, transfers of faithful men under our itinerant system.

Of course, we do not mean to take the position that the pastor is not an important factor in the spiritual life of a community. Efficient leadership counts for much in everything. Napoleon said: "It is better to have an army of lambs led by a lion, than an army of lions led by a lamb." A consecrated minister, in touch with God and burdened with a sense of his responsibility—brave, manly, and faithful—wields an influence which eternity alone can measure. But visible success does not always attend his labors. Not even the thunders of Savonarola's eloquence could reform the corruption of Florence. There were places where the majestic apostle to the Gentiles sowed and reaped not. Of our Lord himself in Nazareth, it was said, "He did not many mighty works because of their unbelief." The master-builders of Christendom have not, as a rule, been those who accomplished prodigious things single-handed, but those with a genius for putting others to work.

The Church can achieve large success only when the rank and file of its membership are active. Herein lies the explanation of the phenomenal triumphs of the early disciples. So uniformly diligent were they that there was then no distinction between the laity and clergy. Every follower of the Master was an earnest propagandist; the story of "Jesus and the resurrection" was upon every lip. All were busy—there were no drones among them. And it is true to-day that when a congregation awakes and bestirs itself, spiritual results quickly follow. The successful revivalist is the man who can arouse and enlist the Church in the glorious work of soul-winning.

The ablest and most zealous preacher may fail in his individual efforts to reach the unsaved, but never God's people in a community when filled with the Holy Spirit and working aggressively together.

Since, then, it is the general membership of the Church that holds the key to the religious situation in our various charges, what ought they do? Certainly they ought not to sit idly down and find fault with the pastor for not improving the condition of things. The obligation to do this is not less theirs than his. The Lord did not say like priest, like people, but "like people, like priest." Great is the influence of the ministry upon the Church, but to a still more marked extent does the Church give type to the clergy. There is little doubt that our depleted ministerial ranks is due to the waning piety in our Methodist homes, where the family altar has largely ceased to exist. And if our preachers are lacking in spirituality, it is because they have cooled down to the temperature of the parishioners whom they serve. This they should not do, but it is difficult to keep from it. It is well-nigh impossible to be a flame of fire in an ice-box.

The following are some of the things that the laity of a congregation may do to promote its prosperity:

1. Encourage the pastor. He needs it. The lack of spirituality among the people which depresses you, is apt to weigh doubly upon him. Ofttimes there is loneliness in religious leadership, and the preacher's heart aches for the want of sympathy. Appreciative words cheer and inspirit him.

2. Practice the ministry of intercession. Pray for those who are of the "household of faith" and also for the unsaved. Who can measure the influence of the prayers of a godly man or woman? Invincible is the Church whose membership knows the way to the Father's throne. It is as strong as the promises of God, and commands omnipotence for its achievements. And remember the pastor especially in your supplications. Spurgeon used to come straight from a season of prayer with his officials to the pulpit. No wonder he preached with a tongue of flame that set human hearts on fire. If our ministers were supported, as they should be, by the united petitions of their people, no doubt they would speak with a new and life-giving power.

3. They can do personal work. Efficient laborers are the crying need of the hour. The attendance upon public worship could be largely increased if the members of the church would only exert themselves a little in that direction. We have known indifferent preachers, with an active congregation, to minister regularly to full houses, while in the same town men of brilliant pulpit-gifts, serving a negative and unconcerned people, discoursed to empty pews. And every lay member should have a part in the supreme work of rescuing the lost. To turn this work over to the pastor and expect it to be accomplished through the agency of the Sabbath sermon alone, is to leave it undone. The place to impress souls is in the home, in the office, in the store, on the street—everywhere that men meet and mingle. Most of the fruit for the Master must be hand-picked. Gathering it is a task for each and all. Challenging the disciple on every side, are white harvest fields. "And he that reapeth, receiveth wages, and gathereth fruit unto life eternal."

A SENSIBLE VIEW.

The discussion of the question of the organic union of the two Episcopal Methodisms in America has gone on quite vigorously of late. Several of the fraternal delegates to the General Conference at Asheville aired their views on the subject at considerable length, and some of our church papers have been speaking as if the coming together of the two bodies is an event impending and all but accomplished. In view of the vast amount of sentimental and thoughtless talk that has been indulged in with reference to the matter, it is somewhat refreshing to read the following practical summary of the situation from the pen of Dr. Charles M. Stuart, the brilliant editor of the Northwestern Christian Advocate:

"Organic union, if it ever comes at all, lies some distance in the future. It should be borne in mind, however, that organic union is not the final test of spiritual unity or even of spiritual harmony. No one could listen to the discussions of our own General

Conference at Baltimore, and compare them with the discussions at the Southern General Conference at Asheville; and not feel that there was a difference deeper than could be accounted for by the accident of geographical situation. It is not a question of higher or of lower, but of essential difference. There is a Southern way of looking at things. And there is a Northern way of looking at things. It is, of course, a commonplace to say that there could be no union of the two Methodisms while the North retains its negro membership and a potential negro episcopacy. But even with the negro out of the question, it is by no means evident that organic union would or should follow. The Southern attitude on, let us say, the tobacco issue; or on the issue of women's rights in the Church; or on the time limit; or on the powers of the episcopacy; or on a number of other issues all minor, but characteristic, is one with which Northern Methodism would find itself reluctant to sympathize and which Southern Methodism could not yield and remain Southern."

PREACHERS AND TOBACCO.

In view of the recent action of the General Conference, the question may be pertinently asked, "Ought a minister to use tobacco?" Without hesitancy we answer, no. In the first place, it is indisputably established that it is injurious physically. One should surely avoid what is prejudicial to health. The State teaches in its public schools that tobacco has a pernicious effect upon the human system, hoping thereby to influence the youth of the country not to use it. Certainly a preacher ought not to fall below the standard set up by secular educators. Moreover, the question of expense should be considered. Thousands of dollars are annually spent for the worthless weed that might be put to a better use. We do not think an ambassador for Christ should encourage such an unnecessary waste of money, when great enterprises of the Church are languishing for the lack of means. More and more, our people are coming to realize that the tobacco habit is an evil. In some of our charges the sentiment is already such that the pastor addicted to it is sharply criticised. Nor is there any doubt that the sentiment will continue to grow. Doubtless some of our clerical brethren will differ from the view which we have expressed, but we scarcely expect them to say so publicly. Most of them, we dare say, are like Bishop Haygood, who, when he was asked if he had the tobacco habit, is reported to have said, "Yes, but I have more sense than to try to defend it."

THE SEASHORE DIVINITY SCHOOL.

This assembly has just closed its second session under circumstances highly gratifying and encouraging. The lectures and addresses were of a superior order, and the interest was thoroughly sustained from the first day until the last. Dr. Bishop, Dr. Cope, Dr. Rice, Dr. Alexander, and Dr. Shailer Matthews, all acquitted themselves admirably, and rendered service which commanded universal approval. The work of instruction was well done, and the undergraduates who took advantage of the opportunity offered were much profited. The attendance was about double what it was last year; more than eighty matriculating. The management is to be heartily congratulated upon the success of the session just ended. This organization promises to develop into one of the most useful summer schools in the entire South. The Annual Conferences should liberally sustain it, and make possible its enlargement and improvement.

"Sentimentality is the most broken reed on which righteousness can lean." So said Mr. Roosevelt in his Guildhall speech in Great Britain. And the distinguished American is right. A Christianity dominated by pity is too weak to conquer. If it is to triumph, it must have the vigor and aggressiveness to battle for the right and against the wrong. It must not only seek to uplift the fallen, but it must strike down the things that make them fall. It must not only know how to forgive, but also how to punish. Society now needs nothing more than a faithful and impartial enforcement of law. Mercy, properly exercised, is beautiful, but when it obliterates justice, it becomes a prolific source of weakness and demoralization.

PERSONAL.

Prof. and Mrs. H. B. Carré will spend the summer at Entre Lac, Canada, in the Province of Quebec.

The church at Pass Christian is now enjoying services every Sunday, the pastor being assisted by local preachers and others.

Rev. W. J. Ferguson has been having a refreshing series of services at Brooklyn, Miss., where he has had the efficient help of Rev. Arden Williams and of Dr. R. C. Bethen, local elder.

Rev. E. W. Lipscomb, of Biloxi, has lately been on the sick list, but is now improving. He will probably spend some days at Cooper's Well, with the hope of recuperating more rapidly.

Rev. R. S. J. Worley, of Marshville, Miss., finds much to encourage him in his work. The people are kind, and he hopes to be able to make a creditable record at Sardis. We thank him for remembering the Advocate in his rounds.

Rev. J. J. Smylie, Superintendent of the Louisiana Anti-Saloon League, who has recently been seriously indisposed with small-pox, has recovered and is again about his work. He expects in the near future to move his family to New Orleans.

In the absence of the pastor, Rev. H. T. Carley, who is one of the quartette at the Seashore Divinity School, Rev. E. N. Evans occupied the pulpit of the Carrollton Avenue Church at the evening hour last Sunday. The editor preached at 11 o'clock and administered the Sacrament.

Bishop E. D. Mouzon will hold the Hattiesburg District Conference at Lucedale, Miss., July 14-17. On that occasion he will also dedicate the Methodist church at that place. Elsewhere in this issue Brother Golden extends a cordial invitation to all former pastors to be present.

Bishop McCoy has appointed Rev. J. M. Carpenter to the Mathiston Circuit, in place of Rev. L. D. Worsham, deceased. Brother Carpenter has recently been associated with the Rev. W. G. Harbin in evangelistic work, in which he conducted the singing. His home formerly was Booneville, Miss.

The Sailors' Rest at Gulfport is accomplishing a great work under the capable superintendence of Rev. W. T. Griffin. The attendance upon the gospel services is exceptionally good, and the seamen, officers and sailors, are appreciative of the interest shown in them. The outlook for this mission is very bright.

Dr. J. A. Rice and Rev. A. S. Lutz, who have been attending the Seashore Divinity School, returned to the city last Saturday and occupied their pulpits on the Sabbath. Dr. F. N. Parker, who has also been at the Camp Ground for some days, likewise came in to meet his appointment, which was at the Louisiana Avenue Church.

Rev. D. L. Cogdell, of the North Mississippi Conference, has recently held interesting meetings at all the appointments in his charge. The singing throughout was conducted by Mr. J. M. High, of Greenville, Miss., who reports that the pastor preached with marked effectiveness and that great good was accomplished.

At the recent session of the Brownsville District Conference (Tennessee) Rev. Samuel Ramsey, a son of Rev. E. B. Ramsey and a nephew of Dr. S. A. Steel, was licensed to preach. His maternal grandfather was also a Methodist minister. With such an ancestry we do not doubt that the young gentleman will give a good account of himself in the years to come.

We acknowledge the reception of a picture of the beautiful new Methodist church at Columbia, La., kindly sent us by Rev. I. T. Reames, the pastor. It was erected during the administration of his predecessor, Rev. H. O. White, and was opened for public worship on the first Sunday in April. It is a tasteful, modern structure, which cost approximately \$5,000.

A dispatch from Wesson, Miss., to the Commercial Appeal on the 28th ult. says: "Forty-two new members were received into the Methodist Church last Sunday, they being converts of the revival recently held here by Rev. D. E. Kelley. The Baptists also received several as a result of the meeting. Never was there more unity manifested in a revival in Wesson than in the one just closed."

Rev. K. W. Dodson, the pastor of New Iberia, La., recently passed through the city en route to the Seashore Camp Ground, where he attended the Divinity School. He is much pleased with the church, which he is at present serving. They are paying all claims promptly, and are not unmindful of the many little kindnesses and attentions which make life pleasant for a preacher and his family.

The evangelical spirit has been active in the Mississippi Coast country for several weeks, and a number of fine meetings have been held. One of the best of these was conducted at Ocean Springs, where the pastor, Brother Fikes, did the preaching, and Rev. James Lewis led the singing. Rev. E. D.

Phillips has also had a series of quickening services at Carriere, where he had the efficient aid of Rev. W. T. Griffin.

We regret to learn that Mrs. Lula Lipscomb Waters, wife of the Rev. B. W. Waters, died at St. Helena, Cal., on June 22. She and her husband had been missionaries to Japan for several years. Her health became impaired some months ago, and she returned to the United States, hoping that the change of climate would prove beneficial to her. The Advocate extends sympathy to the sorrowing relatives and friends.

Rev. D. C. Hull, the newly-elected President of Millsaps College, occupied the pulpit of the Methodist Church at Starkville on Sunday, the 26th ult., and delivered an able and impressive discourse. After the sermon, Messrs. Gill and Wellhorn and Prof. J. T. Hebert expressed their regret at losing Prof. Hull, who is held in the highest esteem by the entire community. Prof. Hull also delivered a brilliant address on the "Ideal Citizen" at Clinton on July 1.

Writing under date of June 27th, Rev. B. F. Lewis, of Columbia, Miss., says: "I have arranged to have my church canvassed for subscribers to the New Orleans Advocate by my Boys' League. I will leave in two or three days for a month's vacation, and this work will be in the hands of the Superintendent of the League, Mr. A. L. Smith." We greatly appreciate Brother Lewis' kindly interest, and shall be grateful for anything that our young friends may do to extend the circulation of our paper in their community.

In a personal letter to the editor, Rev. R. A. Clark, of Okolona, Miss., says: "My charge is in good shape. All missionary assessments have been paid in full, our finances are up, and our congregations are good. We had a revival about two months ago, conducted by Rev. T. H. Dorsey, when about twenty were received into the Church. We can still see the good effects of the Annual Conference, held here last fall. Our Sunday school and the Methodist Sunday school of Houston will have a picnic together here in Okolona some time in July."

GOOD NEWS FROM RUSTON.

Dear Brother Meek: Please say to your readers that at the close of the first day of July, when our note for \$1,000 is due, that we have \$2,000 with which to pay same. Parties in Ruston have given \$1,250; a friend, \$50, and the good people of Morgan City have wired me \$700. We can pay the note and look hopefully forward to the glad day when there shall not be a dollar against our beautiful home for homeless children, and when we can carry on this great work to the glory of God, the credit of the Methodist Church, and untold blessing to helpless children. Rejoice with us! Cordially,

ROBT. W. VAUGHAN.

REPORT FROM MERIDIAN DISTRICT.

On June 15th I sent a blank report to the pastors of the district with the request that they fill it out and send to me by return mail. I have waited patiently for nearly two weeks and only fifteen have responded.

From these fifteen reports, I cull the following statistics, which furnish food for thought: Accessions to the Church on profession of faith 82, by baptism 41, certificate and otherwise 169. Three pastors report: Loss 31, loss 10, gain 112. Infants baptized 29, family altars 214, conversions, 63. Church papers taken 200, pastoral visits 2,205. Only seven pastors report any conversions; one makes no report concerning family altars; two fail to report number of pastoral visits. Collected to date on the Conference assessments \$769.97. Two failed to report anything. Collected for Orphans' Home \$613.33; the largest contribution coming from the Shubuta charge, \$350; one other reports \$100.

Brother Peebles, of South Side, Meridian, leads the district in number of pastoral visits. He reports 400. Brother Harmon, of East End, Meridian, follows with 350. But the reports indicate that all the pastors have been faithful at this point.

A new parsonage has been built at South Side, and Sister Peebles seems happy in her new home. A church is in process of construction at Hiwanee, on the Matherville charge, and will soon be finished. Brother Harmon, of East End, is enterprising the erection of a \$25,000 church; about \$11,000 has been subscribed, with some cash paid.

Improvements have been made on churches and parsonages to the amount of \$1,127. In connection with the demands of their regular work, some of the brethren have established new preaching places, a few new Sunday schools have been organized, and there are indications of increased interest and spiritual growth throughout the district.

Of course, the above figures do not begin to indicate all that has been accomplished by the faithful pastors, but ought we not to desire and expect larger results? Six months of the year have gone, and only 63 conversions that have been apparent so as to be counted. Can there be a true conversion and it not be found out in six months? A net gain in membership of only 81. Have we been true to every trust committed to us? I am sure there would

have been a little better showing for the district, as a whole, had the other five brethren reported.

Some of the pastors of the district are banded together in a special covenant of prayer, and we are confidently expecting gracious revivals to sweep over the district before the year draws to a close. I wish every pastor would join in this covenant. There is efficacy in united prayer.

W. D. Hawkins, the district leader of the Laymen's Movement, has in hand the raising of \$800 for the support of a missionary as a special from this district. He has in subscriptions \$220. I sincerely hope the laymen will respond to his appeal with liberal contributions; \$800 is a very small amount for a district like this, and surely it will not be long before Brother Hawkins can report the amount in full.

W. H. LEWIS, P. E.

BISHOP MCCOY AT SARDIS.

Dear Dr. Meek: Bishop McCoy occupied the pulpit of our Church in Sardis on Sunday evening, June 26. He was greeted by a large audience. The doors of the Sunday-school room were thrown open, and every seat in the room and the large auditorium was occupied. He gave us a brilliant sermon. It was entertaining and edifying, and well delivered in good English. Our hearts burned within us as he talked of the hope that saves. He has given us a foretaste of what we are to expect next November, when he will be here as our Conference preacher. We will hail him with double joy.

From Sardis, the Bishop went West to wrestle with the brethren in Arkansas, where his first episcopal duty in that section will be the appointment of a presiding elder to the Little Rock District. And, judging by the number of letters coming to him at Sardis from different sections of Arkansas, he will have his hands full of other matters. He is entering upon the hardest work of his life. That follows as a matter of course. Bishop Kavanaugh said: "That is characteristic of Methodism—the higher a man goes, the harder the work." May he have grace and strength to meet the demands of his office! Yours cordially,

JNO. W. BOSWELL.

A WORD COMMENDATORY.

Editor Advocate: "The Modern Man's Bible" is the suggestive title of our Dr. Jno. A. Rice's forceful article in the July issue of the Southern Methodist Review, and I earnestly wish the thinking folk among us everywhere might read and inwardly digest its wholesome truths. Especial emphasis should be placed upon the following quotation I make from it:

"The power of the Bible over life can neither be increased nor decreased by any devices of men. You can as easily destroy gravitation with a pickax as to disturb the Bible's divine efficacy with critical apparatus. Its authority is out of the reach of its enemies and above the help of its friends. All it asks is the right of way to the unbiased heart."

Read in the light of the above statements, the article will undoubtedly richly repay a careful study. Personally, I feel under lasting obligation to the good Doctor for the invaluable information and inspiration he has brought me through it. Yours sincerely,

W. A. BETTS.

W. F. M. S.

LOUISIANA CONFERENCE.

Following is the report of the Louisiana Conference, W. F. M. S., for the second quarter of 1910:

Number of auxiliaries, 47; number of new auxiliaries, 1; number of members, 1181; number of subscribers to the Missionary Advocate, 301; number of subscribers to the Young Christian Worker, 193; number of life members, 24; number of members added during the second quarter, 50; number of Bible women, 7; number of scholarships, 18.

	Collected.	Remitted.
Amount of dues	\$237.66	\$150.22
Amount of pledge	165.50	218.30
Amount Contingent and expense	98.61
Amount to scholarships	150.00	140.00
Amount to Bible women	60.00	60.00
Amount to retirement fund	23.00	23.00
Amount of special pledge	20.00	20.00

Total

MRS. J. J. HOLMES, Treasurer.
MRS. S. A. MONTGOMERY, Cor. Sec'y.

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Grant Furniture Co.
THE DEPENDABLE KIND
of FURNITURE that
— Lasts a LIFETIME —
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A CORRECTION.

Dear Brother Meek: I see in this week's Advocate Brother High's report of the Board of Missions, and Shaw has no credit for \$29, our assessment in full of domestic missions. I hold Brother High's receipts for \$39, him all remittances of Children's Day domestic missions, dated March 7, and for \$53, foreign missions in full, dated March 24.

L. A. McKEOWN.

IMPORTANT NOTICE.

Mississippi Conference.

The treasurer of the Mississippi Conference Sunday School Board is Mr. W. H. Morse, Tylertown, Miss. To Mr. Morse all remittances of Children's Day money may be made.

B. F. LEWIS, Chairman,
Mississippi Conference S. S. Board.

LOW WAGES.

"What does Satan pay you for swearing?" said a gentleman to a boy. "He don't pay me anything," was the reply.

"Well, you work cheap—to lay aside the character of a gentleman, to pain your friends and all good people, to risk losing your own soul, and all for nothing—you certainly work cheap—very cheap, indeed."—Selected.

Tidings from the Field

Ackerman, Miss.

I am serving my third year on the Ackerman charge, and I am sure it will be the best of the three. We have here a splendid people who know how to appreciate the pastor and others who come to preach to them the gospel. We have just closed a good meeting, which was very much good. We had with us Brother H. S. Spragins, who did all the preaching, except two sermons, one of which was preached by Rev. Mr. McClain, of the Presbyterian Church. The other by the pastor. Brother Spragins is a great preacher. His preaching is plain, simple and direct, and while his sermons show learning and great thought, the children can understand him. He made a lasting impression on my people; they will never forget him. Our congregations were good, better than usual. Our ladies had ordered a new organ for the church; it failed to come in time, but we placed it in the church during the meeting, and it was a great blessing to us. Our good women are to be given credit for this splendid instrument, which cost them \$450. Our people here sing, and sing well. The meeting resulted in eight additions to the church. We have just organized an Epworth League. We now have forty-five league members. Our Sunday schools are doing well; prayer meetings are well attended. We expect to meet our financial obligations in full. I think the charge is in very good condition. We have done some work for the Advocate, and expect to do more. My people say it is a great paper. Pray for us.—J. D. Simpson, P. C.

Columbia, La.

On the first Sunday in April our beautiful, new church in Columbia was opened. Rev. H. O. White, under whose pastorate the enterprise was begun, preached the opening sermon, after which the sacrament of the Lord's Supper was administered by Rev. Paul M. Brown, our presiding elder, assisted by Brothers Vaughan, Roy and the pastor. Our church is a beautiful building, modern in design, and very conveniently arranged, with Sunday-school rooms, pastor's study, and lighted with acetylene gas. The lights are arranged in such manner as to produce the finest results. In fact, the light is superior to any I have seen, even where electricity is used. The Sunday-school classrooms are formed by the use of rolling partitions, and, when necessary, almost the entire building can be used as an auditorium. The people of this beautiful little town have wrought well in the erection of this building, which is in advance of the buildings generally of the place. On the fifth Sunday in May our new church at Boeuff River was dedicated. This act was also performed by Brother White, my predecessor. The people of Boeuff River deserve great credit for this building. With practically no money to put into the enterprise, it is little less than marvelous how this building was completed. A generous-hearted physician who owned a small saw-mill in the vicinity, offered the use of the mill to saw the lumber. This offer was acted upon, and thus the lumber was sawed. Then a number of men came together, built the church and painted it inside and outside. Brother Henry Hebert and some others deserve a great deal of credit for the manner in which this new church was erected. Surrounded by the beautiful green forest, it shows to great advantage. May many souls be born into the Kingdom within the walls thereof. I. T. REAMES, P. C.

For Indigestion

Take Horsford's Acid Phosphate. Especially recommended for the relief of nervous dyspepsia, loss of appetite and headache.

Here It Is

It Is Waiting For You

Here is just what you want, just what you need. You have been looking for it and here it is. Send for it and stop worrying. Say the word and it will be sent to you. Send us the message in the coupon, saying you have read this announcement, saying you want to try it and it will be sent by mail, without a penny. It is Bodi-Tone, the real remedy for the sick, whose fame is spreading like wild-fire from the Atlantic to the Pacific, which is curing sick-folks by the hundreds, the medicine your neighbors are talking about. This announcement is put in this paper by the Bodi-Tone Company of Chicago, who invented Bodi-Tone over a year ago, and immediately offered it on trial to all the sick, a fair and honest way, so everyone could try it and judge its curative value before paying a penny for it. The Bodi-Tone Company has sent out over one hundred thousand \$1.00 boxes during the past year in this way, to people in all parts of the country, without a penny in advance, and thousands have seen, felt and known its great curative benefits. Now the Bodi-Tone Company wants you to try a full-sized one dollar box of Bodi-Tone at its risk and expense, so that you, too, will get to know the great curative and restorative forces in this extra-ordinary medicinal combination, which is rapidly proving its superiority over the common and ordinary proprietary medicines that have so badly disappointed the sick. We want you to fill out and send us the "Trial Coupon" printed at the bottom of this announcement, giving us your full name and address, and the one dollar box of Bodi-Tone will be sent to you by next post, without a penny for you to pay unless it proves its value in the ailments which are troubling your body, unless it benefits you, unless it proves to you that it can cure.

Bodi-Tone

does just what its name means—cures disease by toning all the body, and we want you to try it and see what it will do for your body. Bodi-Tone is a small, round tablet, that is taken three times every day, either before or after meals as you may prefer. Each \$1.00 box contains seventy-five of these tablets, enough for twenty-five days continuous use, and we send you the full box without a penny in advance, so that you can try it and learn what it is, so you can learn how easy and simple it is to take, so you can learn how it works in the body, how it cures stubborn diseases by helping nature to tone every organ of the body. The composition of Bodi-Tone is not secret. Every one of the many valuable ingredients used to make this splendid remedy are well known to all doctors of all schools, each has a well defined, well known and thoroughly established place in the realm of medicine and is prescribed by physicians every day of the year. Each ingredient is named and fully described in the Bodi-Tone book, which tells all about Bodi-Tone and is sent free to every Bodi-Tone user. You know just what you are using and know it is good and safe. Among the ingredients which compose Bodi-Tone are Iron to give life and energy to the Blood, Sarsaparilla, to purify it, Phosphate to nourish the Nerves, Lithia for the Kidneys, Gentian for the Stomach, Chinese Rhubarb and Oregon Grape Root for the Liver, Cascara which restores tone to the Bowels and Intestines, and Peruvian Bark for the General System. All these ingredients pull together to restore health in the body, each serves to build upon the others work, each one helps.

Highest Medical Authority

We claim no credit for discovering the ingredients in Bodi-Tone, each of which has its own well-deserved place in the medical books of most of the civilized world, and all of which are recommended by the best modern medical writers and teachers. Many are prescribed regularly by the medical profession for diseases in which we recommend Bodi-Tone, most of them have been successfully used separately or in combination with other drugs for the treatment of innumerable diseases, but the exact combination found in Bodi-Tone is peculiar to Bodi-Tone alone and gives Bodi-Tone a curative and restorative power peculiar to itself, that has brought health to thousands during the past year's time. We simply claim credit for the formula which we have invented, for the way in which these valuable ingredients are combined, for the proportions used, for the curative value which thousands

have found in Bodi-Tone, for the cures which make it different from other remedies. That is why we want to send a box on trial to you immediately, as soon as you write for it, for we know you will find it different and superior. Though Bodi-Tone is a scientific medicinal combination, most of the ingredients used in it are familiar to the common people, and are remedies which they as well as the doctors know to be good, remedies in which they can place the fullest confidence and which they know they can safely use. Bodi-Tone is right all through, from the first to the last ingredient, a remedy that knows its work in the body, and does it in a way that satisfies the body-owner. It is a pure remedy that all the family, young and old, can use. It contains no narcotic or habit-forming drugs, it contains nothing that we are ashamed to tell all the world, it contains no ingredient that your own family doctor will not endorse and say is a good thing. It does not depend on drugging the body. It does not kill pain with opium or morphine. It does not excite the body with alcohol, but it tones the body and cures its disorders with the remedies nature intended to tone and cure the body or that power could not have given to them.

Bodi-Tone

offers its valuable services to you right now, right from this page, if you are sick, if you need medicinal help, if your bodily organs are not acting as they should, if your body is not in right, natural and normal tone. This is what Bodi-Tone is for—to help nature restore tone to the body, to restore normal health, energy, vigor, vitality and strength. If there is anything wrong with your Kidneys, Bodi-Tone helps to restore tone to the Kidneys, helps to set them right. If there is anything wrong with your Stomach, Bodi-Tone helps to tone the Stomach, helps to set the wrong right. If there is anything wrong with your Nerves, your Blood, your Liver, your Bowels or your General System, the ingredients in Bodi-Tone, which are endowed by nature with a special action in these parts, go right to work and keep on working day after day, exerting always a well-understood, definite action that produces curative results of the kind sufferers appreciate. If you have Rheumatism, Bodi-Tone, a splendid eliminant, helps to eliminate the Uric Acid from the system while it restores tone to the Kidneys, Stomach and Blood, thereby exerting a continual anti-rheumatic effect which makes it hard for Rheumatism to obtain or retain a foothold in the system. Bodi-Tone should be used by all women suffering from any of the various Female Ailments, for its toning properties are of special value in such ailments. Bodi-Tone is especially useful for all chronic sufferers who have tried honest, reputable physicians at home and elsewhere without getting the relief and permanent benefit desired. If your local doctor is doing you no real good, if you have given him a real and honest chance to do what he can and the medical combinations he has used have failed, then give this scientific, modern combination of old-time remedies a chance to show what it can do for you.

It Is Proven

The curative powers of Bodi-Tone have been amply proven by one solid year of cures. It has been tested in thousands of cases, covering a great variety of ailments in both sexes, at every age, and the results obtained are more than sufficient to amply prove the wide curative value of this splendid formula. Over one hundred thousand people have used it during the past year. Persons suffering from Rheumatism, Stomach trouble, Kidney, Liver and Bladder Ailments, Uric Acid Diseases, Bowel Complaints, Female Troubles, Blood and Skin Affections, Dropsy, Piles, Catarrh, Anemia, Sleeplessness, La Grippe, Palms, General Weakness and Nervous Breakdown, have tested Bodi-Tone and proven its value in such disorders. Their experiences have proven beyond a shadow of doubt that the Bodi-Tone plan of toning all the body is a right plan that helps to cure these and other disorders, that it is a real aid to nature. How Bodi-Tone has acted in these cases is best shown by the letters of praise received from former sufferers. Every day's mail brings its share, for the fame of Bodi-Tone is spreading like wild-fire, because Bodi-Tone is doing the work and proving its superiority over common remedies. Many who have for years been in poor health and have tried most all of the prominent medicines, have written us that one box of Bodi-Tone did more good than all the others combined. Other sufferers who have tried good physicians and specialists for their various troubles, often doctoring at great cost over a long period, have written that Bodi-Tone did the work, after the doctors' medicines had failed.

The following letters are but a sample of the many we are receiving every day. Read them and judge for yourself.

COTESFIELD, NEBR.—I have had Stomach trouble for eleven years and very bad for the past four years. Before taking Bodi-Tone, I had to throw up my supper every night. I would have such pain and such a heavy weight at my stomach and would nearly smother with gas. I would almost die and had to throw up what I had eaten to keep from smothering to death. It was so bad for four years that I was almost a walking skeleton. Now I am much stouter and don't look like the same person. My stomach digests what I eat and that trouble is all gone. Before using Bodi-Tone I was so nervous and had such pain in the top of my head, and Bodi-Tone has remedied that also. I have tried home-physicians, have doctored with a well-known specialist, and have taken a number of different patent medicines, but they only did me harm.

MRS. W. B. BECK.

CLEVELAND, IND.—I am telling all of my neighbors and friends about Bodi-Tone, and when they ask me what I know about it I tell them all I know is that it reached my case and did me more good than any other medicine I ever took, which is enough for me. My troubles were lame back and continual tired feeling, due, as I believe, to weak kidneys. My back was so bad that when I stooped over I could hardly raise up again and I suffered much pain with it. I took most everything recommended for lame back and kidney trouble, but found no relief until I used Bodi-Tone. I used only two boxes and have not since been bothered with my back, and instead of feeling tired I feel like working all the time.

OTIS E. MAISH.

GASTONIA, N. C.—When I began Bodi-Tone I was in a very weak condition, and had tried so many medicines that I became discouraged. I had been in very poor health for five years, suffering from different diseases and with a debilitated, run-down system. I was full of malaria. I had two physicians waiting on me and they gave me only temporary relief and told me I would have to have an operation, which I would not do. I scarcely had strength enough to dress myself in the mornings and had to stay in bed, not able to do my household duties. I began the use of Bodi-Tone three months ago and my improvement was so rapid that in a few weeks I was attending to my household duties and rested better at night than in years. I now enjoy perfect health and have gained 10 pounds.

MRS. R. M. C. KIDDE.

DORSET, VT.—I had rheumatism very bad and was lame and sore. However, my kidneys bothered me; Bodi-Tone has freed me from all of these troubles.

MACK FISHER.

Trial Coupon

Clipped from N. O. Christian Advocate
Bodi-Tone Company, Home & North Ave., Chicago
I have read your trial offer and want a dollar box of Bodi-Tone on trial. I promise to give it a fair trial and to pay \$1.00 for this box if I am benefited at the end of 25 days. If it does not help me I will not pay one penny and will owe you nothing. The following is my full name and address to which the Bodi-Tone should be sent by mail, postpaid:

NAME _____
TOWN _____
STATE _____
ST. or R. F. D. _____

Bodi-Tone Company—Chicago.

Obituaries.

WESLEY WASHINGTON GUTHRIE was born in Union Parish, July 11, 1837, and died at his home in Ruston, La., June 10, 1910. His parents, Geo. W. and Annett Oliveaux Guthrie, were Christians and the son was reared in a home pervaded by a Christian atmosphere and he gave his heart to God early in life. He was married in November, 1865 to Miss Sue P. Taylor, who lived only ten months after their marriage. In 1870 he married Miss Rosatta E. Stancill, who still survives him. Brother Guthrie served his Parish as deputy sheriff for three years before the war. At the beginning of this struggle, he joined the Confederate Army and remained in service until the close. Returning home after the surrender, he was immediately elected sheriff of Union Parish, which position he held for three consecutive terms and was offered the office for the fourth term, but he thought best to decline and go to farming. In 1865, Brother Guthrie began his work as Sunday school superintendent, having been elected to such place by a union school at Farmerville. In this school he served six years, when he moved to his farm in Ouachita Parish. Here he was made superintendent of another union school which he conducted for two or three years. His health failing, he moved to Ruston in 1885 and it was in this place he lived the remainder of his earthly life. He was elected superintendent of the Methodist Sunday school at Ruston and was kept in this office for quite a number of years. Besides this official capacity he served as steward, recording steward, trustee and Sunday school treasurer, in all of which he served well. "Uncle Wesley" enjoyed the unlimited confidence of all who knew him. His was a quiet, unpretentious life and yet his religion was not of a negative sort. If there was a moral issue, no one had any doubt as to the side he was on. He lived his religion in his home, it controlled him in his dealings with men, it enabled him to serve faithfully and acceptably in any position to which he was called by Church or State. He was one of God's noblest men. In no way was his nobility of soul more markedly shown than by his taking into his own home a homeless child and lavishing upon the little one all that wealth of affection that a true father bestows on his own child, bringing her up "in the nurture and admonition of the Lord." At the close of the day, June 10, Brother Guthrie gathered his little family about the home altar, as was his custom, for evening prayer and before the clock struck the midnight hour he slipped away and was at home with God. The earth has been made better by his presence in it. His life was a contribution to the ongoing of our Lord's kingdom. I am glad it was my privilege to have known him. May the good Father richly bless and comfort the sorrowing wife and adopted child.

A. G. SHANKLE.

Another old veteran is gone, both of the Confederate army and the army of our Lord. **THOMAS A. SWAFFORD** was born in Bledsoe County, east Tennessee, April 9, 1831. He enlisted in the Confederate army early in 1861, and served to the close of the war, without ever receiving a wound. He moved to Lee County, Mississippi, in 1865, where he spent the remainder of his life. He professed religion and joined the M. E. Church, South, forty-two years ago. His membership was at Palmetto Church all these years. He was an unpretentious man, a good citizen, and loved the Church. He was afflicted seriously for almost twelve months before his death, and was perfectly conscious of his approaching end and spoke of it many times to his family and friends, saying his way

was clear. He leaves two daughters in Tupelo, where he died May 25, 1910; has another daughter in Texas, and a son at Hot Springs, Ark. These are left without a father or mother to instruct, comfort or pray for them. May they find consolation in the promises of God.

D. W. BABB.

MRS. AMANDA LYLES ROGILLIO departed this life June 17, 1910, at Abbeville, La., in her eightieth year. She was a relict of the late W. Thomas Rogillio, of West Feliciana Parish. Interment took place at Concord, near Jackson, La., on Sunday, June 19, at 3 p.m. She is survived by two sons and one daughter: R. R. Rogillio, of New Orleans; P. H. Rogillio, of Shaws, La.; and Mrs. Capt. F. A. Broussard, of Abbeville, La. Captain N. G. Rhodes, of Batchelor, La., is her only brother. Sister Rogillio was a consecrated Methodist, having joined the church during girlhood. She died in the faith, relying on the promises of her Redeemer. Since the death of her husband, ten years ago, she had been ready, and seemed to await the summons with a great degree of patience and fortitude, saying always that "it would not be long."

ENOCH MARVIN, the son of Mr. and Mrs. I. T. Roach, was born Aug. 23, 1883, and died Feb. 6, 1910. When 18 years old he was converted and afterwards joined the Methodist Church, under the ministry of Rev. J. B. Williams, and thereafter lived a consistent Christian life. He loved the church devotedly and exemplified its doctrines in his life. Some years ago, when his health failed, he was advised by his physician to go west with the hope that through better climatic influences he might regain his health. He at once left his home in Louisiana and went to southwest Texas, where in a year or two his health was restored. Last January he became ill with typhoid fever and after a few weeks of intense suffering he quietly passed to his eternal home. He died in the faith of the gospel, rejoicing in the abounding grace of God. He leaves a father, a mother, two brothers and three sisters to mourn his loss. To these we extend our heartfelt sympathy, and pray that our Father in heaven may bless and keep them in this their hour of great sorrow. J. O. BENNETT.

Mrs. BELL ALEXANDER, nee Johnson, was born in Chickasaw County, Miss., Aug. 2, 1873, and died at Meridian, Miss., March 11, 1910. Mrs. Alexander was a Christian from childhood, having professed religion and joined the M. E. Church, South, at Wesley Chapel Church when a small girl. She lived a faithful and consistent member of the same until the ravages of disease wrecked her mental powers and she went to the asylum at Meridian, where she remained until a year before her death. She was happily married to Mr. J. Johnson in November, 1893, who died five years previous to her own death. She could never become reconciled to the death of her husband, but mourned for him to the end. This happy union resulted in two bright children: coming into the home—a boy and girl. Dear little Hugh is a bright boy, and little Mattie, 12 years of age, is quite a sweet child. Both of them followed in the steps of papa and mamma, gave their hearts to God and joined the Methodist Church young. We predict great things for them as lights in the Church, for they are putting their faith in the great Christ. As for Mrs. Alexander, she was a good girl in girlhood, a good woman in womanhood, a noble wife and affectionate mother. She was obedient to parents when a child and remained obedient until death. She loved her husband and children as no one but a true wife and mother could. We hope to see her again, and drop a tear of sympathy for the children and pray God's richest blessing on them.

T. J. DURRETT.

(Continued on last page.)

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All coffees of good quality have a somewhat sameness of taste. VOTAN has a distinctive characteristic flavor. You don't have to cultivate a liking for it. Appreciation comes with the first sip; infinite satisfaction with the first cup.

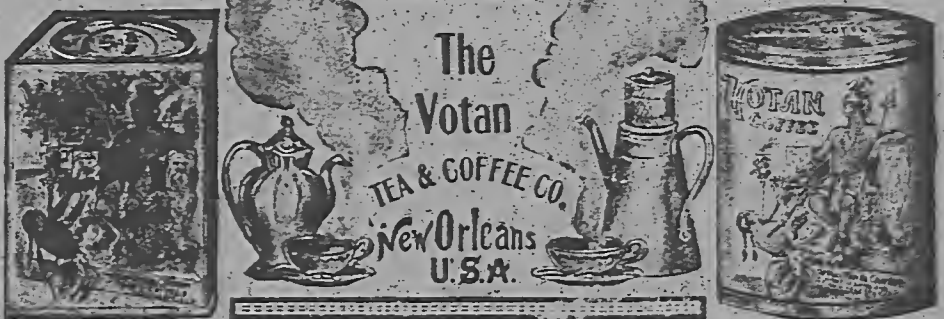
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VOTAN TEA is a fit companion for Votan Coffee. Clear, clean and perfect in the leaf; fragrant and stimulating in the cup, sparkling and crystal-like in its transparent purity when used as an iced drink; it fills every requirement of a satisfying beverage.

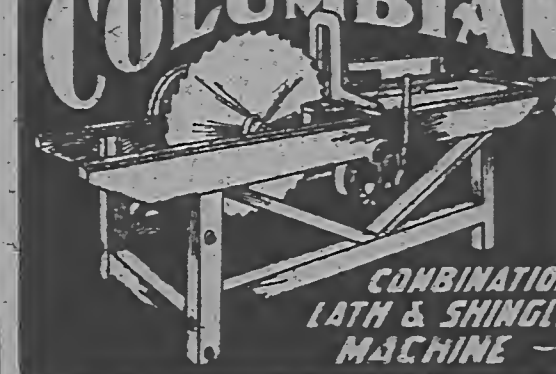
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THREE MACHINES IN ONE.

SHORT Log Saw Mill, Lath and Shingle Machine. Does all kinds of sawing. Just the machine for small Saw Mills and Farmers' use.

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Write for circulars and particulars.

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Natchez Dist.—Third Round.

Woodville Station July 10,
 Liberty, at Salem July 16, 17
 Natchez, Pearl St. July 24, 26
 Natchez, Jefferson St. July 24, 25
 Fayette July 25,
 Washington July 23,
 Meadville, at Eddiceton July 30, 31
 Hamburg, at Knoxville Aug. 6, 7
 Homochitto, at Mt. Vernon Aug. 13, 14
 Adams, at Ebenezer Aug. 20, 21
 Centreville Aug. 24,
 Gloster, at Woodland Aug. 27, 28
 Nebo, at Ebenezer Sept. 3, 4
 Bayou Pierre, at Sweet
 Water Sept. 10, 11
 Barlow, at Rehoboth Sept. 12
 Wilkinson, at Friendship Sept. 17, 18
 Scotland, at Galatia Sept. 24, 25
H. WALTER FEATHERSTUN,
 Gloster, Miss. P. E.

Jackson Dist.—Third Round.

Brandon 8 p. m. July 13
 Jackson Ct., at Dusklo Chp. July 15
 Madison, at Ridgeland July 16
 Jackson, Rankin St. July 17
 Camden, at Thomastown July 20
 Jackson, First Church July 24
 Sharon, at Millville July 29
 Yazoo City July 31
 Florence, at Wesleyana Aug. 2
 Canton 8 p. m. Aug. 3
 Mendenhall, at Pinola Aug. 13, 14
 Lintonia, at Bethany Aug. 20, 21
 Yazoo City 8 a. m. Aug. 22
 Eden, at Phillips Aug. 27, 28
 Benton, at Tranquill Aug. 29
 Flora, at Livingston Aug. 31
 Harrisville, at Poplar Sps. Sept. 3, 4
 Jackson, Capl St. 7:30 p.m. Sept. 5
 Jackson, Galloway Church,
 7:30 p.m. Sept. 7
 Deasonville, at Dover Sept. 10, 11
 Jackson, First Church,
 7:30 p. m. Sept. 12
 Fannin, at Holly Bush Sept. 14
 Canton Sept. 18
J. R. JONES, P. E.

Vicksburg Dist.—Third Round.

Rolling Fork, at Cary July 16, 17
 Mayersville, at Lockwood July 19
 Oak Ridge, at Redbone July 21
 Utica July 28, 31
 Bottom, at Raymond Aug. 4
 Edwards, at Edwards Aug. 14, 15
 Harrison, at Mispah Aug. 21, 22
 Sartartia, at Sartartia Aug. 27, 28
 Anguilla, at Sunflower
 Chapel Aug. 31
 Hermanville, at Carpenter Sept. 3, 4
G. H. GALLOWAY, P. E.

Meridian Dist.—Third Round.

Shubuta and Quitman, at S. July 24, 25
 East Clark, at Hopewell July 27,
 Waynesboro Aug. 7, 8
 Scooba, at Spring Hill Aug. 10,
 Meridian, Central, 11 a.m. Aug. 21,
 Meridian, East End, 8 p.m. Aug. 21,
 Meridian, South Side and
 Poplar Springs, at S. Side. Aug. 24,
 De Kalb, at De Kalb Aug. 26,
 N. Kemper, at Mt. Zion Aug. 27, 28
 Buckatunna, at Chicora Sept. 1,
 Enterprise and Stonewall,
 at Concord Sept. 3, 4
 Porterville, at P. Sept. 10, 11
 Vimville, at Pleasant Hill Sept. 13,
 Meridian, 5th St., 11 a.m. Sept. 18,
 Meridian, 7th Ave., 8 p.m. Sept. 18,
W. H. LEWIS, P. E.

Newton Dist.—Third Round.

Raleigh, at Pleasant Hill July 16, 17
 Trenton, at Trenton July 23, 24
 Shiloh, at Clear Creek July 29,
 Morton and Pela, at Lindsey
 Chapel July 30, 31
 Walnut Grove, at Good
 Hope Aug. 5,
 Carthage, at Conway Aug. 6, 7
 Rose Hill, at Hopewell Aug. 13, 14
 Laurel, 1st Church Aug. 20, 21
 Laurel, Kingston Aug. 20, 21
 Laurel, 6th Street Aug. 22,
 Newton Aug. 23,
 Homewood, at Gasque Aug. 24,
 Lake, at Lake Aug. 27, 28
 Hillsboro, at Lane's Chapel. Sept. 3,
 Forest, at Coutrel Sept. 3, 4
 Montrose Sept. 6,
 Chunky, at Lost Gap Sept. 10, 11
 Decatur, at Union Sept. 15,

Neshoba Sept. 16,
 Stallo, at Cook's Chapel Sept. 17, 18
 Philadelphia Sept. 19,
 Hickory, at Spring Hill Sept. 24, 25
 Indian Mission, at Talla
 Chulah Sept. 30,
 Edinburg, at Scotland Oct. 1, 2
T. J. O'NEIL, P. E.

Brookhaven District—Third Round.

Maxie, at Batson's Aug. 9, 10
 Ellisville, at Overt Aug. 7, 8
 No. Wesson, at Providence July 9, 10
 Osyka, at Muddy Springs July 12,
 Magnolia, at M. July 13,
 Summit, at E. McComb July 16, 17,
 La Branch and Fernwood, at
 La Branch July 17,
 Monticello, at Bahala July 23, 24
 Brookhaven, at B. July 31,
 Gallman, at Old Crystal
 Springs Aug. 6, 7
 Crystal Springs Aug. 9,
 Topisaw, at Topisaw Aug. 13, 14
 Silver Creek, at S. C. Aug. 20, 21
 Wesson, at W. Aug. 28, 29
 Bogue Chitto and Norfield,
 at Bogue Chitto Sept. 3, 4
 Prentiss, at Santee Sept. 10, 11
 Buford, at B. Sept. 17,
 Tylertown, at Tylertown Sept. 18, 19
 Pearlhaven, at P. Sept. 24,
 Hazlehurst, at H. Sept. 25, 26
J. T. LEGGETT, P. E.

Hattiesburg Dist.—Third Round.

Hattiesburg, at Court St. July 12,
 Purvis, at Pinegrove July 20,
 Lux, at Good Hope July 23, 24
 Eucutta, at Good Water July 29,
 Voshurg, at Sandersville July 30, 31
 Pachuta, at McGowan's Aug. 2, 3
 Hattiesburg, at Main St. Aug. 4,
 Hattiesburg, at Broad St. Aug. 5,
 Oloh, at East Columbia Aug. 13, 14
 Sumrall Aug. 21, 22
 Leakesville, at Adam's M. Aug. 24, 25
 New Augusta, at N. A. Sept. 4, 5
 Eastabuchle, at E. Sept. 10, 11
 Magee, at Rials Sept. 15, 16
 Bethel, at Summerland Sept. 17, 18
 Seminary, at S. Sept. 19,
 Lucedale Sept. 21,
 Collins, at Ora Sept. 24, 25
 District Conference meets at Luce-
 dale, July 14, at 9 o'clock a.m., and
 continues through the 17th. Bishop
 E. D. Mouzon will preside. All mem-
 bers of the Conference are especially
 requested to be present at the begin-
 ning. **M. B. SHARBROUGH, P. E.**

Seashore Dist.—Third Round.

Brooklyn and Bond, at B. July 11,
 Ocean Springs July 12,
 Gulfport, 29th Street July 23, 24
 Logtown July 26,
 Bay St. Louis July 27,
 Mentor, at Mt. Zion July 30, 31
 Hub, at Wesley Chapel Aug. 13, 14
 Poplarville Aug. 15,
 Carriere and McNeill, at
 Picayune Aug. 16,
 Columbia Aug. 17,
 Oakville, at Baxterville Aug. 18,
 Coalville, at White Plains Aug. 20, 21
 Long Beach Aug. 26,
 Lumberton Aug. 27, 28
 Vancleave, at Red Hill Aug. 31,
 Wolf River Mission, at Beau-
 lah Sept. 1,
 Moss Point Sept. 2,
 Americus, at Big Point Sept. 3, 4
 Pascagoula Sept. 5,
 Escatawpa, at Orange Gr. Sept. 6,
 Gulfport, 25th Avenue Sept. 10, 11
 Biloxi Sept. 14,
W. B. JONES, P. E.

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The annual camp-meeting at Palmer Creek Campground will be held Sept. 23 to Oct. 3. Everybody is invited. Conveyance from Wortham and tent for accommodation of the public at reasonable rates.

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Seashore Camp Meeting, Seashore Camp Ground, July 13-20.

Seashore Assembly for Christian Workers, Seashore Campground, July 21-31.

Gulf States School of Methods for Sunday School Workers, Seashore Campground, Biloxi, Miss., Aug. 11-14.

Palmer Creek Campmeeting, near Wortham, Miss., Sept. 23-Oct. 3.

Hattiesburg District, Lucedale, Miss., July 14-17.

Marriages

June 22, 1910, at the Methodist parsonage, South Side Meridian, Miss., by Rev. Isaac L. Peebles, Mr. WILLIAM H. WELLS to Miss JESSIE QUINN, both of Meridian.

At the residence of the bride's parents, Mr. and Mrs. T. Q. Braine, Bay Springs, Miss., by Rev. W. A. Hays, Mr. G. WELDON MANAR, of Purvis, Miss., and Miss Ruby BRAME.

June 15, 1910, at the Methodist Church, Long Beach, Miss., by Rev. H. H. Sudd, of the Episcopal Church, Mr. REYNOLD A. PEARCE, assistant superintendent of the Sailors' Rest, of Gulfport, to Miss ANNIE STARKEY, of North Taunton, England.

At the home of the bride's parents, by Rev. W. W. Perry, Mr. DUDLEY E. LEWIS to Miss SALLIE M. CHAPMAN, both of Hinds County, Miss.

June 7, 1910, at the home of the bride's parents, by Rev. G. P. McKeown, Mr. MARVIN DAVIS to Miss TINA SIMMONS.

June 27, 1910, at the residence of Mr. and Mrs. Hartwig, Edwards, Miss., by Rev. G. P. McKeown, Mr. LEWIS ROBERTS to Miss DRUE FLEMING.

Take your life day by day and hour by hour. Do not look too far ahead. If you are suffering, you have only to suffer that day. If you have an anxiety, God undertakes to see you through it, but only day by day. One of the great secrets of a happy, calm, and strong life is to pray day by day, and trust day by day.—Bishop of London.

Being in Christ, it is safe to forget the past; it is possible to be sure of the future; it is possible to be diligent in the present.—A. MacLaren.

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The Sunday School Lesson

By Rev. T. H. Lipscomb, B.D.

THIRD QUARTER. LESSON II. JULY 10, 1910.

MISSIONARY LESSON.

Matthew xxiv. 14; xxviii. 18-20.

14. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

18. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Golden Text: "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John iii, 16.)

Again our Southern Methodist Church turns aside from the regular order of lessons provided by the International Committee; and in place of a Review Lesson for the past quarter gives a Missionary Lesson, consisting of a discussion of "The Missionary Program of the Master," as distinguished from "The Missionary Program of the Father," given as the lesson some two months ago. The article is by Dr. Ed. F. Cook, and is published alike in the Magazine, the Senior and Intermediate Quarterlies. We shall not attempt to follow his discussion, which covers the teachings, the prayers, the death and the resurrection of Jesus, as related to missions; but shall rather attempt a brief exposition of the lesson text, as given above.

It should be noted that the first verse is from the 14th chapter of Matthew, not the 28th, as are the others. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Many see in these words of Jesus not only a prophecy of the world-wide spread of Christianity, but also a sign by which may be determined the time of Christ's coming. Only recently I heard of a minister's arguing solemnly that the end is near, for only Tibet, he said, has not been preached to, and if only a missionary might obtain entrance there and preach once, the conditions would be fulfilled and we might expect Christ then at any moment. It may be surprising to such interpreters to know that even John Wesley and Adam Clarke, pillars of evangelical orthodoxy, hold no such thing. Wesley's note on this verse is as follows: "This gospel shall be preached in all the world—Not universally; this is not done yet; but in general through the several parts of the world, and not only in Judea. And this was done by St. Paul and the other apostles before Jerusalem was destroyed. And then shall the end come—of the city and temple." In Clarke's Commentary we read: "In all the world—perhaps no more is meant here than the Roman Empire; for it is beyond controversy that all the world (should be taxed) in Luke xi, 1, means no more than the whole Roman Empire. Then shall the end come. When this general publication of the Gospel shall have taken place, then a period shall be put to the whole Jewish economy by the utter destruction of their city and temple." Certainly the words that follow allude to the destruction of Jerusalem, but the words that precede this verse are clearly eschatological, and Whedon and Meyer we think rightly connect this verse with those preceding it, 14, and allow verse xv to be a return to the discussion at the beginning of the chapter. So Whedon interprets: Shall be preached in all the world—in all nations, and thereby the Messiah's universal kingdom become universally acknowledged. "Then shall the end come. What end? Unless our Lord answered very deceptively, he meant the end about which they inquired, namely, the end of the world."

For once we disagree with Messrs. Wesley and Clarke—accepting Dr. Whedon's statement—and cite this as an illustration of the enlargement of the missionary vision of the Church in interpreting Scripture within the last 150 years. "For a witness unto all nations" means simply "that testi-

19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20. Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen.

mony may be borne before all nations."

However, we do not agree, that on this verse or on any other can be based a prophecy that the end of the world is near, or is not near. "Of that day and that hour knoweth no man;" and we believe the Scriptures seek to leave us in a state of constant expectancy of Christ's coming, which would forbid our being able to say he will not come to-day or to-morrow, for the conditions are not yet fulfilled. Were such interpretation true, none need have looked for him heretofore, as men might have known that he would not have come as yet. Nothing is more unprofitable and unscriptural than fixing the time of Christ's coming, and nothing is more wise than to watch, ready also, with lamps trimmed and burning.

The remaining portion of the text is the familiar Great Commission, so familiar that I fear its majestic sweep and greatness we often fail to grasp. All power (or authority) is given unto me in heaven and in earth. What marvellous words, asserting what infinity of dignity and power! and falling from human lips, they attest the utterer as divine or as wildly dreaming. "Go ye therefore and teach"—better, disciple, make disciples of all nations. Whatever might be the possible limitations of the first verse there can be no doubt about the all-inclusiveness of this. "Baptizing them in the name of the Father; and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." See his emphasis upon obedience. The first teaching all nations seems to refer to the Gospel message of pardon and peace to the penitent, but here it is teaching them thereafter to observe and do. "And, lo, I am with you alway, even unto the end of the world." We see here why he said above "all power is given unto me," for his presence with us means the transmission of that power to us, that we may have courage and strength to conquer. And conquer we shall by his grace. Already what wonders have been wrought in all nations.

"The kingdom is coming, O tell ye the story."

God's banner exalted shall be! The earth shall be full of his knowledge and glory.

As waters that cover the sea."

In conclusion, we give a concise statement of the motives for foreign mission work which should actuate us.

"Our true motives for foreign missionary work are, as I see them, these:

1. A desire to obey our Savior's command to go into all the world and preach the Gospel to every creature.

2. A desire to furnish to all men the present blessings of the Gospel.

3. A purpose to keep the Church at home so filled with the militant temper of foreign missions as to render all her members unselfish and aggressive.

4. A purpose to keep before the mind of the entire Church the size of the plan of redemption.

5. A purpose to begin to realize the idea of a universal human brotherhood in Jesus Christ.

6. A purpose to hasten under all possible Christian pressure the salvation of men, and thus to prepare them for the largest service and the largest destiny in the final kingdom of our Lord."—(Dr. Olin A. Curtis, in "The Christian Faith.") Indianola, Miss.



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Epworth League

By Rev. H. B. Watkins.

TOPIC FOR JULY 10, 1910.

THE CHRISTIAN'S RESOURCES.

(References: I. Cor. iii, 21-23. Eph. iii, 20.)
The title of to-day's lesson is most attractive to me. We, in these exercises, have said a great deal about a Christian's obligations. It is comforting to us to realize that the Christian's resources are entirely adequate to his responsibilities. One stands upon life's threshold and really trembles at the responsibilities lying before him and hanging above him but he is reassured as he feels with the great apostle, "I can do all things through Christ which strengtheneth me." The early apostles doubtless felt much of this fear as they listened to Jesus saying, "Go ye therefore and teach all nations," but surely their hearts were lifted up as he continued "And lo, I am with you always, even unto the end of the world."

Let us examine the records this morning and find what are the Christian's resources. May we not ask first, however, what are the records of the resources of God's children? where are written, if written they are, the riches of God's child? I answer that so far as they can be written, so far as the infinite can be described we find them upon the pages of God's Word. The entire Bible is but one continuous effort on God's part to make men see "what is the breadth and length and depth and height and to know the love of Christ that passeth knowledge." Read here Second Timothy, chapter iii, 14 to 17, to see that the Holy Bible is the record of the resources of God's child. That these resources can never be adequately described creeps out ever and again in such Scriptures as Ephesians iii, 20, and I Corinthians ii, 9-10. However, as far as the human mind can comprehend they are recorded here and no man has a right to limit the power and joy of his life and that of the lives of others while the Bible is fairly bulging with promises and assurances of infinite resources. No man has the right to say my task is impossible while the Book declares "all things are possible with God." No man has the right to say I can't help but sin while the record says "And he will not suffer you to be tempted above that ye are able." Our lives have been dwarfed from the fact that we have tried to read our resources in the dwarfed lives of others instead of reading them in the sacred record God has furnished for us. The Bible itself is one of our resources only in the fact that it is the great inspired record of our riches in Christ.

What are our resources? They are the spiritual joys and powers which God has in his hands for us. That passage in II Corinthians ii, 9-10, is too often used as a funeral text describing the Christian's riches in a world to come. It is misused as such. The apostle is attempting to tell the infinite privileges of riches of God's child here and the emphasis should be placed upon the statement, "But God hath revealed them unto us by his Spirit." They are spiritual privileges to be known and enjoyed now. "The peace of God that passeth all understanding," "righteousness, peace and joy in the Holy Ghost," "the love of God shed abroad in our hearts," "the love of Christ that passeth knowledge," are just a few of those expressions that point to our riches in Christ. Then, as if he despaired of making us see it all the apostle exclaims, "Now unto him that is able to do exceedingly abundantly above all that we ask or think according to the power that worketh in us!" It is an impossible task to itemize the kingdom of God. Peter attempts it in II Peter i, 3-5. Paul tried it in Galatians v, 22-23, and again in I Corinthians vi, 11. But neither would have claimed that he had exhausted it at all. God the Father holds these things in his hands,

for us. Christ Jesus died to purchase them for us. The Holy Spirit is in the world to convey them to our hearts. Paul and Apollos and Cephas are ours to proclaim these to our eager ears. Life is ours in which to enjoy them, life now, life to come. There is indeed but one life. The world lies before us, ours, reminding us by physical means of what God can do for us. Death is ours as a gateway through which God shall lead us into a more intimate knowledge of him. The present is ours to use our riches. The great future ours too, but not so great as ever to exhaust the riches of God's child. Prayer is ours, an attitude of heart wherein God blesses us. The Church is ours that we use our riches aright, all are ours and we are Christ's and Christ is God's.

"I'm the child of a king."

The child of a king.

With Jesus, my Savior, the child of a king."

SEASHORE ASSEMBLY.

Following is the program of the Seashore Assembly, which will be held at Seashore Campground July 21-31:

Class work: Class in Old Testament, Rev. F. S. Parker, D.D., Editor Epworth Era; Class in New Testament, Prof. Frank Seay, Southwestern University, Georgetown, Tex.; Class in Foreign Missions, "Korea in Transition," text book, Dr. Rawlings, Educational Secretary, Board of Missions; Class in Home Missions, "The Frontier," as text book, Miss Mabel Head, Secretary Woman's Board; Class with the Juniors, Mrs. S. Stuart Brame; Class in League Methods, Mr. E. P. Peabody, Waycross, Ga.; Class in Sunday school work, Mr. J. B. Green, Opelika, Ala. and Mr. T. V. Ellzey, New Orleans, La.; Class in Missionary Society Methods, Miss Head, Mrs. Brame and Mrs. Watkins.

Afternoons given over entirely to recreation in charge of a special committee: bathing, fishing, sailing, tennis, etc.

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Obituaries

(Continued from Page Eleven.)

LOLA LUVIGY, infant daughter of Henry and Lone Whitehead, was born July 14, 1909, died March 23, 1910. This precious treasure stayed with her parents just long enough for their affections to get well twined about her life. Oh! how hard it is, that these ties should be so suddenly broken. We are inclined to think our loved ones should remain longer with us. But God knows best. The Lord gave, and the Lord hath taken away, Joh. 1:21. In this early translation, little Lola has escaped many heartaches and sorrows that are common to us in this world. Jesus said: "Suffer little children to come unto me, for of such is the kingdom of heaven," Mat. 19:14. He said again, "Where I am there ye may be also," John 14:3.

"The light of smiles, shall fill again.
The lids that overflow with tears:
And weary hours of woe and pain
Are promises of happier years.

"Methinks I see a thousand charms
Spread o'er thy lovely face,
While infants in thy tender arms
Receive the smiling grace.

"I take these little lambs' said he,
And lay them in my breast.
Protection they shall find in me,
The family above."

E. C. SULLIVAN, P. C.

Mr. M. V. VAUGHAN was born in Marengo County, Ala., June 13, 1820. He moved to Louisiana in early life and settled in Caldwell Parish. He joined the M. E. Church, South, in early manhood, but didn't profess conversion for sometime. At a meeting held at Old Bethel Church, in Jackson Parish, in the early fifties, he was happily converted, and he ever after adorned the gospel by a consistent, upright walk and a pure, manifested love for the glorious work. In his four year's service in the Confederate Army, surrounded by the environments of camp life, he frequently said that he had done nothing that he was ashamed of; he went into the conflict a Christian, and came out one. He was devoted to his Church and was always found, when weather conditions would permit, in his accustomed place. He had been a subscriber and constant reader of the New Orleans Christian Advocate for more than fifty years. He was married three times, and was the father of twenty children; but only six, with his faithful wife, remain to mourn his death. In 1880 he moved to Ouachita Parish, where he lived until his death, a devoted Christian, a kind neighbor, an excellent citizen, one who was ever ready with a free heart and willing hand, to assist the needy and relieve the distressed. He was remarkable for wise Christian counsel. When there was any misunderstanding between the members of his church or among the neighbors, "Uncle Vaughan," as he was called, was the one we consulted first to get to serve as peace-maker, and he usually accomplished the desired results. He was always ready to speak a word of comfort to any who were in distress. His life and Christian character was a continued light to all in the home and church and neighborhood. As far as his name was known, it was the synonym of integrity, purity and uprightness. But he is gone; and "how we will miss him" is on every tongue. He died May 7, 1910, at his home near Eros, La. Our loss is his gain. His last words to his weeping wife as she sat day and night by his bedside and administered to his needs, were, "Weep not for me, I am ready." May God bless the bereaved ones.

W. B. INABNET.

We all need to be on our guard against what may be called hot fits and cold fits, against waves of mere emotion or enthusiasm, which pass quickly over the soul and recede, leaving it dry and bare.—Selected.

FAITH IN PRAYER.

While everybody prays, few really believe in prayer. It is as natural for men to speak to God as it is for them to speak to each other, but the prayer instinct in the majority of cases remains a mere instinct and is not lifted up into the region of reason and made the intelligent utterance of the whole man. Like the fabled lady who prayed for the removal of mountains and then opened her eyes expecting to see them still standing in the old place, so Christians use words without meaning. There is a prayer that is answered and there is a prayer that is not answered. The determining factor is faith. The prayer of faith is a chief gauge of the reality of religious experiences. A praying man is a strong man, and a praying church is an aggressive, strenuous, triumphant church. It ought to be as natural and inevitable for Christians to pray as it is for children to talk with their parents. Unless prayer is a reality, both as an expression of experience on the part of the believer and as a moving force in the realm of God's moral government, there is no reality in spiritual religion. The prayer of faith is the prayer that is answered. Such prayer has a foundation in experience and in reason.

"Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

"Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

"The effectual fervent prayer of a righteous man availeth much."

"And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us. And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him."—From "The Old Evangel and the New Evangelism."

CHURCH DIRECTORY.

New Orleans District, Rev. F. N. Parker, D.D., presiding elder; residence, 241 Olivier Street.

First Methodist Church, St. Charles Ave., near Callopo St.; Dr. S. H. Werlein, pastor; residence, 5630 Prytanis St.; phone, Uptown 329.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Dr. John A. Rice, pastor; residence, 1421 Constantinople St.

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. A. I. Townsley, pastor; residence, 2728 N. Rampart St.; office hours, 9 to 11 a. m.; phone, Hemlock 978.

Parker Memorial, corner Nashville Ave. and Perrier St.; Rev. C. D. Atkinson, pastor; residence, 734 Nashville Ave.

Louisiana Avenue, cor. Louisiana Ave. and Magazine St.; Rev. W. W. Holmes, pastor; residence, 1614 Fern St.; phone, Walnut 402.

Felicity Street Church, cor. Felicity and Chestnut Sts.; Rev. Albert S. Lutz, pastor; residence, 1323 St. Andrew St.; phone, Jackson 968-L.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. Henry T. Carley, pastor; residence, 1125 Fern St.; phone, Uptown 1238.

Algiers, Lavergne Street, cor. Delaronde; Rev. J. F. Foster, pastor; residence, 214 Seguin.

McDonoghville and Mary Werlein, Rev. H. Whitehead, pastor; residence, 1619 St. Mary St.; phone, Jackson 144.

Epworth Church, cor. Banks and Scott Sts.; Rev. L. A. Sims, pastor; residence, 232 South Pierce St.

Rev. John L. Sutton, Superintendent Orphan Boy's Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Rev. N. E. Joyner, Superintendent St. Mark's Hall, 619-21 Esplanade; Residence, 721 Henry Clay Avenue; phones: Residence, Uptown 2739; St. Mark's Hall, Hemlock 1458.

Rev. John T. Sawyer, D.D., residence, 2330 Yalence St.; phone, Uptown 579.

R. F. Harrell, Secretary Y. M. C. A., 815 St. Charles St.

Rev. R. A. Meek, Editor New Orleans Christian Advocate; residence, 724 Nashville Ave.; phone, uptown 679.



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NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 57—No. 28.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2840.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, JULY 14, 1910.

CHAS. O. CHALMERS, Publisher.

Editorial

"If some people could get one good look into the inside of the minister's heart struggles, they would cease their criticism."

It is said that the Bible is meant to teach only moral and spiritual truth. Would it not, then, be a good idea for those expounding it to adhere to the primary purpose of the great Book, and let vagaries and speculation alone?

The Master praised "the Israelite in whom there is no guile." Cunning may be admired in animals, but not in men. Stating half-truths is only a skillful way of lying. Concealments which mislead are incompatible with a high Christian character. No dignity of office can take the place of kingliness of soul, and no craftiness can hide wrong intent from the all-seeing eye that searches the depths of the heart.

Does the witness of the Spirit come only through the medium of the senses? That depends upon the classification which you make of consciousness. If that be considered one of the senses, the question may be answered in the affirmative; but otherwise, not. John Wesley said, "By the testimony of the Spirit, I mean an inward impression on the soul, whereby the Spirit of God immediately and directly witnesses to my spirit, that I am a child of God." To say that the great Infinite Spirit can communicate with the human spirit only through the intervention of a physical medium, is both unmethodistic and unscriptural.

Tact is a rare quality which ever acts wisely and discreetly. It is courteous and refined, and embodies many virtues. It is, from every point of view, a very desirable acquirement. It disarms prejudice and jealousy. With it, the politician can soothe the ruffled feelings of his opponent. In home life, it possesses a charm of manner which captivates all hearts—by it breaches are healed, the jagged edges of friction become smoothed, words of anger become words of love, and where discord reigned there is harmony, peace and happiness. Its power and influence are boundless, and many owe much of their success in life to this graceful and conciliating gift.—Henry Lee.

There is a "playing to the galleries" that is proper. Not performing to win the applause of earth, but bestowing one's self to command the approval of the onlooking hosts of heaven. There is mighty inspiration in the thought that the holy angels, the ascended saints, and our Lord himself may be gazing upon us as we press forward in the course of life. It was to this sentiment that Paul appealed when in writing to the Hebrews he made the ringing exhortation: "Wherefore, seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith."

"A BURNING AND A SHINING LIGHT."

This was the Master's characterization of his great forerunner, John the Baptist. The literal translation is, "He was the lamp burning (or lighted) and shining." No more beautiful eulogy was ever pronounced upon mortal man. And coming from him whose estimates were unerring and whose holy lips were never polluted with flattery, this unique description is doubly significant and impressive.

"A burning light." This refers to John's own inward experience. His soul was aglow with spiritual life and fervor. The fire of holy love, divinely kindled, blazed upon the altar of his heart, and informed and irradiated his whole being. Regnant in his consciousness, his religion was a reality. It gripped him, it dominated him, it was his consuming passion. Of it were born his vehemence, his courage, his fidelity, his self-effacement, and all of the other elements that made him great. And so it must ever be. The seat, the throne, of true religion is within the soul. It is "not meat and drink," but righteousness, and peace, and joy in the Holy Ghost. Of this inner life theology is the philosophy, as botany might be said to be of living, growing flowers. Christian character is the disposition of the individual as developed under its transforming influence, and piety and proper conduct is but its outward flow. Hence, Methodism has been right in putting emphasis upon a conscious salvation. True discipleship must begin in experience, in a spiritual quickening, in regeneration. Men talk of the psychology of conversion, but it is not likely that we shall ever understand it on earth. The Master said, "The wind bloweth where it pleaseth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit." But the comprehension of the process is unimportant; it is the recognition of the fact that is essential. Many things about his meeting with Jesus on his way to Damascus, Paul never understood, but he never doubted that he met him, and that as a result of that contact, he became a new and different man. Our insistence upon the absolute necessity of the "new birth" cannot possibly be too strong. For nothing about it—its supernaturalness, its suddenness, its mysteriousness—need we apologize. It stood the test of the centuries gone, and it will stand the test of those to come. It is the Gibraltar of our holy faith—the stronghold from which we can never be driven. Uncertainty on this point will mark the beginning of the decadence of Methodism. Her health and safety and future are assured so long as her people can truly sing.

"We who in Christ believe
That he for us hath died,
We all his unknown peace receive,
And feel his blood applied.
Exalts our rising soul,
Disburdened of her load,
And swells unutterably full
Of glory, and of God?"

"A shining light." This has reference to John's outward acts and influence. The radiance within was diffusive. It flashed forth and others could see it. The "burning light" must ever shine. It is its nature to

shine. The unconscious influence of a true disciple, that goes forth without effort upon his part, is considerable. A quiet, modest life, devoted to the service of the Master, appeals powerfully to all who observe it. There is a winsomeness in genuine piety that wonderfully charms and attracts. Its gentleness, its serenity, its trustful, happy spirit, its charitableness, its helpfulness, and its buoyant optimism, cannot but impress those whose hearts are burdened and anxious, and make them desire to possess it. The bearing of the Moravians in the storm at sea made John Wesley feel the need of a closer approach to God. The light that shone in Fletcher's face drew foreigners to hear him preach, though they could not understand the language that he spoke. Men have found fault with the teaching of our Lord, but his character and conduct have commanded universal tribute. Let no disciple, however humble, who wears in his heart the image of Christ and faithfully reflects it, imagine that he is living in vain. Such lives are the incontrovertible proof of our glorious Christianity, and will ever put its enemies to confusion and flight.

But John's radiance was not merely that which emanates from the good man, who is true and upright, but lacks aggressiveness. He was a force for righteousness—a flame of fire. He sought to light the pathway of his fellowmen. No reed shaken by the wind, no compromiser, was he. Courageous and trumpet-tongued, he showed to vice no quarter. Not even wickedness, robed in royal purple and high-seated upon a throne, would he spare. Popularity had for him no charm—for self he cared nothing. How beautiful the words with which he faced coming obscurity! "He must increase, but I must decrease." And what a prodigious toiler was this herald of the coming King! With an engrossing earnestness that knew no abatement, he went forth preaching and baptizing. Thousands flocked to hear him—his clarion voice thrilled and stirred the nation. No ignoble truce with the forces of darkness would he accept; not even to save his head would he lower the standard of righteousness. A martyr to truth and duty, he poured out his blood; but the luster of his spirit and deeds yet illuminates the centuries. Such was the man whom Jesus characterized as a "burning and a shining light." Oh, how we need such men to-day, both in State and Church—men of convictions, of devotion to principle, true and sincere, of flaming zeal, who are capable of feeling moral indignation at wrong doing, who cringe at nothing, and who stand, like blazing beacons, to light the way of humanity to higher and better things! Shall we not each in his sphere, obscure though it may be, aspire to be a lighted and burning lamp, so shining that we may constrain some to glorify our Father who is in heaven?

From the time when at my mother's feet or my father's knee, I first learned to lispen verses from the Sacred Writings, they have been my daily study and vigilant contemplation. If there be anything in my style or thoughts to be commended, the credit is due to my parents in instilling into my mind an early love for the Scriptures.—Daniel Webster.

Christian Advocate.

Published for the Louisiana, Mississippi and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

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A SAMPLE OF SUNDRIES.

By Rev. C. W. Carter, D.D.

Now, Mr. Editor, you may realize what your temerity in commending my "Little Journey" has done, and it may make you a little more wary with your commendations. It has infected me again with a disease from which I thought myself immune for all the remaining days of my natural life. This disease is a very old one. It carries on its ravages outside of the sphere of the operations of the medical profession. There are three well-known types of this old disease. I believe the Roman poet, Horace, has the honor of being the first writer to give it a definite name. In his "Ars Poetica" he tells his friends, the Pisos, that some people in his day were afflicted with what he named "cacothetes scribendi." Dr. Luke in his "Acts of the Apostles" mentions the fact that in his day the Athenians had two types of it, both differing from that mentioned by Horace. These two types are called "cacothetes loquendi" and "cacothetes audiendi." See Acts 17:21. There is positive evidence that one form of this disease existed as far back as the time of Job. A young man called Elihu seems to have been afflicted with a virulent case of "cacothetes loquendi." This disease differs from all other diseases in the fact that it causes less suffering to the patient than it does to other people. The "audiendi" form is the least harmful of the three types. The "loquendi" form shows an advanced stage of harmfulness. The "scribendi" form is the worst of all. You can endure with some patience the man of "itching ears." You can deliberately refuse to listen to the rapid inanities of a "rattling tongue." But who can escape the harassment caused by one of these "ready writers" who sprawls himself all over the public prints every day and week and month in the year? Now, Mr. Editor, I am afflicted with the type, "cacothetes scribendi," and in spite of the self-control which I have been cultivating so long I find myself unable to keep it under. Sometimes it breaks over all barriers and pours itself out, as in this instance. But, as an encouragement to your readers, let me say that in the nature of things it cannot continue very long, for I am now in the neighborhood of four-score years, and the end of all earthly things is near.

Early in the year it was my good fortune to receive an invitation from Brother Harbin, the leader of the Laymen's Missionary Movement on the Haynesville Circuit, to attend a missionary rally at Colquit, July 3rd, and preach a missionary sermon. So, on Saturday, July 2d, I hied me up to Haynesville on the far-famed Beardsley train, which trundles along between Natchitoches and McNeil, Ark. Sunday morning, after an early and bountiful breakfast, in company with Brother Woodward, in a comfortable huggy, drawn by a patient, responsive mustang, I made the twelve miles to Colquit in ample time for the morning service. I suppose there were present about 250 people, and to a houseful of worshipers I tried to tell the immense meaning of the Great Commission. The hearers heard with "the hearing ear" and I trust with "the understanding heart." I never had better attention and I never had better voice than on that day. The pastor, announced that everybody was invited to stay to dinner, and when we were called to the table these old superannuated eyes saw a sight which made them gleam with a satisfaction supreme. Such a dinner! Ah, ye dwellers in cities, who think you know what a good dinner is, if you could have eaten of that dinner you would have been convinced that you were not acquainted with even the rudiments of the great subject. If I were to attempt to itemize the things on that table it would read something like this: roast beef and baked chicken, beef-steak and fried chicken, home-cured ham and broiled chicken, hash and chicken pie—and sprinkled from one end to the other, bread and pies and pickles and cakes galore. And the abundance of it! After the crowd had all eaten there seemed to be enough left to feed as many more. For a luscious, succulent, infilling, satisfying dinner, I commend the reader to the good sisters of Colquit.

The program for the afternoon was an address of

welcome by one of the young men of the church, responded to by a young man from a different part of the circuit, and both ringing with a call as clear as a clarion. Then came the pastor's address on "The Aim and Purpose of the Laymen's Movement." It was clear-cut, as if done by a Damascus blade, and stimulating as the waters of Helicon. Then came Brother Breithaupt, the French Missionary, with his simple narrative of the needs of the people in south Louisiana, a narrative which by its earnest simplicity won all to a deep-felt sympathy with his noble work among that gospel-needy people. Then Brother Harbin gave a graphic account of what his band had done and how they had done it. The gist of it is this: They have already in cash and reliable subscriptions all the collections, with a substantial reserve in the treasury to be applied to "emergency cases." The leader claims that Haynesville Circuit is the banner circuit of the Conference in the line of the Laymen's Movement, and I know nothing to the contrary. Thus ended a day delightful and instructive and stimulating to all present.

In the days of my editorship, whose never-ceasing grind ingrained itself upon the tablets of memory in ineffaceable characters, Bishop Keener would come up occasionally and talk. He was a most interesting and a very instructive talker, and he could talk interestingly and instructively on almost every subject, and nearly all his conversation was spiced with a very delicate and healthy humor. On one occasion he turned the conversation to "Poets and Poetry." I listened with fascinated pleasure as with a keen-edged criticism he spoke on those subjects. But to my astonishment he ended his monologue by declaring that "all persons who write poetry are crazy during the writing." What heightened my astonishment was the fact that the Bishop himself was given to writing poetry. He saw my astonishment and said: "The best piece of poetry I ever wrote was composed while crossing the Rocky Mountains and suffering with a headache whose tortures racked my brain with craziness." That conversation occurred about twenty-one years ago. I have often thought of the Bishop's dictum on this subject and imagined I could detect grounds for its truth in a good deal of the poetry of our day. Not long ago I was reading some book notices in the June number of the Review of Reviews. The title of the book noticed was, "The Inspiration of Poetry," by Prof. Woodberry. The first utterance of the reviewer was this: "It may be said that the great majority of Americans are firmly convinced that poetic genius bears a distinct pathological relation to insanity." When I read that I was immediately reminded of what the Bishop had said to me twenty years before. This shows how near the Bishop's thought was to the conviction of a "great majority of Americans" to-day. It is true that "Prof. Woodberry contends that poetic genius is characterized not by an unbalanced or diseased reason or by any temporary aberration, but by a suspension of reason in favor of spiritual emotion." I fail to see any difference between craziness and "a suspension of reason in favor of spiritual emotion." It seems to me that they mean about the same. If a "suspended reason" is not craziness, what is it? No matter what it is—whether craziness or "suspended reason"—a goodly number of newspapers are afflicted by it, and even our Advocates sometimes show alarming symptoms. Several years ago the editor of one of our great magazines was so sorely tried that on an occasion of declining a poem he sent the following lines to the poet:

"The trouble is that in this land sublime
Too many citizens know how to rhyme;
In fact, some ten or twenty thousand
Write verses that correctly mate and scan,
And several hundred sometimes even reach
To no small aptitude of measured speech;
Thus are our desks so full of pretty verses
We can more so, prithee, spare your curses."

Now, haec fabula docet; if you will try to write poetry, "the great majority of Americans are firmly convinced that your poetic genius bears a distinct pathological relation to insanity." So, I say don't do it. Preserve your sanity before "the great majority of Americans."

Natchitoches, La

ST. LOUIS LETTER.

By an Old Timer.

The Word South.

I read with interest, approval and pleasure the editorial in the New Orleans Christian Advocate on page 8, June 2d. I can say the same of Bishop Candler's interview with a representative of the Atlanta Journal, copied into the same number of the Advocate. The subject is the same: "The Name of the Methodist Episcopal Church, South." I write from St. Louis, Mo., the largest city in Southern Methodism. In no city of the United States are the two branches of white Episcopal Methodism so largely represented as they are in St. Louis. Our city directory of last year gives the names of Methodist Episcopal, and Southern Methodist congregations, whose members are white people. In the M. E. Church (North) there are twelve congregations called "American" whose religious services are con-

ducted in the English language. There are eight congregations whose services are in the German language, and one the Swedish tongue, making a total of twenty-one white congregations. The Methodist Episcopal Church, South, has seventeen American congregations, and no other. The M. E. Church, South, congregations are not wholly composed of Southern people.

Centenary Church.

I cannot speak definitely of but one church. That is "Centenary," in which I have had membership as a local elder more than thirty years. The church building is a large and imposing stone structure with abundant provision for all church services. It is the "down-town church" of Methodism, but is sixteen squares from the Mississippi river, being at the corner of Sixteenth and Pine streets. It is adjacent to large and small business houses and to homes of many African and foreign born citizens, with few of its two thousand members living near it. Numerous street car lines of the city, by a transfer system, enable people from every section to go to or within one, two or three squares of the front entrance to the church, for five cents each way. It is an attractive place to many people living remote from it. Dr. John Mathews, who was Centenary's pastor first and last nine years, estimated that two-thirds of the people under his care at one time were Northern people, and so expressed himself to me. Yet in all my thirty years in that church, I have never heard from any member dissatisfaction expressed concerning the word "South," connected with our church name, till since the question was up in our late General Conference, then from a lady who has been in the church since its dedication in 1871.

Therefore, I conclude that so far as our Centenary Church in this border city is concerned, there is no necessity for dropping the word "South" or substituting the word "America" for South.

In all of my years here, I never have heard of a contention between one of our presiding elders, pastors, or congregations and a presiding elder, pastor or congregation of our sister Methodist Episcopal Church.

Methodist Club.

There has been for a number of years in St. Louis an association of preachers and laymen of the two Episcopal Methodist Churches, with an occasional banquet. "Methodist Club" is its name. One night about three years ago "The Club" had a public meeting in the Sunday school room of Centenary Church, open to all.

One feature of the meeting was the reading by one of our pastors of a paper advocating "Organic Union" between the two great Methodist denominations. That was followed by another paper of like character read by a prominent member of Centenary Church. I never heard of either paper after that night from any person, and have heard nothing about "organic union" from any one since then. At our District Conference just before our late General Conference, not a word was spoken or read about changing the name of our Church.

Fraternal Element.

In no city is there a larger mixture of Northern and Southern English-speaking people than in St. Louis; and the Northern element is the larger.

The state of Missouri is bounded on the south by Arkansas, on the east, north and west by Illinois, Iowa and Kansas. Three-fourths of our border-state surroundings are Northern, and it may be supposed that three-fourths of the English-speaking emigrants to St. Louis are from the East and North and come from Illinois, Indiana, Ohio, Pennsylvania, New York and New England, while not one-fourth of the migratory Carolinians, Georgians and Tennesseans have reached St. Louis. They have gone to Arkansas and Texas.

Our Centenary Church, since I have known it, has received a reasonable portion of incoming Methodists from Northern States who have not troubled themselves or us about the meaning of the last word in our Church name. J. W. CUNNINGHAM.
St. Louis, Mo.

AN APPEAL FROM BISHOP HOSS.

About two years ago I asked the Church through the Christian Advocate for four thousand dollars to complete paying for two much-needed houses of worship in Brazil. In one way or another I have received nearly \$3000 of that amount. The balance of \$1100, principal and interest, is still due and pressing. My word is pledged for it and I must get it or pay it. Will the friends of missions help me? Any contributions, great or small, will be thankfully received. As I shall be soon sailing for the Orient, all checks or money orders should be sent directly to Mr. J. D. Hamilton, treasurer, Nashville, Tenn. The cause is worthy and urgent. E. E. HOSS.

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GOSPEL HINDRANCE.

Rev. Robt. B. Downer.

Until Satan is relegated to the confines of the bottomless pit, the gospel will meet with hindrance, commensurate with the adversary's hatred of the holiness of God; yet we need not give this undue concern, since "the gospel is the power, i. e., the omnipotence, of God unto salvation."

The Lord of Hosts is acquainted with the metes, bounds and resources of the arch enemy of souls—and if there is a perfect service rendered by God's chosen friends, "a nation can be born in a day."

The gospel hindrance that gives God concern arises from within, not without the fold. The propagation of the gospel by workers whose hearts are not in attunement with the holiness of God (because of ignorance of the necessity of such attunement), can never accomplish results commensurate with the zeal and labor expended; but what an awful condemnation awaits the soul of the worker in the Lord's vineyard—who wears the livery of heaven—who has the care of souls, and yet is a stranger to the touch of the live coal from the altar of God; whose sermons (faultless in style, redolent with poetry, history, science, politics, entrancing to hear) yet, strange to say, never extort the penitent wall, "Lord have mercy upon my soul!" "What must I do to be saved?"

In I Cor. ix, 12, Paul records his discovery, that an insincerity for ministerial rights in the matter of bodily support from the Church members whom he served, while divinely lawful, could hinder the gospel of Christ. He, therefore, welcomed personal suffering, rather than give occasion to impair the influences of heaven's remedy to restore lost souls to sonship with God. "Who is sufficient for these things?" Yet, we read of "wire-pulling" to obtain ecclesiastical positions of authority and pay by ministers of the gospel, who feel competent and perfectly willing to assume all the responsibilities of office, but who give little, if any, thought about any gospel hindrance in the transaction. They seem to be "in the priest's office for a piece of bread."

When we know that a slip of paper, wrongly placed, can neutralize an electric current, how important it is for a minister of the gospel to be void of offense even in what one may consider a non-essential, or a personal privilege. As long as our Methodist General Rules keep the rule on dress in the Discipline, Methodist ministers will do themselves no harm to avoid all display of love for gold, pings, rings, charms, etc., in personal ornamentation. "Ah! But they are my lodge insignia." Yes, but even love for your lodge may be questionable, if you have ever taken the vow—"All for Christ." I am sure that lovers of the "weed" would practice total abstinence, if its use in this twentieth century of enlightenment indicated that the gospel was being hindered, and that requests from mothers to the Bishop were on file asking for pastors who thought more of Christ than of claiming a personal right.

The late General Conference vote on the tobacco question, as presented in the minority report, "134 for," "137 against," shows that the impression is gaining ground that the use of tobacco by ministers of the gospel may be hurtful.

It is to be hoped that upon the tobacco question the seven new Bishops will prove themselves ensamples unto the flock by their abstinence.

Flowers? Who fails to admire fragrant, beautiful flowers? Yet I have seen the gospel hindered by an ornate display of flower decorations, especially on and about the pulpit. I have seen ministers who most reluctantly have felt compelled to move them from before their eyes; and from about their feet, lest they be hindered from a faithful delivery of the gospel message.

Who is keeping the record of gospel hinderers who enter the church house after service has commenced, or who fail to come at all? Who, while at service, learn more about prevailing dress fashions than the text and sermon? Choirs and janitors can help or hinder the gospel.

The gospel must have free course. At times large rivers bear upon their bosoms leaves, twigs, trash, prostrate trees, gathered from adjacent banks. This accumulation of foreign matter is moved by the forceful undercurrents, yet with abated velocity. Now, rid the Church of Christ of all self-seekers, grumblers, drones, fanatics, covetous, heady, ayowed friends, and the gospel will move on without friction. Sanctified, intelligent architects are needed to construct auditoriums that give heat, light, air and perfect acoustic adjuncts, helpful—not hindering the gospel's propagation.

Ministers and workers are needed altogether sanctified—not holy in spots.

The fact of the matter is the gospel is hindered by every ayowed friend that has any taint of disloyalty, impurity of soul, or unwillingness of spirit abiding in him. We must "walk in the light, as he is in the light;" we must have "fellowship, one with the other;" the blood of Jesus Christ His Son, must "cleanse us from"—not some—but "all sin," for God to be glorified, the gospel not hindered, and souls quickly redeemed.

Now, brother, sister, look into the gospel mirror and see yourself—a helper, or a hinderer. Which is it?

WORLD MISSIONARY CONFERENCE.

By Rev. N. E. Joyner.

The first day of the World Missionary Conference was devoted to a consideration of the report submitted by Commission I, and quite properly so, since the question assigned to that Commission was, "Carrying the gospel to all the non-Christian world." Mr. John R. Mott, whom we shall now have to call Doctor, presented the report, discussing at length its various features. The Commission has also prepared a chart of Christian missions, including even the work of the Greek and Roman Catholic missions.

Only seven minutes each were allowed those who wished to discuss the report, or to give additional information concerning the non-Christian world. Perhaps never before has there been such a setting forth of world need for the gospel of Jesus Christ the Lord. Missionaries and personal representatives of the native churches voiced the bitter cry of heathendom and men listened with bated breath. More than one hundred (100,000,000) millions of people are to be found within the territory occupied by our missionaries who have not yet heard the gospel. It reminds one of "the bread line" in New York City, where the destitute stand, each waiting for a piece of bread to satisfy a gnawing hunger. The heathen, a hundred million, stand "in line" waiting and yet not hearing the gospel that means so much to them. Beyond these stands a yet larger multitude, the vast populations of territory wholly untouched by any missionary. In central Africa there are seventy (70,000,000) millions, in Asia forty-two (42,000,000) millions and in Arabia and Syria, the Siniatic Peninsula, and other portions of the world there are other peoples that make an aggregate of more than one hundred and thirteen (113,000,000) millions. It is not strange that one speaker said the reading of the report brought him to his knees. It should startle the whole Church that, twenty centuries after Jesus died for the redemption of men, so many have not yet heard the old, old story of love so great.

But over against this appalling picture I would put the confident enthusiasm of those who have gone forth to the harvest. Not a missionary has uttered a word of despondency or of doubt. Their tones were triumphant. And with the missionaries stood the men of the native church, men of great ability and apostolic faith, the first fruits of the Church of God in China, in Korea, in Japan, in India.

At one of the evening services over which Lord Balfour presided the speakers were the Archbishop of York, Mr. Seth Low of New York and President Harada, of Japan. The address of the Japanese in no way suffered by comparison with those of the noted Church of England dignitary and of the prominent laymen.

There have been a number of denominational gatherings. Our own Miss Belle Bennett entertained the Southern Methodists at the Caledonian Hotel, some forty in number. After a delicious tea had been served, an hour was given to impressions of the Conference. The Wesleyans invited all Methodists of every race and color to meet at the large mission hall on Wednesday afternoon.

The people of Edinburgh are showing the delegates many courtesies, most of the delegates being entertained in homes. Notwithstanding the almost continuous sessions of the Conference, the attendance never decreases. Sight-seeing and social functions give place to the Conference work. The meetings held in other churches are also attracting great audiences, many persons being unable to get into the building at all.

It is already evident that many permanent results will follow the Conference, and I shall try to sum them up in another article.

Edinburgh, Scotland, June 21, 1910.

THE VANDERBILT MATTER.

The following letter from Bishop Hendrix is in reply to one addressed him by Dr. J. W. Boswell, and is published by his permission:

Kansas City, Mo., June 24, 1910.

Dear Brother Boswell: I am glad to hear from you by yours of the 22d.

My first article on the Vanderbilt, written during these five years of strife, will appear in the Nashville (Christian Advocate) next week; and it will probably be my last.

After addressing the General Conference on the subject, assuring them of the sole hindrance felt by the Vanderbilt Board of Trust in accepting in all particulars the report of the Commission, being its lack of conformity to Tennessee laws, I had hoped to see an end of the controversy. We could not violate the laws under which we were incorporated. Judge O'Rear wrote me, as chairman of the board (see Daily Advocate), "the present method of filling vacancies followed since the Baltimore General Conference, of the Board of Trust electing and the Board of Education confirming, is wise and legal and should be continued."

Had that been done there would have been no more trouble. But when the General Conference, acting under his advice, reversed all that by making elections contrary to our charter, we faced a grave condition, namely, of being brought to account for

breach of trust as a Board of Trust in not asserting our rights. Mr. W. K. Vanderbilt, who alone has given \$400,000 to the university, and, with other large benefactions in mind and in his will, called a halt on the Board of Trust, which we could not ignore. Three years before he had Judge Bradford, of Nashville, furnish him a careful legal opinion as to the report of the Commission, which showed that it was not compatible with the laws of Tennessee. This has been confirmed by other legal opinions rendered to individual trustees who employed able counsel, which opinions were placed before seven able lawyers of the board, who, with a single exception, brought back the same opinion—that we would be violating our charter by permitting anyone else to interfere with "the right of perpetual succession" granted in the charter.

Now, should the board expose themselves to the charge of a breach of trust and so the loss of the Vanderbilt to the Church, whose trustees they were, holding and administering the property for the Church?

Our course was clear as to our duty to the Church herself, despite our liability to be misunderstood.

It was the opinion of Col. Harris, one of the trustees elected by the General Conference, that the question involved was a legal one and could only be settled by a competent civil court, and we sought together with the General Conference trustees present and participating, some effectual method of securing such a decision in the most friendly way. At one time we hoped by simply postponing action on the credentials of Col. Harris and others until we could get a legal decision, to avoid further trouble, and this was entirely agreeable to all parties could it have been carried out. But we were advised that under Tennessee practice no moot or academic case would be decided, but that an issue must be joined and brought before the court if we hoped for a decision. Otherwise, it would be time wasted and the question remain unsettled, and more discussion would crowd the press. We were legally advised at every step, and honestly sought the best and only way out of a prolonged controversy.

When the report was adopted after full discussion all were urged that, if a suit at law followed, the board do its best to make it a friendly suit as far as such a thing is possible.

Pending legal proceedings, which seemed necessary, it was deemed unwise to discuss questions of Church loyalty, and, while the Board of Trust is unanimous in the conviction that the Vanderbilt belongs to the whole Church and we are the trustees with "right of perpetual succession" under the charter, who hold the property, the board declined to entertain a motion asserting the Church's ownership after asking that it be withdrawn in the interest of a wise and unprejudiced settlement. The motion was, therefore, laid on the table without discussion and not voted down, as stated in the papers.

At the proper time the board will both assert the Church's true ownership and seek the Church's endorsement as heretofore through the Board of Education confirming the trustees, as by sacred agreement at Baltimore in 1893.

Let the laws of Tennessee be legally interpreted and all be governed by them for the protection alike of Vanderbilt University and the Church, and above all, "Let us have peace."

You can publish this in the New Orleans Advocate. Yours cordially,

E. R. HENDRIX.

IMPROVEMENTS AT MANSFIELD COLLEGE.

Dear Brother Meek: Please allow me space in the Advocate to say to the friends of Mansfield College, that through the individual efforts of a few men and good women, the main building will be recovered and thoroughly repaired. The water works and sewerage system will also be greatly improved. In fact, everything possible will be done to make the life of the students pleasant as well as profitable.

Our new catalogue will be published as soon as Dr. Weber reaches Mansfield, which he expects to do about the middle of July. Cordially,

J. L. P. SHEPPARD.

"The garment of humility is for you, the mantle of charity is to cover your neighbor. Don't get them mixed"—Selected.

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THE SEASHORE DISTRICT CONFERENCE.

The Seashore District Conference convened in the town of Wiggins on June the 16th, 1910, with the presiding elder, Rev. W. B. Jones, in the chair, with this writer, assisted by Rev. E. G. Mohler, as Secretary.

The opening sermon was preached by Rev. J. T. Ahney on Wednesday night. There was preaching each day at 11 a.m. and 8 p.m. The following brethren did the preaching for us: Rob't Selby, W. T. Griffin, T. W. Adams, and M. L. Burton. At the conclusion of the last sermon the beautiful church was dedicated by the presiding elder.

All the pastors in the District were present except E. W. Lipscomb, L. A. Darsey, C. M. Martin, and David Ulmer. There were also a goodly number of laymen present and nine local preachers.

After the organization of the conference the first line of work taken up was the reports of the pastors on the spiritual interests of the church, a summary of which showed that 330 members had been received this year, 153 being on profession of faith; 53 adults baptized and 193 infants; family altars, 200, and 385 church papers taken.

The afternoon session was devoted to the Sunday school interest. Miss Daisy Magee of Columbia, Rev. E. G. Mohler, and Rev. B. F. Lewis spoke earnestly in behalf of more efficient work in our Sunday schools.

At this point communications were read from Bishop W. B. Murrah and Rev. R. B. Downer, expressing their regrets at not being able to attend the conference—other pressing duties keeping the Bishop away, and bodily affliction keeping Brother Downer away.

During the afternoon Rev. R. Selby spoke in the interest of the educational work of the conference; M. M. Black in behalf of the Missionary interest; W. W. Moore in behalf of the Montrose Methodist Training School.

The morning of the second day of the conference was taken up in hearing the reports of the pastors who were not present at the morning session of the first day; and also in hearing the reports and passing the characters of the local preachers in the district. The following local preachers had their licenses renewed: M. J. Marhle, E. M. Allen, Lewis Fayard, Paul Daniel, J. R. Cruthirds, R. G. Williams, M. F. Adams, W. C. Bibron, S. E. Flurry, James King, David Ulmer, W. W. Broom, J. M. Alexander, J. W. Broom, S. C. Moody, J. H. Havens, J. W. Roberts, A. P. Williams, J. A. Flurry, A. A. Phillips, and M. W. David.

The characters of the following local deacons were passed: L. R. Roberts, H. B. Cottrell, J. L. Jordan, Irvin Roberts, and C. J. Phillips.

Local Elders as follows were passed in character: D. L. Mitchell, Michael Cox, and A. P. Cox. Evidently the day of the local preacher is not yet passed in the Seashore District.

Rev. M. L. Burton, Secretary of the District Parsonage Building Committee, read his report, which showed that they had purchased a splendid property on the Beach, in the eastern limits of Long Beach, for the sum of \$5,000.00. The report was adopted and an assessment equal to fifty per cent of the presiding elder's salary was ordered placed upon the several pastoral charges to meet the payments as they came due.

The report of the District Board of Trustees relative to the property bought by the Building Committee was read and adopted.

Rev. J. M. Morse, the arbitrator elected to represent this district in the division of the district parsonage property in Hattiesburg formerly belonging to the Seashore District, read a report, in which he stated that he had been unable to get the arbitrator for the Hattiesburg District to agree upon a third man, and therefore presented his resignation as arbitrator. His report and resignation were accepted, and Hon. T. M. Evans was elected arbitrator in his stead.

J. E. Flurry was granted license to preach by a unanimous vote of the conference. The election of the lay delegates to the Annual Conference was then taken up and resulted as follows: Hon. T. M. Evans, C. W. Wood, W. E. Lampton, and D. C. Camp, with R. B. Bellew, J. H. Holder, and A. S. Weston, alternates. Hon. C. H. Woods was elected district lay leader.

The selection of the place for holding the next District Conference was taken up. Lumberton, Bay St. Louis and Long Beach asked for it. The Conference voted for Long Beach. Dr. W. T. Bolton and W. E. Lampton were elected to fill vacancies on the Board of Trustees of the Seashore Camp Grounds.

The following Licensing Committee was elected: Revs. G. A. Gulice, L. E. Alford, J. M. Morse, W. T. Griffin, E. W. Lipscomb and J. T. Ahney.

The special committee consisting of Revs. T. W. Adams, J. M. Morse, and G. A. Gulice, appointed to draft some resolutions relative to the death of Sister W. H. Huntley, reported as follows: "Whereas Almighty God, in his wise providence, has seen fit to remove from our midst Sister W. H. Huntley, wife of our well beloved and much esteemed Rev. W. H. Huntley, and whereas Sister Huntley has been for a long time one of the leaders among Methodist wo-

men in the Home Mission Society, and all other church work in the district, therefore, be it

Resolved, That in the death of Sister Huntley the church has lost one of her most valuable and strongest workers among the women of our church; and that Brother Huntley has lost a helpmeet that was a helpmeet indeed, and one who was his strongest stay and help in his work for the Master in this world.

Resolved, second, That the prayers for strength and comfort and the deep sympathies of this District Conference are hereby tendered Brother Huntley and his motherless children in this dark hour.

Resolved, third, that a copy of these resolutions be sent to Brother Huntley and also to the New Orleans Christian Advocate.

The remainder of the second day was taken up in hearing and receiving the reports of the committees appointed to look into the several lines of work the church is pursuing.

The work of the Missionary Institute was taken up in the morning of the third and last day of the conference. Rev. E. D. Phillips delivered a stirring address on "The Home Missionary." R. P. Fikes on "Why we are Missionary." T. W. Adams made an instructive talk on the American Bible Society.

G. A. Gulice spoke very forcibly on the duty of giving at least one-tenth to the Lord's work. The Conference requested him to commit his speech to writing and have it published in the New Orleans Christian Advocate.

Rev. B. F. Lewis spoke very interestingly of the great work that could be done through the Epworth League in behalf of Missions. He was followed by a short address from the Secretary of the Conference on "Church Extension and Missions."

Before the close of the conference, resolutions were adopted commending the editor of the New Orleans Christian Advocate for his able work in the editorial and general management of the paper. Also commending the Woman's Home Mission Societies of the District for the purchase of the furniture for the district parsonage, and urging them to continue their good work until it is all paid for.

Mrs. Favoret, of Gulfport, District Secretary of the W. F. M. S., was present and spoke of her work in that line. Miss Drago, the deaconess in charge of the Wesley House in Biloxi, was also present and spoke of the work they were doing there. Rev. W. M. Williams, of the Orphans' Home, was with us and spoke to the delight of all relative to the progress they were making in that institution.

The following resolution was adopted by the conference:

Resolved, That we rejoice with Rev. R. S. Gale, the pastor of the church in which we meet, in the phenomenal success of his work. Resolved further, that we deeply sympathize with him in the affliction of his wife, and earnestly pray that the tender mercies of our Heavenly Father may be upon these faithful servants of His.

This was indeed one of the most spiritual, harmonious and pleasant district conferences that this scribe has ever attended. And I am sure I never attended a conference where the people of the town in which we were entertained appreciated the conference any more than the people of Wiggins.

L. E. ALFORD, Secretary.

Long Beach, Miss.

SARDIS DISTRICT CONFERENCE.

The Sardis District Conference held at Senatobia, Miss., June 23-26, was a most delightful and profitable occasion. All of the preachers were present except three who were absent on account of sickness. There was a goodly number of laymen present, and all entered heartily into all the proceedings of the conference. H. I. Gill was elected secretary, and accurately recorded the minutes. Bishop McCoy presided to the delight of all. The sermons he preached Saturday and Sunday were messages filled with information and inspiration. The Holy Ghost came upon us, and there was great rejoicing. By his evident consecration and affable disposition he soon won his way into the hearts of all. The reports of the preachers were the best I have heard at any conference; every note sounded was optimistic. Brothers Countiss, Williams, Neblett and Clements, represented Grenada College, the Orphans' Home, Sunday School Board and hospital work, respectively. Each delighted the Conference with their "speeches." A most remarkable report was made by the committee on Quarterly Conference records; they reported "all records examined and found neatly and correctly kept, not a criticism to be made." I have never heard a like report. The preaching throughout the conference was done by Brothers Duncan, Clements, Wendel and O'Bryant. Mr. J. R. Pepper was present one evening and in his own unique and forceful way delivered a splendid address on the laymen's movement. Brother Curtis, the same evening, spoke on Church Extension, and a great address it was. R. G. A. Carlisle, W. J. Echols and A. Standifer Raper were recommended to the Annual Conference for admission on trial. J. A. Chambley was licensed to preach. P. T. Callicott, N. E. Wilrog, Dr. C. L. Maples and Hebert Holmes were elected delegates to the Annual Conference.

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with H. I. Gill and T. T. O'Bryant alternates. All of the interests of the Church were carefully considered in the committees. Too much praise can not be given to the presiding elder for the splendid method he adopted of getting the necessary information before the conference. He appointed committees in advance of the Conference, and they, by correspondence, gathered definite facts and figures from the preachers, and as the reports were made the presiding elder asked for pointed facts and they were tabulated. Thus the conference knew in a moment just what was the condition of each charge in the district.

At the close of the love feast Sunday afternoon, conducted by Brother R. W. Evans, many said "It gets better and better." Truly, it was a great conference—great in that God was honored; the preachers and laymen attending were stimulated to greater love and devotion to the church, and the local congregation and pastor who so royally entertained us, and the well-organized choir and orchestra, who so faithfully furnished the choicest music for the conference, realized that a great blessing and benediction remained with them. The next conference will be held in Hernando, with a people noted for their religious zeal and large hospitality.

We were glad to have Brother Bachman throughout the conference, selling books, pointing out our way when we were in doubt and contributing no little to the conference in many ways. No more faithful itinerant can be found than Brother Bachman.

Mr. J. D. Barbee, Jr., that wide-awake layman from Greenville District, was among us one day and manifested great interest in the work of the conference. Such laymen are a great factor in Methodism.

Rev. J. M. Wyatt was a welcome visitor. He always adds dignity and profit to a conference. He has a hearty invitation to visit our district in the interest of his training school at any time.

H. S. Gunn of Como was re-elected lay leader for the district. Brother Gunn is putting his all into this work, and God is blessing his labors. The outlook is very encouraging.

A contribution of \$112.50 was made to help a young preacher through Mississippi College next session. Also about \$75.00 was contributed to one of the pastors who had lost his horse and was otherwise in need. We were blessed in thus practicing what we preach.

Rev. E. B. Ramsey of the Memphis Conference (but we will never turn him loose) made a short visit to the conference.

Rev. J. T. Murrah, recently pastor at Senatobia, and deservedly popular, made his old parishioners and the conference glad when they saw him come down the aisle. Though gone from us he still feels a keen interest in Sardis District.

Wednesday was Woman's Day, and greatly enjoyed by all. Both the Foreign and Home Mission work was intelligently represented. I suppose that some lady connected with the work will send the Advocate a detailed report. It deserves large space.

S. A. BROWN.

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A position as matron—in College or Hospital—by an experienced, energetic woman. Would like to take charge of old couple, and keep house during the winter. Address Mrs. E. Pennell, box 177, Monteagle, Tenn.

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Church News

The eighteenth International Convention of the Baptist Young People's Union assembled in Saratoga, N. Y., on the 8th inst.

The First Methodist Church at Columbus, Miss., will support a missionary in Brazil. His name is Paul E. Dwyer, and he has already sailed.

Church services are conducted in America in 41 languages. Through the enterprise of the American Bible Society the Word of God has been translated into all of these tongues.

Permission has been given the Epworth Leaguers of the Methodist Episcopal Church in China to become "Epworth Leaguers of Christian Endeavor." Rather a long name, but perhaps it is well enough if it will make for increased fraternity among the young Christians of the Orient.

A beautiful memorial window to Ira D. Sankey will soon be placed in the First Methodist Episcopal Church at New Castle, Penn., the church which he joined in his boyhood. The design is varied and appropriate and inscribed upon it are the lines and music of the great singer's favorite hymn, "The Ninety and Nine."

Dr. S. A. Steel will publish this fall a book on "The Holy Spirit." Rev. H. A. Wood, of Clinton, Mo., to whom he read a part of his manuscript, pronounces it an exceptionally strong and inspiring discussion. Dr. Steel's host of friends throughout the Church will await this new message from his brilliant pen with eagerness and expectancy.

Another minister's son is to the forefront in the "Tarheel State." Mr. Charles W. Tillett, a brother of Dean Tillett of Vanderbilt University, has been elected president of the North Carolina Bar Association. His father was the Rev. John Tillett, a Methodist preacher of the old school. The Raleigh Christian Advocate says that no better selection could have been made.

Rev. James Marvin Culbreth, of Smithfield, N. C., has been chosen Assistant Secretary of the Epworth League, which means also that he will be the Assistant Editor of the Epworth Era. He is a graduate of Trinity College, a B.D. of Vanderbilt University, and was formerly connected with the Correspondence School of the Church. He is considered splendidly qualified for the new position to which he has been called.

Institutional work is going vigorously on at the First Methodist Church in New Orleans. The enrollment in the Industrial School is now 85, and it was recently announced that two additional rooms would be constructed to afford adequate facilities for the clinic, which is to be regularly maintained. Dr. Werlein is proving himself to be quite resourceful in carrying forward the various enterprises which he has projected.

Dr. M. B. Chapman died at his home in Saint Joseph, Mo., on July 2. He was a native of Louisiana, and began preaching when he was sixteen years old. He was at one time Editor of the St. Louis Christian Advocate, and was a man of scholarship and eloquence. He traveled widely and wrote accounts of his journeyings, which were published in book form and were widely read and admired. He was a Confederate Soldier, and was with Lee at Appomattox. He was 64 years of age.

The statistics of the Methodist Protestant Church, just published by the secretary of their General Conference, show that they have in the United States 188,437 members. In Mississippi they have two Annual Conferences; the Mississippi and North Mississippi; the former having a membership of 3,189, and the latter 589. Their communicants in Louisiana number 3,556. In all, they have 740 parsonages, 2,422 churches, and the total value of all their property is \$8,732,761.

Mr. John R. Pepper, banker, merchant, and one of the most widely known and useful laymen in Southern Methodism, has recently given to the public a highly interesting volume, entitled "Thirty Years at the Superintendent's Desk." Fleming H. Revell, of New York, is the publisher, and it is an admirable treatise on Sunday school methods and work. Mr. Pepper is the foremost man in the South in this field of service, and in it has achieved an international reputation. His book deserves a wide circulation.

The Baptists in Italy are also in the very bad graces of the Roman Catholic authorities. The Roman Catholic Bishop of the province of Avellino, in which the recent earthquake took place, declares that the presence of Baptist missionaries in a Catholic country is an intolerable outrage. The Baptists have been in Italy about half a century, and naturally do not see the matter in the same light.

The Seashore Assembly for Christian Workers

MEETS AT SEASHORE CAMP GROUND JULY 21-31.



The Tabernacle at Seashore Camp Ground.



Epworth Lodge, Seashore Camp Ground.

Following is the program of the Seashore Assembly, which will be held at Seashore Campground July 21-31:

Class work: Class in Old Testament, Rev. F. S. Parker, D.D., Editor Epworth Era; Class in New Testament, Prof. Frank Seay, Southwestern University, Georgetown, Tex.; Class in Foreign Missions, "Korea in Transition," text book, Dr. Rawlings, Educational Secretary, Board of Missions; Class in Home Missions, "The Frontier," as text book, Miss Mabel Head, Secretary Woman's Board; Class with the Juniors, Mrs. S. Stuart Brame; Class in League Methods,

Mr. E. P. Peabody, Waycross, Ga.; Class in Sunday school work, Mr. J. B. Green, Opelika, Ala., and Mr. T. V. Ellzey, New Orleans, La.; Class in Missionary Society Methods, Miss Head, Mrs. Brame and Mrs. Watkins.

Afternoons given over entirely to recreation, in charge of a special committee; bathing, fishing, sailing, tennis, etc.

Meals may be had for \$5.00 per week and rooms in Epworth Lodge for \$2.50 for the ten days; two to the room. For further information, address, J. Bruce Airey, President, Fort Deposit, Ala.

It appears to have been directly due to the inspiration of the priests that the people were roused to the conviction that the earthquake was due to the anger of God toward the people for allowing the Protestant missionary to live among them.—The Christian Guardian.

A LOAN FUND FOR YOUNG MEN AND YOUNG WOMEN WHO WANT TO GO TO MILLSAPS OR GRENADA.

At the Epworth League Conference which was held in Kosciusko in June, a Loan Fund of several hundred dollars was established to help young men through college who are preparing for the ministry and young women who are offering themselves for missionaries or deaconesses. The young men to attend Millsaps, the young women to attend Grenada. Any young men or women who are interested in getting help will please correspond with us at once. The matter is left in the hands of the executive committee. If any individual who reads this wants a part in this noble work by giving, send your amount to Victor Stephenson, Booneville, Miss. The Leagues of the Conference have pledged several hundred dollars. We will have half of the amount in hand by the time the colleges open in September, the other half by February. Any young man who is preparing for the ministry will please write us giving name of his pastor or presiding elder, or any young woman who expects to be a missionary or deaconess and wants help will do likewise.

Signed by Robt. A. Clark, Okolona, Miss.; J. H. Holder, Booneville, Miss.; Walter Boswell, Kosciusko, Miss.; W. E. Kennedy, Columbus, Miss.; Executive Committee of Epworth League work in North Mississippi.

MID-YEAR MEETING OF THE BOARD OF MISSIONS.

The mid-year meeting of the Board of Missions of the Mississippi Conference will be held at Hazlehurst, Miss., July 31 to Aug. 2. Bishop E. D. Mouzon has kindly consented to be present, and deliver two or three addresses. All the presiding elders are earnestly requested to meet with the Board at said date, and every pastor and lay leader in our Conference is cordially invited to attend this important missionary meeting, which we feel sure will prove to be an edifying and inspiring occasion. The pastors and laymen who expect to attend are requested to please notify Brother W. L. Linfield in advance, of their intention to come. W. G. FORSYTHE, President.

M. M. BLACK, Sec'y Board of Missions, Mississippi Conference.

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Secular News and Comment

It is not expected that any of the postal savings banks provided for by Congress will be opened this year. Uncle Sam generally proceeds with deliberation, as those who have seen him construct a public building will testify.

The tax rolls submitted to the aldermen in New York City on July 5 showed the assessed valuation of realty to be \$7,044,192,764, an increase of \$237,012,970 over 1909. The personal assessments showed a decrease of \$70,076,030.

It has been announced from Washington that the complete figures will probably show that during the twelve months prior to July 1, a million immigrants landed in the United States. The last million year previous to this was in 1907.

The people of Panama are said to favor New Orleans as the place for the exposition celebrating the construction of the canal in 1915. At a recent public meeting of business men held there, a resolution to this effect was adopted by a large majority.

The Hon. J. M. Dickinson, Secretary of War, in an address delivered at Honolulu on July 4, declared it to be the purpose of the United States Government to extend the fortifications of that city and increase considerably the military force maintained there.

The population of the Russian Empire is now computed to be 160,095,200. This is an increase of more than 33,000,000 since 1897. Of the people, 65.5 per cent are Russian, and 86.5 are engaged in agriculture. The urban population amounts only to 13.5 per cent.

The cotton industry continues to develop in East India. The total acreage there is now 20,227,000 acres, which is a gain over last year of 228,000 acres. The yield was 4,502,000 bales, an increase of 911,000 bales. The area which they devote to cotton growing is about 68 per cent of that of the United States, which is now estimated at 33,196,000 acres.

Mrs. Ella Flagg Young, superintendent of the Chicago Public Schools, who a short time since was made a Doctor of Laws by the University of Illinois, has again been highly honored. In Boston on July 7 she was elected president of the National Educational Association, defeating Prof. Z. X. Snyder, of Colorado (who had been recommended by the nominating committee, by a vote of 617 to 336.

A great strike of the garment and cloak makers of New York City began on July 7. Fifty thousand of them, of whom 8,000 were women, quit work on the afternoon of that day. Their demand is that they be required to work only eight hours daily, that they be given better wages, and that the payment of them shall be made more certain. There are in the great American metropolis 1,100 garment factories, which keep busy 100,000 employees, about half of whom belong to labor organizations. The strikers hope, however, through sympathy to secure the co-operation of the non-union workers.

A London Associated Press dispatch bearing date of the 7th inst. says: "Many Americans resident or visiting in London journeyed to Northamptonshire to-day and attended the unveiling of the Benjamin Franklin memorial erected in Ecton Church. Lord Althorp presided at the exercises, which consisted chiefly of historical addresses relating to the life and services of Benjamin Franklin and his English ancestry in Northamptonshire. The whole cost of the memorial was defrayed by Americans, and the principal speech on their behalf was made by Mr. John L. Griffiths, the American consul general in London."

Chief Justice Melville W. Fuller of the United States Supreme Court died at his summer home at Sorrento, Me., at 6 o'clock a.m., July 4. His death, which was due to heart failure, was sudden and unexpected. He attended church, as was his custom, the day preceding, and retired apparently in his usual health the night before. He was in the seventy-sixth year of his age, and had been at the head of the nation's highest court for twenty-two years. He leaves five daughters and no sons. Mrs. Fuller died of heart failure at the same cottage in August of last year. Justice Fuller was an Episcopalian in faith and a Democrat in politics. His long and distinguished career on the bench was a vindication of the judgment of Grover Cleveland, who appointed him when he was little thought of for the place by the general public.

The Hon. Jared Young Sanders, Governor of Louisiana, was elected United States Senator to succeed the late Samuel D. McEnery on July 5th by a practically unanimous vote. He will not, however, resign his office as chief executive of the State until next fall. He is in the forty-second year of his age, having been born near Morgan City, St. Mary Parish,

Jan. 29, 1869. He is a self-made man: when he was twelve years old his father died, leaving him at the head of a family of eight brothers and sisters and a widowed mother. He was first a clerk in a store; then he became connected with a printing office, and step by step forged his way upward. In politics he has been uniformly successful, and though his methods have not escaped criticism, he is perhaps to-day one of the strongest men in the State before the people. It is rather a striking coincidence that both he and Senator Murphy J. Foster are from the same parish and town.

The House of Commons by a vote of 383 to 42 passed the measure changing the inaugural oath of the British sovereign. It yet remains to be acted upon by the House of Lords. As amended, the new oath is as follows: "I do solemnly and sincerely, and in the presence of God, profess, testify and declare that I am a faithful member of the Protestant Church as by law established in England, and I shall, according to the true intent of the enactments which secured the Protestant succession to the throne of my realm, uphold and maintain the said enactments to the best of my powers and according to the law." The old form which this is designed to supplant went much more into details: "I do solemnly and sincerely, and in the presence of God, profess, testify and declare that I do believe that in the Sacrament of our Lord's Supper there is not any transubstantiation of the elements of bread and wine into the body and blood of Christ at or after the consecration thereof by any person whatsoever, and any invocation or adoration of the Virgin Mary or any other saint and the Sacrifice of Mass, as they are now used in the Church of Rome, are superstitious and idolatrous."

AUTOBIOGRAPHICAL SKETCHES.

By H. P. Lewis, Sr.

CHAPTER XVIII.

In December, 1892, Conference met in Brookhaven, with Bishop Hendrix to preside. At the close of the session I was read out for Caseyville circuit, in Brookhaven District. My presiding elder was R. S. Woodward. It was Monday night when we received our appointments. A brother said to me: "One of your stewards is round here by the organ and wishes to see you." We were introduced, and as he grasped my hand he said: "Brother Lewis, I am so glad you are to be our preacher; let us go to work and have a good time." It was Horace Godbold. I assured him that that was my purpose. He handed me \$10, saying: "Do you need this to move?" Before reaching my new work, Uncle Dave McRee gave me \$10, and another brother handed me \$2.50. Thus I received money from three of my stewards before reaching my work.

I hastened home, got things ready, and in due time had my family snugly fixed in a nice, new \$2000 parsonage. I soon found we were among good people. Early in January I met for the first time Dr. Grafton, of the Presbyterian Church. I had preached at Union Church, his home, and he at Caseyville, my home. We met in Homochitto swamp, about midway between Caseyville and Union Church. Somehow, we were looking for or expecting to meet each other. When within about thirty feet of each other, he lifted his hat, and I lifted mine. "Brother Lewis," he said: "Brother Grafton," I responded. "What was your subject to-day?" he said, "Courageousness," was my reply. "An appropriate subject; your people need to be courageous," was his comment. Brother Grafton proved a good friend, and was helpful in many ways. His people called me Brother Lewis, but called him Mr. Grafton.

During my ministry I have been called by "various and sundry" titles. The Jews call me "Reverend;" the negroes call me "Elder;" the Presbyterians, generally, call me "Mister," while the Methodists and Baptists call me "Brother." There are some people who don't know any better, and others because of my age and long standing in the ministry, who call me "Doctor." The profoundly ignorant sometimes call me "Parson," or "Passon," so you see, I am known by many titles.

When we reached the parsonage on Caseyville Circuit, quite a company of people were there to bid us welcome. A nice supper had been prepared for us. After supper, we read some Scripture and had a song and prayer service, after which the crowd disappeared. Upon looking around we found that these good people had left us enough provisions to last for several days.

Early in the year Uncle Dave McRee and some others bought a nice buggy and presented it to the new preacher. A similar noble deed had been done by the good people of the Benton charge. How it helps a preacher for his people to look after his comforts and conveniences!

We stayed two years at Caseyville; had good revivals at each of my four appointments. While in a meeting at Bethesda, on one occasion, some thoughtless young men from the railroad, together with some thoughtless young women, gave us some trouble. Day after day they would take their seats directly in front of the preacher, watch him very closely, listen apparently to what he was saying, watch the effect the preaching was having upon the

unsaved, but all in a way that convinced me that they were there to make light and interfere. I endured it the best I could till the morning of the third day. I prayed the good Lord to help me throw a "bomb" among them and run them off. I read the parable of the Sower, and told how the devil used some people to assist in his dirty work among the "wayside hearers." I noticed that Uncle Blue and Brother Horace Godbold were apparently very restless and uneasy. They took in the situation, saw what I was after, and were afraid of the consequences. Horace Godbold said to me afterwards: "I saw the Lord wanted to use you in his own way, while you kept pulling back; till finally you surrendered, was hung up on the wall, while the Holy Spirit was given the right of way." Suffice it to say, the sermon had the desired effect. The disturbers left and never returned. After their departure, we had a good meeting.

It was while we were engaged in this meeting that Sister Horace Godbold received a great blessing. The service had been dismissed for dinner. Brother G. took his dinner box to the table in the church yard and stood there waiting for his wife to come and spread the dinner. I saw that she was too happy to look after the dinner; so I told Brother G. that his wife was in the church too happy to look after the dinner provided for the physical man. In a little while he was in the church rejoicing with his good wife. How delightful it is to see husband and wife, parents and children together, happy in the love of God.

On one occasion, a member of Bethesda Church lost count of the day of the week. On Sunday morning, after breakfast, his wife went about her household duties, while he got his horse and went to his field to work. A neighbor called and found Mrs. E. at work. "Where is your husband?" said the neighbor. "Plowing," was her reply as she went on about her work. The neighbor remarked: "I can work as much on week days as I want to without stealing the Lord's time." The poor woman looked troubled, laid aside her work, sent in great haste to the field and had her husband called in. When I met the brother afterwards, he looked troubled, and said some of his neighbors were talking about churching him for working on the Sabbath day. I assured him he would not be churched, as it was purely accidental.

While at Caseyville, I found some of the laymen of the church so thoroughly interested in the work of the Lord over the whole charge, that they would make their arrangements to attend all the revival services possible all over the work. To have such laymen is a source of great encouragement to the pastor. Laymen who will follow up their pastor with prayers and support him, with their presence in all his efforts to advance the kingdom of God, pray with him and for him in the work he is doing, and back it up with their testimony and personal work, are a blessing in the work of the ministry to be highly appreciated. Among such I found Uncle Blue Godbold, Ben Garret and Horace Godbold, who were ever ready to do all they could to help in every meeting in the charge.

I spent many delightful hours in the homes of the faithful and helpful men of God while I served them as pastor. I shall never forget one visit to the home of Brother Ben Garret, near Union Church, in May, 1895. My wife was with me on that trip, and Brother Horace Godbold was also there. The next morning, Brother Garret handed me the Bible to conduct family worship. I passed it on to Brother Godbold, and he passed it on to Mrs. Lewis. She read a lesson; we sang a hymn; she led in prayer. What a prayer! It seemed to bring us all to the very gates of heaven. After the prayer, it was at least an hour before we could eat breakfast; the power of God was so great among us. This incident happened after I had moved from the charge, but was on a visit back among these good people.

The day of death is better than the day of birth, because death is a higher and nobler birth.—Hugh Macmillan.

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JOHN'S LOT.

John's blue eyes stared out the back window of the long room where he spent the greater part of his life. Beside the boy, propped against the window, was a pair of crutches which told why John lived in the large room. But there was nothing sad in the blue eyes, only a great eagerness, and a rush of red blood surged into the little cripple's pinched face. John was looking at his lot.

"It's my very own. I can do what I please with it and mother won't mind," he said. Then crossing the room with the help of crutches he picked up a bell on the table and rang it, as he always did when he happened to be left alone and wanted something, and he did want something right away.

His nurse, Mary Ann, answered the bell. "Well, and what do you want this morning?" she asked.

"I want to talk to mother," said John. "Will you please ask her to come up as soon as she has time?"

When John's mother appeared, she kissed her boy and sat down beside him—such a beautiful, strong young mother. Then they had an earnest talk, and John told her that a boy friend had said that the idea of a playground for the school children had been abandoned because of insufficient funds. Then he and his mother had a delightful secret. "You'll send word to Fielder to come and bring some others, enough to form a committee," said John, his eyes shining. "I want to see them as soon as possible after school. Let him know it's business, mother." After his mother had gone from the room, back to the window went the little fellow as quickly as his crutches would take him, and that was faster than many boys could run.

A quarter of an hour after school time Fielder and four other boys came into John's room.

"Well, Buster, what's up?" asked Fielder.

John shook hands all around. "It's something fine," he said, answering Fielder's question. "You know I have a lot."

"You old millionaire, you!" said Fielder.

"Come all of you and look at it," said John. He shook his small fist playfully at his friend for calling him a millionaire. "What do you think it'll make?" Before anybody answered, the little cripple cried out: "A playground for the school children, that's what I think, and mother says it's all right. You're to be the committee."

You should have seen the committee, big boys, too, jumping for joy. You should have heard the happy shout that echoed through John's room!

"You're to look after everything and I'm to foot the bills. Mother says it's all right, and nobody else is to know anything about it until it's finished."

The committee went to work with a will, you may be sure. John watched operations from the window. All sorts of arrangements for sport were to be in that playground. John's parents were interested, and the committee was bidden to go ahead and not to spare expense.

Then one day when all was finished the little cripple watched the opening exercises of the playground. The school trustees, many people of the town and all the school children were present.

"I'll never get lonesome any more, mother," he said, his blue eyes turning from the crowd below and resting on his strong, young mother's face. "I wish every cripple boy in the world owned a lot such as mine and could turn it into a playground."

Suddenly two hands were clasped over the blue eyes. "You millionaire, you, who are?"

It was Fielder, of course. With him were the other four boys.

"The committee," said Fielder, "has come to carry the president of the playground all around his lot, my turn is first," and the next minute John was on a broad shoulder, descending the stairs in a hurry.

The young mother kept her place at the window. She heard the wild hurrahs that greeted her boy and followed him all about his lot, and she thought, with happy tears, "God might have given me a stronger son, but He has given me a boy who thinks of others as well as of himself, and I am proud of the good times he has planned for his friends and school-mates."

Three rousing cheers came up to the window; they were for the president of the playground, seated on a strong boy's shoulder.—Louise R. Baker, in the Morning Star.

THE HOME OF "LITTLE WOMEN."

"Well, well, what is the trouble, little sister?" and with deep concern Will Franklin sat down on the divan and tried to gather his weeping sister into his arms.

"Oh, nothing, Billy dear," came the sobbing answer from the pillows, "only I am reading 'Little Women,' and am just where Bert dies and, and—oh, it is so sad, I guess you would cry, too," and up came Virginia's tear-stained face.

"Yes, but I did not invite you to visit me in order that you might waste such a beautiful day as this with a weepy book. How would you like to go see the house where the 'Little Women' lived?"

"What? Did they really live in a house? And can I really see it?" cried Virginia, in astonishment.

"Well, well, which question shall I answer first?" laughed her brother. "Of course, they lived in a house, and right out here, in Concord. That is, the Alcott family lived there, and you know 'Little Women' is the story of their lives. Now as Margaret has taken the children out for a walk, suppose you put on your hat and coat and we will take the trolley out to Concord and be back to tea."

"Oh, that will be splendid!" And down went the book, while Virginia fairly danced off to get ready.

It was a great treat to be able to go somewhere with Brother Billy alone, for he seldom came home until late, and usually on Saturday or half-holidays his children claimed him, so that Virginia looked forward to this little outing with keen enjoyment.

"What a delightful ride it was!" The weather was perfect, and as the car whizzed along, Virginia kept her eyes open to see all there was to be seen.

After various changes and waits, through Arlington and Lexington, the peaceful little town of Concord was finally reached and they left the car at the center of the town.

"We will come again some day," declared Billy, "and then you can see the sights one should, but to-day we have only time to walk to the Alcott house."

As Virginia walked along the path, she could easily imagine Jo and Meg passing the same way, perhaps on their way to school, or making those formal calls which Jo so detested. Or again, as the sound of wheels was heard, Virginia turned her head half expecting to see the old stage drive up and Jo alight with the lobsters under her arm.

"Here you are," said Billy, but it needed no words to tell Virginia that this was the dear little brown house so loved by 'Little Women.' There was the walk leading up to it that Jo used to shovel. There was the old apple tree at the side which did service for many a prancing steed. There, in the rear, stood the old barn where so many tragedies and dramas were enacted before most appreciative, if limited audiences.

But there were no girls now playing 'Pilgrim's Progress' from cellar to attic. No Laurie now came whistling across the garden. All was silent, but the sleepy-looking, dingy house seemed to say, "I hold many secrets within my walls, but I shall always keep them."

"It looks quite deserted now, does it not?" And the two visitors were surprised to find themselves spoken to by still another sightseer—only in this case it was a woman with gray hair.

"Is this your first visit here?" she further inquired, encouraged by Virginia's smile.

"Yes," replied Virginia, "is it yours, too?"

"Oh, dear no," the stranger answered. "I used to go to school in that house whose roof you can just see through the trees. Amy of 'Little Women' used to teach us drawing and painting, and even Jo herself used to come to the school occasionally, but we knew and loved the mother best of all. Many and many a day did we girls slip away from the school and steal over here to the back door where Mrs. Alcott, or Mrs. Marsh, if you prefer, would greet us with a plate of cookies and a pitcher of milk. It was to her that we always came when we were in scrapes, or for comfort when we were homesick, and she was just as dear as a mother to us all as she is to her four girls in her book."

Then came other stories about Meg and Beth and Laurie to which Virginia listened in fascinated wonder.

"Dear me, there come my friends back again, so I must say good-by. Read 'Little Women' over again, my dear, and see how much more you find in it this time. Girls can't read too many of Miss Alcott's books, nor read them too often, either. And with a smile of farewell their delightful acquaintance drove away."

"I do think that this has been just about the best day I ever had," declared Virginia, when they finally went out again at the gate, and she turned for a last look at the house. Think of actually meeting some one who really knew the 'Little Women'! I shall begin the book over again this very night!"

"All right," answered her brother, but please leave out the teary part this time."

And then the conductor called out, "All aboard," and Concord was soon left behind—Mary Richard Berry, in the Comrade.

WHITWORTH COLLEGE.

Brookhaven, Miss.

OUR SUMMER ANNOUNCEMENT.

Session 1910-11 will begin September 8, 1910. Students will leave home Wednesday, September 7. Our session is divided into three financial terms of twelve weeks each; one-third of session's expenses must be paid at the beginning of each term. Should payments be made one week after the beginning of each financial term, to students rooming in the Johnson Home the charge will be \$190 for board, literary tuition, laundry, medical fee, library fee, and lecture fee; and to those students rooming in the Margaret Hall the charge will be \$205 for board, literary tuition, laundry, library fee, medical fee, and lecture fee. Unless payments are made within one week

at the beginning of each term, eight per cent will be added to the bill. No discount will be allowed to any one in any term unless payments are made in advance. Daughters of ministers will have free literary tuition, and ten per cent discount on board and extras, if payments are made within a week after the beginning of each financial term. Each student will obligate herself on entering to remain the entire nine months, except in case of sickness; she obligates herself to pay the remaining tuition fees. The President at his own expense will have all the buildings put in first-class condition during the summer, spending from two to three thousand dollars. It is very necessary to engage rooms at once, as we have never in the past eight years had so many applications for rooms. Only a few industrial places are vacant. The college throughout a long and worthy history has never had a better faculty than has been secured for session 1910-11. The president takes special pride in announcing the following faculty:

L. W. Cooper, A.M., President.

A. B. Peters, A.B., Vice-president and superintendent of Normal and Preparatory departments.

Mrs. B. W. Lipscomb, A.M., Dean of college classes, and professor of Mathematics.

Miss Janie H. Drake, A.M., English.

Miss Claribel Drake, A.B., Randolph-Macon Woman's College, Latin and the modern languages. Professor Claude Bennet, Mississippi College, History.

Miss Bessie Cooper, A.B., Whitworth and Wesleyan Colleges, Science.

Miss Jessie Mounzer, A.B., Whitworth College, Preparatory Department.

Miss Courtney Rouch, A.B., Whitworth College, Tutor.

Art Department—Mrs. Maxie T. Sisk, teachers' certificate Art Academy of Cincinnati, Colarossi and Julian Academies, Paris. Pupil in miniature painting of Mme. Debillement-Chardon, Paris.

Department of Expression—Miss Dubois Elder, A.B., graduate of Curry School of Expression, Boston.

Music Department—Musical Directress and teacher of piano, theory, and musical history, Miss Elizabeth McVoy, graduate of Mrs. Harding from the New England Conservatory of Music, and pupil of Theodore Bohlman of Cincinnati.

Miss Lois Cooper, A.B., Whitworth College, B.M., under Theodore Bohlman of Cincinnati, teacher of piano and theory.

Miss Margaret Kyle, graduate of the New England Conservatory of Music in piano and violin, also teacher at the conservatory for two years; Piano and Violin.

Voice Department—Miss Lucy Shannon, one of the leading Voice Teachers.

Commercial Department and Control of Margaret Hall—Mrs. Jessie Ray Williams.

Monitress, Miss Sophie Cameron.

Housekeeper and Matron of Johnson Home, Miss Willie Williams.

Laundry and Hospital, Mrs. Suddie Burdine in charge.

College Physician, Dr. J. T. Butler.

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Christian Advocate.

ROBERT A. MEEK, Editor.

CHAS. O. CHALMERS, Publisher.

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Editorial.

AN EXPLANATORY LETTER WHICH DOES NOT EXPLAIN.

We publish in this issue of the Advocate a letter from Bishop Hendrix to Doctor Boswell, which to us is a most remarkable communication. But though we radically disagree with the sentiments therein expressed, it is with the utmost reluctance that we undertake the task of commenting upon it. Two things disincline us to do so: a strong aversion to criticising the utterances and actions of a chief-pastor of the Church, and also the fact that we have hitherto cherished an especial regard for its distinguished author. In extenuation of what we shall have to say, we put forward first the plea of self-defense. We were a member of the Committee on Education of the last General Conference, which is blamed for precipitating the present unhappy situation; hence, in our own behalf we claim the right to be heard. And also a sense of duty impels us to express candidly our view of the points raised in the Bishop's letter. Three of the original eight Conferences that founded Vanderbilt University constitute our patronizing territory. As we see it, their rights in that institution are seriously imperiled, and we conceive it to be our duty as far as we can to protect them. And this, until the unfortunate controversy is settled, it shall be our endeavor to do without fear or favor. Where principles so important and interests so sacred are involved, it would be nothing short of treasonable to be controlled by personal considerations.

The Bishop begins his letter by claiming credit for having written nothing bearing on the Vanderbilt question during the past five years of contention. That very silence is one of the things for which we find fault with him and those upon the Board of Trust who share his views. To be sure, there is such a thing as suffering nobly in silence for a good cause, but we fail to see an exhibition of it in the present instance. The Church has desired and earnestly sought to know the views of the controlling element of the body of which the Bishop is president ever since the strife began. She felt that this was her privilege and right, and that in view of the rumors abroad, it was proper and necessary; but nothing definite would these gentlemen give out. Why, for instance, did the Bishop say at Asheville in his letter to Judge O'Rear, concerning the Vanderbilt Commission, "The Board intended both in good faith to accept and be bound by that report, and will doubtless reassert its position in even stronger language at its next meeting; the only point sought to be safeguarded is that the Board keep fully within their rights and duties under the laws of Tennessee"—when since that time, he has stood for the repudiation of the findings of that Commission in every essential particular? Why did he not have the candor to say at the General Conference what he has since said when evasion was possible no longer—that the Board of Trust is a self-perpetuating body—that the confirmatory power which has always been exercised by the Church was without legal basis and subject to repeal, and that if the Trustees were elected, in his judgment, the law would not allow them to be seated? Why did he not then and there openly state that Mr. Vanderbilt had called a halt upon the Trustees, and that they could not without violating the charter accede to the demands which the Church was making upon them? Why did Chancellor Kirkland, with soft and persuasive voice, state in substance in his address before the Committee on Education (when no action had been taken) that he presumed the Board of Trust would likely be disposed to accept the recommendations of the General Conference; that personally he would be inclined to favor so doing—when he has since done everything in his power to thwart the ex-

pressed will of the great law-making body of Methodism? No, no; the reticence of these gentlemen is not something of which to boast; it has all along been regarded as ominous, and late developments show that its significance was not misunderstood.

But the Bishop thinks it strange that his assurance that the sole hindrance to accepting in full the findings of the Vanderbilt Commission, was their lack of conformity to the laws of Tennessee, did not end the controversy. We fail to find in the Daily Advocate where he made a statement of precisely that import; but let it go at that. Does he not know that if the representatives of the Church had accepted as satisfactory an assurance so vague as that, it would have left every controverted point wide open and unsettled? Does he not know that we had some idea, vague though it was, of the views of influential members of the Board of Trust as to the legal aspects of the case and of what would result from the dominance of them? Moreover, had we adopted that course, who would have interpreted the meaning of "the laws of Tennessee?" The Bishop in his letter states that "no moot or academic" decision by the courts is possible. Did he expect us by our inaction, virtually to declare for having the findings of the able lawyers on the Commission as to the rights of the Church, supplanted by the constructions of a coterie of private counselors at Nashville? The General Conference may have been lacking in wisdom, but it had more sense than to do that.

But the Bishop says: "We could not violate the laws under which we were incorporated." Certainly not; no one would have him do that. But he admits himself that the law has not yet been determined. Why then should he set the authority of the Church at defiance upon the advice of private attorneys, when the learned jurists of the Commission and other lawyers equally able differ from them? It seems to us, however, that in the execution of such a trust the equity, the moral obligation involved, should outweigh mere legal technicalities. And surely there can be no doubt of the moral and equitable right of the Methodist Episcopal Church, South, to exercise a controlling influence in the affairs of Vanderbilt University. If there are legal obstructions in the way of this, why have not the Bishop and his associates made an effort to remove them? Are they not now trying to get similar obstacles out of the way that they may be able to segregate the Theological Department? If the attempt can be made in the one case, why not in the other?

Bishop Hendrix quotes Judge O'Rear as saying: "The present method of filling vacancies on the Board of Trust is wise and legal and should be continued." Certainly it was legal, and why? Because the General Conference had authorized and approved it. The decision of the Commission was that the General Conference may either exercise the right of electing the trustees or delegate it. Judge O'Rear called that arrangement "wise" because he thinks as a mere matter of policy it is best not to have a popular body, such as a Conference, to elect the curators of an educational institution.

The statement that Mr. Vanderbilt called a halt on the Board of Trust is a brand new piece of information so far as the public is concerned. It would be interesting to know if his interference was on his own initiative. If we mistake not, Mr. Bradford, the lawyer who gave him information, was one of Chancellor Kirkland's attorneys before the Commission. Mr. Vanderbilt's appearance upon the scene is fixed at three years ago, soon after the adjournment of that body. If he is responsible for what the Board of Trust has done since that time, it would be interesting to know who was the inspirer of their strange actions before.

Col. Harris is represented as saying that the points at issue could only be determined by going to law. Of course, now they cannot. The rebellion of the Board has made that inevitable; that is what Col. Harris meant. But no one thinks more strongly than he that the course of these gentlemen is utterly without justification.

The irenic statement, "We sought together with the General Conference trustees present and participating, some effectual method of securing a decision in the most friendly way," little accords with other representations of the Board meetings. The truth is, if they may be believed, the General Conference trustees were overruled on every point, the discussions were quite spirited, and they left with a feeling akin to indignation at what they had seen and heard. Can it be that Bishop Hendrix has so soon forgotten the great speech of the grand old man of Southern Methodism, Bishop A. W. Wilson? Was there anything peaceful and placid in the ringing protest and challenge which he sounded in their ears?

The Bishop speaks of having "a friendly suit, as far as such a thing is possible." The last words are most properly added. It is not at all possible, as he is already beginning to find out.

His explanation of tabling the Bradfield resolution is wholly unsatisfactory. If ever a resolution was timely, that was. The trustees elected by the General Conference had just been rejected, and the confirmatory power of the General Board of Education—a right which had been exercised in some form by the Church ever since the foundation of the in-

stitution—had been repealed. The Board had cut practically every tie that bound it to the Church. The adoption of that resolution would have done more to quiet agitation and make peaceable litigation possible than anything else that could have been done after what had gone before. But it was rejected. The attempted discrimination between "tabling" and "voting down" is a mere splitting of hairs. Let it also be observed that no reason at all is assigned for the revocation of the by-law allowing the confirmation of newly-elected trustees by the Board of Education. The Bishop fights shy of that action.

The expression, "the right of perpetual succession," should deceive no one. It simply guarantees the succession, the permanency, of the Board—that if one set of trustees should die or resign, the powers vested in them would pass to others. There is not a syllable in the charter giving the members of the Board the right to elect their own successors.

But it is said to be the unanimous opinion of the Board that the University is "owned by the whole Church." Chancellor Kirkland took a different position from that before the Commission, and stated "that the owners of the institution are the generation for which they (the Board) have to work, the public at large." We are reliably informed that one of the attorneys of the Board at its recent session "went so far as to hold that the Church never had any interest in Vanderbilt—that the Central University of the M. E. Church, South, had failed entirely, and that Mr. Vanderbilt's donation constituted the foundation of the University bearing his name;" and that their other two lawyers held that the Tennessee Act of 1895, which gives the Church its chief grip upon the institution, is unconstitutional. It should be observed that Bishop Hendrix himself refers to Commodore Vanderbilt as the founder of the University. This does not look to us as if the ownership of the Church in any true sense is left unchallenged.

The Bishop says: "At the proper time the Board will both assert the Church's true ownership and seek the Church's endorsement." Most astounding is this statement! Why destroy the ownership of the Church, if in any essential sense it is to be restored? In what way will they restore it, and when? Will it be when they have established the independence of the Board and have accomplished what they desire? Will it be when, by repudiating the Church, they have obtained vast sums of money from the North, and are on the Carnegie Foundation? Will they then presume to come with some poor crumb of gratuitous concession and ask the Church to continue its support and patronage? Is some such program as this what the gentlemen have in contemplation?

But finally the Bishop says: "Above all, let us have peace." Napoleon, with the most of Europe beneath his flag and the rightful possessions of the surrounding nations in his grasp, wanted "peace." But the Allied Powers gave him the sword. So the Vanderbilt Board of Trust, having repudiated every vestige of church authority, having the institution which Southern Methodism has largely built absolutely in their hands, and moving on to do their own sweet will, plead for "peace." But by the invasion of prerogatives not their own, they have made conflict inevitable. The "peace" which they offer, as John C. Calhoun said of that proffered by the National Government to South Carolina, is "the peace which the kite gives to the dove, which Russia gave to Poland, or death gives to its victim." If the gentlemen want "peace," let them give back to the Church her rights, which through legal technicalities they are endeavoring to usurp, and every war cloud will immediately begin to vanish, and the beautiful rainbow of peace will bend in blessing above our territory from the Potomac to the Rio Grande, and from the surf-beat of the Atlantic to where the western ocean breaks against the Golden Gate.

A GREAT LECTURER.

At the recent session of the Seashore Divinity School, Dr. Gross Alexander delivered a scholarly and inspiring series of lectures on the Gospels of Matthew and John. This was his second course before this body, the other having been delivered last summer, and he won the admiration and praise of all who heard him. A thorough master of the Greek tongue, and perfectly familiar with current philosophical and theological thought, he yet holds to the teachings of Methodism and rings true upon every essential doctrine of Christianity. We trust that Dr. Alexander will find it possible to give Bible studies in many places in the connection. As he conducts them, they are most refreshing, and tend to incite our young ministers to a devout and deeper study of God's Word.

THE OUTLOOK FOR MANSFIELD.

We were pleased when the trustees of Mansfield College did not beat a retreat in the face of the difficulties which confronted them at the close of the last session. Their determination to go aggressively forward under the conditions then existing is worthy of high praise, and a challenge to the Methodists of Louisiana, to which they will surely not fail to gen-

erously respond. In the person of Dr. Weber, this institution has a president who ranks with the foremost educators of the South. Rev. J. L. P. Sheppard, the field agent, is proving himself to be the right man in the right place. Already provision has been made for overhauling the buildings and improving and beautifying the campus. The outlook for a full attendance of pupils is also said to be most encouraging. The Methodists of the State will find no safer, better place to educate their daughters. Let us, one and all, rally to the support of Mansfield College, and speed it forward upon a career of larger usefulness and prosperity.

THE SEASHORE ASSEMBLY FOR CHRISTIAN WORKERS.

This notable gathering will assemble at the Seashore Campground for a ten days' session on Thursday, July 21. An admirable program has been arranged, and every indication is that the occasion will be one of unusual interest. A list of the distinguished faculty is given elsewhere in this issue, as also other necessary information. We urge all of our young people who possibly can, to attend this school of methods. The surroundings are delightful, and those who feel the need of an invigorating outing will do well to go. It is a rare opportunity for Leaguers, Sunday school workers, and all persons who desire to become more efficient in the Master's service. Let our pastors call attention to this assembly from their pulpits next Sunday, and use their influence to get their young people to take advantage of it. Every one they send will return a more capable laborer in the vineyard of our Lord.

PERSONAL.

The College of Bishops met in Nashville, Tuesday of this week. Their action concerning the Vanderbilt matter we have not at this writing learned.

Rev. S. A. Brown will begin protracted services in the Methodist Church at Como on the third Sunday, July 17. The preaching will be done by Rev. J. H. Mitchell, of Water Valley.

The Haynesville Charge (Louisiana) is making an exceptionally fine record this year. All of the confessional claims have been provided for, and much of the money has already been sent in.

Rev. O. G. Halliburton, of Bogie Chitto, Miss., left last week for British Columbia to wind up the business affairs of his son, who recently died out there. He will probably be gone for some weeks.

Dr. A. J. Lamar, of the Publishing House, and his family are spending the hot season at the Seashore Campground. Genial, affable, and brotherly, Dr. Lamar is a great favorite with the preachers of this section.

The new Dean of the Seashore Divinity School is Dr. F. N. Parker. Rev. H. M. Ellis was elected Book Editor, and Rev. Robert Selby continues to be Chancellor. Wiser selections than these could not have been made.

Report reaches us that Dr. C. W. Carter preached a great sermon a few days since at a missionary rally held at Colquitt. He was in the habit of doing that in the days ago, and we are pleased to know that his "bow yet abides" in strength.

Echoes of the fine work being done by the Rev. E. Nash Broyles at Coffeeville, Miss., continue to reach our office. He is one of the choice young men of the North Mississippi Conference, and we are pleased to hear of the success attending his labors.

Dr. John M. Moore, the new Missionary Secretary for the Home Department, will spend the next six weeks in the West studying conditions along the Pacific Coast. That he may be able to do something to give impetus to the halting work in that difficult field, we earnestly hope.

The Epworth League Union, of New Orleans, met in the Louisiana Avenue Methodist Church on Tuesday evening of this week. After the business session a classic concert was given by Prof. and Mrs. Fallberg, of Stockholm, Sweden, which was greatly enjoyed by all in attendance.

Rev. J. M. Carpenter, the new pastor at Mathiston, calls attention to the fact that we were in error last week in stating that he had conducted the singing in revivals held by Rev. W. G. Harbin. He accompanied Brother Harbin as a personal worker, not as a chorister. We were misled by the press dispatches.

We had a delightful visit from our honored brother, the Rev. George Jackson, a superannuate member of the Louisiana Conference, on Monday of this week. He is untiring in his efforts in behalf of the Advocate, and is fully authorized to solicit and collect for it. Brother Jackson will attend the Seashore Camp Meeting.

Mr. H. S. Gunn, of Como, Miss., lay leader for the Sardis District, delivered a stirring address on the Laymen's Movement at Holly Springs on Wednesday evening, July 6. Brother Gunn is a hardware drummer, who does not neglect business, but who, as he

goes about, is ever intent on doing something to extend the Master's kingdom.

Prof. W. H. Smith, of Durant, Miss., formerly superintendent of the public schools of Holmes County, has entered upon his new duties as supervisor of the elementary rural schools of Mississippi, a work entrusted by the Peabody trustees of that State. Mr. Smith is not only an educator of distinction, but also an exemplary Christian gentleman and a good Methodist.

We greatly appreciate the valuable service rendered the Advocate by Dr. B. F. Jones, of Shubuta, in securing renewals and subscriptions in his charge. Our esteemed brother not only knows how to preach with force and impressiveness, but also how to look after the various interests of the Church in the field under his supervision. We wish there were more like him.

It is our opinion that the discussions of the Epworth League and Sunday school lessons which appear in the Advocate easily rank with the best to be found anywhere. Brothers Coleman, Watkins, and Lipscomb are entitled to much gratitude and praise for the superior service which they are thus gratuitously rendering. They may be assured that their work is appreciated.

Bishop E. E. Hoss is expected to sail for the Orient in a few days. That he will wisely administer the affairs of the Church in those distant fields, needs not to be said. But he will be greatly missed in the home land while he is away. May the great Head of the Church grant journeying mercies to this unselfish, faithful servant, and watch over him with that tender care that never sleeps.

President J. R. Countiss of Grenada College spent Sunday, July the 3d, at Carrollton, Miss., preaching both in the morning and evening. The Carrollton Conservative speaks of his discourses in terms of the highest appreciation. Mr. Countiss is making a fine impression throughout North Mississippi, and the college of which he is the capable head bids fair to have the best opening in its history next September.

Rev. W. T. Woodward, of Haynesville, La., writing a few days since, says: "Our District Conference (Ruston District) was a fine body of men, and seemed to be in the best of spirits. The reports showed progress in all parts of the field. The beloved appears to be in favor with all the brethren. Bishop Murrah was with us throughout the entire session, and gave eminent satisfaction as a presiding officer. As a preacher, he met the expectation of all."

In our issue of last week we stated that the registration at the Seashore Divinity School was above eighty. Those figures were given us over the phone some days before the session ended. The final accounting showed that over a hundred ministers had been in attendance. This is a great showing. We have in hand an interesting report of the work done from the gifted pen of Rev. A. I. Townsley, which we were reluctantly forced for the want of space to carry over until next week.

Bishop Hoss' discussion of the action of the Vanderbilt Board of Trust in last week's Nashville Advocate was all that could be desired. Its tone and spirit are above criticism, and its argument is complete and overwhelming. "It is a crusher, an extingisher, an annihilator." If a single fortification of the enemy is left standing, our field glass fails to disclose it. Those who want to fight that way may assail the Bishop's motive, but it would be more becoming either to meet him in the arena of decorous debate or keep silent.

The Monroe District Conference, which recently met at Lake Providence, is reported to have been an occasion of much interest. Bishop W. B. Murrah, who was expected to be present, was unable to come, being called to Nashville by the meeting of the General Board of Education. The presidency of Dr. S. S. Keener, however, gave great satisfaction, and the business was transacted with thoroughness and dispatch. That section is said to be recovering somewhat from the influence of the boll weevil, and, along with other things, the churches are sharing in the returning tide of prosperity.

We acknowledge the reception of a copy of the minutes of the Nineteenth Annual Session of the Home Mission Society of the North Mississippi Conference, which was held at Columbus, April 2-6. It is a neat pamphlet of 68 pages, and besides an account of the proceedings of the recent meeting, contains a history of the Society since its organization. The address of the president, Mrs. W. W. Scales, Jr., is admirable in every respect. The figures show the work to be in a highly prosperous condition. A more capable band of leaders than those who direct its affairs would be difficult to find anywhere.

A dispatch from Sherman, Miss., to the Commercial Appeal on the 6th inst., says: "Rev. W. D. Bass, of Corinth, closed at this place last night a ten days' revival. The meeting has been one of the most beneficial Sherman ever had. The entire community has been uplifted spiritually. All the denominations manifested much interest during the entire time. The services were held under a tent on the college campus. At the close of the meeting a Methodist

Church was organized with forty members. Subscriptions were taken to build a house and steps will be taken to erect a \$1,200 frame building at once."

Dr. J. A. Rice was in Asheville, N. C., last Sunday, where he went to address the Young People's Missionary Conference, now in session at that place. In his absence, the pulpit of Rayne Memorial Church was filled at 11 o'clock by Rev. R. W. Vaughan, manager of the Louisiana Orphans' Home, and by the editor of the Advocate at the evening hour.

The Seashore Camp Meeting began Wednesday of this week. Dr. S. H. Werlein, of New Orleans, is in immediate charge of the services. Dr. F. N. Parker and some of the other preachers of the city are in attendance, and lending valuable assistance. Many of the Mississippi Conference pastors are present to aid in the great work. We hope to hear of many souls being born into the kingdom on those historic grounds ere the meeting shall close.

Dr. Alexander Sutherland, the great Canadian Missionary Secretary, is dead. He had been critically ill for weeks, but was reported to be conscious and cheerful up to within a few days of the end. He was well known among the Methodists of the South, and was greatly admired by them. No more eloquent fraternal message was ever listened to by our General Conference than the one which he delivered in Memphis in 1894, to which the lamented Charles B. Galloway made a brilliant and characteristic response. Doubtless these two illustrious leaders have now met again where loftier ministries in wider fields await them.

Rev. R. P. Neblett, of Columbus, Miss., has kindly sent us a list of the Epworth League officers of the North Mississippi Conference, with their addresses. They are as follows: President, Walter T. Boswell, Kosciusko; first vice-president, Miss Nora Evans, Olive Branch; second vice-president, Miss E. Hall, New Albany; third vice-president, Miss May D. Williams, Columbus; fourth vice-president, Victor Stephenson, Booneville; Junior superintendent, Mrs. Theresa Cavin, Okolona; secretary-treasurer, W. E. Kennedy, Columbus; press reporter, Rev. R. P. Neblett, Columbus; Era agent, Miss Joanna Martin, New Albany. District secretaries: Aberdeen, Miss Sylvia Harbour, Okolona; Columbus, Miss Mary L. Green, West Point; Corinth, K. P. Foust, Corinth; Durant, Miss Loyie Clark, Kosciusko; Greenville, Miss Nellie Dunn, Greenville; Oxford, Roy Sissell, Water Valley; Sardis, Miss Maud Atkinson, Olive Branch; Winona, Miss Clara Graves, Ita Bena.

CONCERNING SABBATH OBSERVANCE.

The following resolution was adopted by the Winona District Conference at its recent session at Moorhead, Miss.:

Whereas, the Sabbath is of divine institution and gift, ordained and set apart in the very beginning of time for holy and sacred uses; and whereas, it is one of the organic and chief agencies of the Christian Church, furnishing the only adequate occasion and means for the evangelization and religious culture of the laboring masses of our people; and whereas, the Sabbath is being desecrated by our railroad corporations in the running of extra passenger trains on the holy day and in offering to the traveling public reduced rates, inducing hundreds of people to travel on that day, many of whom might otherwise be induced to stay at home with their families and attend the services of God's Church, and in using many more employees in train service than would otherwise be necessary, depriving them of the rest and pleasant associations of home and Church; be it therefore, resolved

First—That we, the members and visitors of the Winona District Conference, North Mississippi Conference, memorialize the North Mississippi and the Mississippi Conferences to memorialize the State Legislature to investigate its constitutional rights in the premises, and if within its legislative prerogatives to enact such laws as may be necessary to prohibit the running of extra passenger trains and the offering of reduced rates to the traveling public on the holy Sabbath day within the geographical boundaries of our State.

Second—That we request all other religious denominations to join us in this memorial.

Third—That a copy of these resolutions be sent to the New Orleans Christian Advocate for publication, and that all other religious and secular papers throughout the State be requested to give them space and to aid us in any other legitimate way they can to secure such legislation.

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Sunday School.

Lesson III. July 17, 1910.

PETER'S CONFESSION.

Matt. 16:13-28.

Golden Text: "Thou art the Christ, the Son of the living God." Matt. 16:16.

Our lesson takes us to the autumn in the last half of the third year of Jesus' ministry. He and the disciples had come into the "coasts," or environs, of Caesarea Philippi, a picturesque region twenty-five miles from the storied Sea of Galilee, where so many of the Master's most beautiful teachings were given. It was about six months before the crucifixion, and Jesus led the disciples across the Jordan and up its eastern border into "retreat" in the quiet and fertile country at the foot of Mount Lebanon, where he might prepare them for the great crisis at hand, which was to test them as gold is tested.

Jesus' General Questions

"Who do men say that I, the Son of Man, am?" The world has had to face that question for eighteen hundred years, and each individual must answer it to his own conscience whether he will or not. There is no one but does homage to Jesus as the perfect man; but that is not enough, according to the lesson. The perfect man claimed more than mere humanity. To the world each individual gives the answer to this question by his life; it is reading your heart-attitude to Jesus as freely as if it were written upon your forehead.

The Answer.

"Some say." Men are seriously and honestly talking about Jesus as never before. This "age of incredulity" has brought the Greatest Thinker and Master Mind into the laboratory of criticism, but the fires of the crucible of investigation have not blackened or harmed his regal quality, and the next age will not be incredulous or faithless. Investigation cannot harm truth. "Some say John the Baptist, some say Elijah, and others Jeremiah." Great names these! Yet they were not great enough to title the majesty of Jesus. Doctor Jowett in "The Quiet Hour" says: "I am impressed with the severity of the popular judgment of Christ. Some thought he was John the Baptist, and others Elijah, and others Jeremiah; and these were all severe men, yet Jesus recalled them by his life and teaching. Is it possible that my conception of the Lord may be too soft and too effeminate? Has my Lord no sword? Has he only smiles and caresses; or has he anger and the whip of small cords? Is he only the Comforter, or is he also the Judge?" This is a wise and keen discrimination made by Doctor Jowett; yet there is one point of just criticism. The Baptist and Elijah were severe men, but not Jeremiah. He was a man of tears. The Jews of Christ's day were inclined, some of them to think of him as the Suffering Servant described in Isaiah 53. In fact, the two greatest human ideals of the Messiah are expressed in this answer. Yet neither of them is sufficient. Jesus not only fulfills but eclipses his prophetic prototypes.

Jesus' Personal Question.

"Who say ye that I am?" The question to the world is one of intellect, the question to the individual is one of heart. It is the individual question that is the important one. Cold intellect alone has never burned away any great wrong; intellect must be vivified by an emotive energy before it can kindle. The heart of the individual is the torch which can set the world aflame. No one can know Jesus and not answer this question; it will not be ignored.

Peter's Answer.

Had the disciples talked this question over before, and was Peter merely expressing the conclusion of all as usual? Or did the quick, responsive nature of Peter give him pre-eminent ability to see new truth? John was the beloved and loving disciple, and

if he had not grasped this new conception of Jesus first he later saw its deepest meanings and sweetest possibilities as no other disciple did. Tradition, custom, education had no part in Peter's conclusion. It is not a creed received at second-hand; it did not come from without. His own flesh and blood was against rather than acquiescent in his confession. There is an old saying, "No man is great to his valet," and one who hungered and ate, who became weary and slept, who was the daily companion, was great indeed to impress his followers with his divine nature. It was a "blessed" inward revelation from God.

The Rock on Which the Church is Built.

This eighteenth verse is pre-eminent in Bible literature as a wall of separation between two great churches. The Roman Catholics teach that the "rock" upon which the church was founded was Peter, the man, who was thus designated to be chief among the apostles forever. The Protestant explanation opposed to this explains the "rock" upon which the church is built as being either Christ himself—he being supposed to indicate himself by a gesture when he says "this rock"—or the other equally popular Protestant explanation that the confession, "Thou art the Christ," is the rock upon which the church is to be built. None of these explanations are wholly satisfactory. No Protestant could accept the Catholic view—which is directly opposed to the other Scriptures, where the church is built upon twelve stones, not upon one, Christ being the "chief corner-stone"—but the Protestant view is almost equally unsatisfactory. To make the crucial meaning of a declaration such as this to depend upon a gesture which is not mentioned in the Bible, is to build an argument upon imagination. On the other hand, to build the church upon a confession is opposed to psychology, and is also opposed to the words of Jesus. It is Peter, not Peter's words which is the "rock," as the Greek clearly shows. This writer's view, then, briefly stated, is this: Jesus announces that Peter the confessor is a rock upon which he will build his church; not the only rock, as is seen later, when he includes all the apostles, and later all true Christians; but a rock to be specially honored because the first to appear. Peter was the first to declare from personal experience of Christ's power, that he was the "Son of the Living God." The multitude had called him "Messiah," and the "Christ," and perhaps even "Son of God," on second-hand, external evidence; but Peter here declares his Messiahship and acknowledges his Deity, not because of others' testimony, or because of any reasoning from the prophets; but because of his personal knowledge that Jesus Christ could save as only Jehovah could do. Jesus affirms that this is the foundation of his future church. It is to be built upon persons who have an inner

(Continued on Last Page.)



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Obituaries.

Sister **ANN ELIZABETH ELLIS** was born near Somerville, Ala., Jan. 30, 1827, and died at the home of her daughter, Mrs. W. H. Ramsey in Corinth, Miss., May 18, 1910. Her maiden name was Ann Elizabeth Surratt. She was married to the Rev. W. E. Ellis, a member of the North Mississippi Conference, Oct. 13, 1847. She leaves three daughters, Mrs. W. H. Ramsey and Mrs. R. P. Boggs of Corinth, and Mrs. Nellie Johnson, wife of Rev. Eugene Johnson, of Eupora, Miss. She professed religion and joined the Methodist Church early in life and has been a useful and consistent member of the same all these years. She was a devout Christian in the home and in society as well as in the church. She had been a sufferer for a lengthy period, but she bore her sufferings as only a true Christian could. She was a good woman and mother. She was always ready and willing to render assistance to the sick and sorrowing, and her many kind deeds will be remembered here around Rienzi, where the greater portion of her life was spent and where she administered to so many persons. The writer of this has known Sister Ellis all of his life. When he was an infant and his mother was on her death bed, it was Sister Ellis who waited on her and looked after the babe, giving him nourishment from her own breast. She has always felt like a mother to me, and I loved her for her kindness to my own mother and for her love for me and the interest she has always taken in me. She was a good woman and has gone to her reward. She was laid to rest by the side of her husband in the Rienzi cemetery, May 18, there to await the resurrection. Weep not, dear relatives and friends. She is not dead, but sleepeth, and some sweet day we will see her again. "Blessed are they that die in the Lord."

HARDY W. REES.

HARDY DUNCAN, MCKENZIE was born near Cayuga, Hinds County, Miss., July 23, 1877, and died in a sanitarium at Vicksburg, Dec. 14, 1910. For a number of years young McKenzie was the efficient manager of the McKenzie Mercantile Company, of Roosevelt, La. Strict integrity was the character which most attracted and held his friends and companions to him. He joined the Methodist Church when a mere boy. As a member of the church, he had profound respect for his vows. A gentleman who knew him, speaking to the writer of this, said that in the midst of prevailing vice, the young man was noted for high morality and most honorable conduct; and that he knew of few whose lives were as clean and blameless. One writing to his mother, says, "The shock which has brought an overpowering weight of sadness to your aged life, calls out my own and many friends' sympathy." To all whose good fortune it was to know him, this world was better for his kindly presence. In my own life, I shall in vain seek for the comforting joy of a like acquaintance. Far beyond your circle, the sympathy of legions of friends extends. The charm of his earnest character and steadfastness of his personality won the respect and esteem of all whose life he touched. The mother and friends of such a young man will "not sorrow as they who have no hope." And so, in the dawn of the eternal day, they "pressing the dewdrops from heaven's heather," shall meet him with the foremost. Our sympathy to the mother and loved ones and with it a prayer for the infinite grace of God, to them all.

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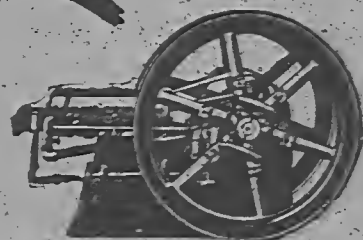
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A CORRECTION.

I notice in the secretary's report of the Shreveport District Conference that I am represented as the financial agent of Mansfield College. This is erroneous. I am financial agent only in the sense that I have assumed the financial responsibility of tearing down the three-story portico and erecting a new one in its place. This I did on my faith in God, and my friends in Louisiana. And so, if any of my friends desire to aid me in meeting this obligation, I am in a state of receptivity, and a check or postal order will reach me at Mansfield, La. Cordially, J. L. P. SHEPPARD.

Marriages

May 29, 1910, in Rolling Fork, Miss., by Rev. E. H. Mounger, D.D., Mr. J. R. WEISINGER and Miss DOROTHY PATTERSON.

June 6, 1910, in Rolling Fork, Miss., by Rev. E. H. Mounger, D.D., Mr. GREEN M. BAGGETT and Miss GEORGIA UNDERHILL.

June 19, 1910, at the home of the bride's parents, near Golden, Miss., by Rev. E. C. Sullivan, Mr. H. O. STON, L. GILLESPIE and Miss OLAR A. EPPS, both of Tishomingo County, Miss.

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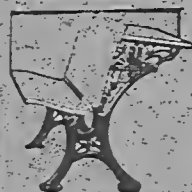
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CALENDAR

Seashore Camp Meeting, Seashore Camp Ground, July 13-20.

Seashore Assembly for Christian Workers, Seashore Campground, July 21-31.

Gulf States School of Methods for Sunday School Workers, Seashore Campground, Biloxi, Miss., Aug. 11-14.

Palmer Creek Campmeeting, near Wortham, Miss., Sept. 23-Oct. 3.

Hattiesburg District, Lucedale, Miss., July 14-17.

Crystal Springs Camp Meeting, Crystal Springs, Miss., Aug. 5.

CRYSTAL SPRINGS CAMP MEETING.

This camp meeting begins Aug. 5 and continues eight days. The preachers of the Brookhaven District and of the Conference are invited to come and help make it a great occasion.
JAS. G. GALLOWAY, P. C.

Baton Rouge Dist.—Third Round.

Wilson, at Pine Grove, July 16, 17
Clinton, at Clinton, July 17, 18
Amite, July 19
Kehwood, July 20
Mr. Hermon, July 21, 22
Franklington, at Angie, July 23, 24
Bogalusa, July 24, 25
St. Francisville, at Tunica, July 30, 31
Ponchatoula, Aug. 6, 7
Baker, at Deertford, Aug. 13, 14
Zachary, at Ethel, Aug. 20, 21
Baton Rouge, Second Ch., Aug. 21, 22
E. Feliciana, at C. G., Aug. 26
Pine Grove, at C. G., Aug. 26
Tickfaw, at Red Oak, Sept. 3, 4
Baton Rouge, First Ch., Sept. 5
Pt. Vincent, at Huffs Ch., Sept. 10, 11
Pon. Sps., at Palmetto, Sept. 17, 18
Hammond, Sept. 18, 19
New Roads, Sept. 24, 25
C. C. MILLER, P. E.

Brookhaven District—Third Round.

Summit, at E. McComb, July 16, 17
La Branch and Fernwood, at La Branch, July 17
Monticello, at Bahala, July 23, 24
Hazlehurst, July 31
Gallman, at Old Crystal Springs, Aug. 6, 7
Crystal Springs, Aug. 9
Topisaw, at Topisaw, Aug. 13, 14
Silver Creek, at S. C., Aug. 20, 21
Wesson, at W., Aug. 28, 29
Bogue Chitto and Norfield, at Bogue Chitto, Sept. 3, 4
Prentiss, at Santee, Sept. 10, 11
Buford, at Sandy Hook, Sept. 16
Tylertown, at Tylertown, Sept. 17, 18
Pearlhaven, at Pleas Grove, Sept. 25, 26
Brookhaven, Sept. 25, 26
J. T. LEGGETT, P. E.

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A cut, bruise, pimple, or slight eruption of the skin, very often develops into a serious case of blood poison. It is a very risky thing to allow a sore of any kind to go unattended, but care must be taken to see that the cure is no worse than the disease. In the year 1820 a discovery was made by Dr. W. F. Gray, of Raleigh, N. C., an able and studious physician, of a preparation that counteracted all diseases of the skin. This preparation was perfected and named after its originator—Gray's Ointment—and it is considered to-day by thousands of eminent physicians in this and foreign countries to be the safest and most effective cure for boils, bruises, burns, cuts, carbuncles, felon, poison oak, blood-poison, rheumatism, or sores of any nature. Gray's Ointment can be had at your druggist's for 25c per box, and to prove its merits, we will send a sample box free of cost upon request. Address: F. W. Gray & Co., 509 Gray Building, Nashville, Tenn.

You reap what you sow, not something else, but that. An act of love makes the soul more loving. A deed of humbleness deepens humbleness. The thing reaped is the very thing sown—multiplied a hundred-fold. You have sown the seed of life, you reap life everlasting.—F. W. Robertson.

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Tidings from the Field

Okolona, Miss.:

Dear Brother Meek: The Okolona Circuit is in fairly good shape. We have five Sunday schools, two prayer meetings, one Woman's Home and one Foreign Mission Society, all doing good work. Our District Conference was quite a success. Bishop McCoy's presence was an inspiration to the brethren. We were delighted to have him with us.—M. A. Burns, P. C.

Branch, La.:

Much interest was taken in the "Children's Day" which was observed in Branch, La., at the Methodist Episcopal Church, South, Sunday morning, June 12. A large crowd was present and the program which had been gotten up by Miss Hester, one of the teachers, was very much enjoyed. The children, who had been perfectly drilled, performed their parts without a break. After the program had been gone through with, Dr. A. B. Childs, of Church Point, gave a very interesting talk on the benefits of a Sunday school. Before dismissing the school, Rev. H. B. Vandenburg arose and thanked the teachers who had worked so earnestly and the children who had so perfectly performed their parts, and told them how the performance had been enjoyed.—G. C.

Booneville Circuit, North Miss. Conf.:

Dear Brother Meek: Children's Day was observed at Blackland Methodist Church, June 12. The program was very good for the length of time the children had to practice in. The committee was composed of Sunday School, Mission, and Epworth League ladies. Brother Shearer, our pastor, is moving things. We have a good Sunday school, missionary society and Epworth League at Blackland. We also had with us Brother Frank Ray, our district lay leader, who delivered us an excellent address on missions. If our membership would all take the Advocate and read other good literature on missions, Tom Watson's doctrine would be as sounding brass. In the afternoon, Miss Mattie Reynolds made a very fine talk on the work of the missionary societies. Among many true things she said, one was that in every Sunday school lesson is taught the spirit of missions. How can anybody oppose missions?—L. T. Carpenter.

Buford, Miss.:

We have just closed a seven days' revival at Sandy Hook, Miss., it being the first one that we have held on the Buford circuit. Brother J. M. Alford, of Bogalusa, La., did the preaching, coming to us on Monday, June 20, and staying till Sunday night, June 26, when the meeting closed. Brother Alford is a man worthy of the high calling of God. He preached with great power and the Holy Spirit was with us during the entire meeting. We believe that every member of our church received a great blessing out of the meeting. Ten members were added to our faithful little band, nine on profession of faith, and one by certificate. The good Baptists were exceedingly faithful to us all during the meeting, and they, too, received a great blessing. My people believe in bringing the little children to Christ that he might bless them; fourteen babies were christened. Our church at Sandy Hook is now only about fifteen months old, being organized last year through the efforts of the pastor. Our people have lately purchased an organ for the church and are going to paint the church building in a few weeks. Brethren, I have six more revivals to hold on the Buford Circuit; pray for me, and that our revivals may be what God would have them be. I realize as the days go by the great responsibility that rests on me as a weak servant of the Most High.—Jasper L. Smith.

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Obituaries

Miss LYDIA E. GARDNER died at Gardner, near Red Banks, Miss., on the morning of May 30, after a protracted illness of great suffering. She was converted early in life at a camp meeting near Bynalia, Miss., and united soon after with the M. E. Church. Her life was a fine exemplification of Christian duty; a beautiful blending of the faith and works required of the true Christian, which manifested itself clearly in all the relations of life. In the home, as daughter and sister, she was always considerate and helpful. It is there that her love of the beautiful is still shown in the lovely decorations fashioned by her ingenious fingers; the beautiful flowers which still bear testimony to her skill and industry; the warmly grateful recollections of those living in her vicinity of her kindly ministrations in sickness and distress, and on other occasions when counsel and assistance asked for were always freely given; all these fully demonstrate that her life was one of rare efficiency and usefulness. Only a strong character could have overcome as she did obstacles which would have appeared insurmountable to a less resolute personality. Why she should have been visited with such fearful suffering, we shall know when the mists have rolled away. We now see through the darkness. "Whom the Lord loveth, he chasteneth." The prayers she was heard to utter were doubtless answered in God's own time and way. In the last weeks of her life, when reduced to helplessness, she was most tenderly cared for by some of those to whom she had ministered in other days. We who knew her well, confidently believe she has entered into that rest which remains for the people of God.

A FRIEND.

On Nov. 13, 1909, the death angel came and bore the spirit of WILLIE BULLOCK from a suffering body to its eternal home. Had this young man lived until the following May, he would have been nineteen years of age, but somehow our loving Father saw fit to call him home ere he had fully reached young manhood. He was laid to rest in the Monterey cemetery, near his beloved home, on Nov. 20, 1909, his funeral services being conducted by Rev. W. A. Terry, of Bolton. Brother Terry had received him into the church several years prior to his death. Willie, as he was familiarly called, was sick several months before his death, and through all his sufferings, not a murmur escaped his lips. When he realized that skilled physicians and nurses could not prolong nor save his earthly life, he called his anxious, sorrowing mother to his side, and assured her that he was not afraid to die. He talked freely of his death, and sent messages of cheer and hope to absent friends and loved ones, urging them specially to meet him in heaven. He was a sober, industrious boy, and had so conducted himself as to win the esteem and love of a large circle of friends. Of all the saddened hearts of his loved ones, the mother's heart is most sad, for she is bereft of one of her precious jewels, a manly son. God's ways are often past our understanding, so in the dark hours, when we are called on to go through the valleys and shadows, we can only put our hands in his and say, "Lead thou me on. The way is dark, and I am far from home. Lead thou me on." May the weary hands of the loving mother feel the pressure of the Father's hand, as she is lead on through sunshine and shadows to meet the spirit of those loved ones gone on before.

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Epworth League

By Rev. Wm. H. Coleman.

TOPIC FOR JULY 17, 1910.

THE CHRISTIAN'S REWARDS HERE.

(Matt. 19:27-30; Ps. 37:1-11.)

I. The Conditions of Reward:

As stated by the Psalmist, the conditions are that we trust in the Lord and do good.

As stated by Christ, the conditions are that we forsake all and follow him. Not only is this clearly taught in our present New Testament reference and in Mark 10:30 and Luke 18:29-30, but it is definitely stated in Luke 9:23-24.

Neither is there any paradox in forsaking all and receiving a hundred fold. The requirement is reasonable and necessary as a means of precluding any selfish or mercenary spirit in entering the service of our Lord. There must be a higher incentive than that of seeking the loaves and fishes that actuated the multitude in attempting to make Christ their king after he had miraculously fed them. The individual must come to where he feels the need of Christ to the extent of being willing to give up everything for him. He must be so drawn by the constraining love of Christ as to be willing to devote his life to his service. In coming to him the attitude of the sincere soul is,

"Just as I am without one plea,
But that thy blood was shed for me,
And that thou bidst me come to thee,
O, Lamb of God, I come, I come."

Then the truly converted soul will have such a desire to serve him as to say,

"All to Jesus I surrender,
All to him I freely give;
I will ever love and trust him:
In his service daily live."

Having thus met the requirements,

then there come to us the consolations of the promised rewards and the rewards themselves.

II. Our Assurance of Rewards.

In these promises we may be confident.

In the first place because "He is able to do exceeding abundantly above all that we ask or think.—(Eph. 3:20.)"

In the second place because he is not only able, but he knows our needs. "For he knoweth our frame; he remembereth that we are dust." (Ps. 103:14; also John 3:24-25.)

In the third place because he is beneficent: is a kind Heavenly Father who careth for us.

Furthermore he hath always fulfilled his promises to all who have faithfully met the conditions. He hath, in many instances, verified them to us as we have come close to him in consecration, trust, and obedience.

III. True Significance of these Promises:

The Psalmist states that all who will meet the conditions shall dwell in the earth and shall be fed.

St. Paul, in his Epistle to the Philippians, states, "My God shall supply all your need according to his riches in glory by Christ Jesus."—(Phil. 4:19.)

Our blessed Lord himself states, as recorded in the New Testament reference for to-day, that the reward shall be one hundredfold in this life.

Shall all who have met the afore-said conditions of consecration, faith and obedience really receive a hundredfold in this life? Yes, not necessarily in quantity of material possessions, but actually in degree of real possessions: in the real riches of life. "A man's life consisteth not in the abundance of the things that he possesseth." Things alone cannot make an individual rich, a life contented, or a soul happy. Nothing but the riches of grace in Christ Jesus our Lord can. "Godliness with contentment is great gain." "A little that a righteous man hath is better than the riches of many wicked."

The young man whose life is clean, whose character is pure, who is a consecrated Christian, though he may be receiving only a small salary, is a hundredfold richer in mind and heart and life than the corrupt or godless young man, though he may be receiving an unlimited allowance from a wealthy father.

It is the internal state of the soul and not external possessions that makes one rich.

Moreover it is true that the one who begins early to live true to God, and continues to be true to him, is the one who is also richest in physical and mental strength and vitality; is thereby capacitated to enjoy most of the material blessings of God; is more capable in business, and therefore, as a rule, more successful and prosperous. But even when sore afflictions come to the true child of God he still has the true riches of grace, and the peace of God that passeth all understanding still keeps his heart and mind through Christ Jesus.

Sunday School

(Concluded from Tenth Page.)

knowledge of his divine power to save. Christ built, not on a creed, not on a doctrine abstractly considered; he built his church on men—men who because of an inner experience could have confessors of his divine nature and power.

The Keys:

This is a rabbinic figure constantly used. When the disciples of the rabbi graduated it is said that each of them was given a key. Certainly these graduates are spoken of in rabbinic literature as having "the keys" by which they could authoritatively unlock the teaching of their Master to others. The key was a symbol of authority in civic life as well. In days of old when cities were walled with high defenses, the keys of the gates were the token of the ruler's author-

ity. The disciples had the keys with which to admit the world to the teaching of their Master; they had the keys to the great new city of salvation. Each Christian teacher holds the key to another's knowledge of Christ. In their hands is now intrusted the key to the city of God.

The Astounding Revelation.

Jesus had just been claiming to be Deity, but how startled and confused the apostles must have been when he began to prepare them for his death. A God to die! The giver of life to forego life! What a price of fear and mental struggle the disciples had to pay for their greatness in the kingdom of God. Pre-eminence and immortal fame do not come to any one without its full price. How slow the fishermen were to learn is seen in the fact that after Christ died they despaired of his resurrection, although the teaching in this lesson seems so plain to us now. How much Christ taught that even his disciples did not comprehend! The brotherhood of men must have been merely a group of words to them. Men are just awaking to the glory and wonder of Christ's vision. They see the greatness of his provision as they grow toward his ideal. There are things in the Bible even yet to which the world must grow before it can understand them. That is the greatness of the Son of God, that is the eternal youth of the Book.

The Cross.

The way of the cross is the path to all high achievement. Self-denial is the basis of all character. It is a continual choice in life between eating and sleeping and the easy shallow pleasure of the senses, or the harder deprivation of the flesh for the noble and lasting achievements of mind and spirit. The daily cross is present in all great living. What dominates your life—an appetite or an ideal? The appetite decays, the ideal is immortal.—Dr. C. R. Coburn, in Pittsburg Christian Advocate.

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NEW ORLEANS CHRISTIAN ADVOCATE

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"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2841.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, JULY 21, 1910.

CHAS. O. CHALMERS, Publisher.

ACTION OF THE BISHOPS CONCERNING VANDERBILT UNIVERSITY.

The College of Bishops of the Methodist Episcopal Church, South, met in the Methodist Publishing House at Nashville, Tenn., on Tuesday, July 12, at 10 o'clock a.m. to consider the action of the Vanderbilt Board of Trust at their meeting in June, and to take whatever steps they might deem necessary to protect the rights and interests of the Church in the University. Twelve Bishops were present, as follows: A. W. Wilson, E. R. Hendrix, O. P. Fitzgerald, W. A. Candler, H. C. Morrison, E. E. Hoss, James Atkins, Collins Denny, W. B. Murrain, R. G. Waterhouse, J. H. McCoy, and E. D. Monzon. Bishops Key, Kilgo and Lambuth were absent. The following attorneys were on hand by invitation to counsel with the chief pastors of the Church: Chief Justice E. C. O'Rear of Kentucky, Hon. A. W. Biggs, of Memphis, and Col. N. E. Harris of Macon, Ga. The session was executive, and exactly what transpired was not made known to the public, but the Nashville papers report that the Bishops were all in perfect accord except Bishop Hendrix, who dissented from the proposed course of action. A committee of five was appointed to examine certain records and report to a subsequent meeting at 3 p.m. The attendance of the afternoon session, which was also executive, was the same as at the one held in the morning, except that Bishop Hendrix did not make his appearance. All matters concerning the relation of the University to the Church were gone fully into, and the following resolution, which was first communicated to the Board of Trust and was not made public until Wednesday, was unanimously adopted:

"In view of the action of the Board of Trust of Vanderbilt University in refusing to allow three trustees elected by the General Conference to take their seats in the Board, and in view of the further action of said Board in assuming to fill the vacancies in the Board without confirmation by the Board of Education, as ordered by the General Conference, therefore be it resolved,

"1. That the General Conference has the legal right to elect the trustees of the Vanderbilt University, or to determine how they shall be chosen.
"2. That the trustees duly elected by the General Conference are entitled to their seats in the Board.
"3. That the eight persons whom the Board of Trust assumed to elect to membership in the Board at its meeting in June last, not having been chosen as the General Conference directed, are not trustees, and cannot lawfully exercise the functions of trustees.

"4. That as the Board of Trust assumed to put into the membership of the Board eight persons who are not legally elected trustees, the Board of Trust as thus constituted is not a lawfully constituted body, and its attempted control and direction of the affairs of the university brings into that body an alien influence, inconsistent with the lawful discharge of the duties of the Board.

"Therefore, the Bishops of the Methodist Episcopal Church, South, acting as a Board of Visitors and as representatives of the General Conference of the Church, refuse to approve the action of the Board of Trustees, and declare it null and void."

A committee consisting of Bishop Collins Denny, Chairman; Bishop E. E. Hoss, Bishop W. A. Candler, and Bishop W. B. Murrain, was appointed to carry out the instructions of the Episcopal College, and empowered to take such action from time to time as they may consider necessary in adjudicating the points at issue between the Church and the Vanderbilt Board of Trust. The three attorneys above mentioned are ex-officio members of this committee. The Bishops would give out none of the details of their proceedings. Bishop Denny said, "Whatever other action was taken by the College of Bishops beyond the resolution vetoing the action of the Board of

Trust will not be made public at this time." Bishop Hoss, after the adjournment of the afternoon session, said, "There will be no compromise."

In part, the reporter of the Nashville American says in that paper's issue of Thursday, the 14th: "The Methodist College of Bishops has vetoed the action of the Board of Trust, the Board of Trust has acknowledged the receipt of the resolution in which the Bishops expressed their sentiments, and matters are not any further advanced than they were before. These were the developments yesterday in the Vanderbilt University controversy. Both sides seem to expect a lawsuit. The Trustees say openly that they do, and the Bishops practically say so, as they refuse to answer the question as to whether they do or not. Since the two factions are already so far apart that the action of one is in no way held to be authoritative by the other, it is thought in most quarters that the resolution adopted Tuesday was a feint on the part of the Bishops to draw a lead from the Board of Trust, and see exactly how firm the latter would stand. The Board of Trust has done nothing, so far as is known, except acknowledge the receipt of the resolution in a formal manner. None of the members of the Board that the Bishops have sought to nullify have as yet resigned, but they are all sitting still and waiting for the fireworks to begin."

The Tennessean of the same date says:

"A reporter for the Tennessean has had from a high Church authority some direct information bearing on the Vanderbilt case and he is authorized to state that the report which has gained currency to the effect that certain compromise measures were considered by the Board of Bishops is not grounded in fact. This authority gives it as his opinion that the Bishops could not compromise this case, or any features of it, on conditions short of an absolute acceptance by the Board of Trust of the directions given by the last General Conference.

"The Bishops are under orders of the General Conference to maintain, by process of law if necessary, the claims of the General Conference and the finding of the now-famous Vanderbilt Commission. These claims specifically include the right of the Church to name and remove members of the Board of Trust of the university, to exercise all the powers of a corporation of ownership, and to direct the policy of the university.

"It is authoritatively stated that no Bishop made any speech in favor of any compromise matter whatever and the report that such speech or speeches were made is misinformation. This authority further states that inasmuch as the Board of Trust of the university has not conferred with the Bishops, or given them any information up to this time, that the plans for the legal movement are naturally not yet matters for public statement of comment. It is well known, however, that a committee with power to act and to take the necessary legal proceedings has been appointed.

"It is also a matter of information open to the public that Chief Justice O'Rear, of Kentucky; Hon. N. E. Harris, of Georgia, and Mr. Biggs, of Memphis, are counsel for the Church, and their services are now at the disposal of the Church's representatives. It is also freely communicated that these attorneys favor a public statement of the whole case to be laid before the Church public at an early date, and that this in all likelihood will be done so soon as they have matured plans of a definite course of legal action has been settled upon.

From the last paragraph quoted, it would seem that those who are anxious to keep the public in ignorance of what is going on and to have a sort of secret lawsuit, are doomed to disappointment. We think it is eminently proper that an official statement, reviewing the entire case from the beginning, should be given to the Church.

The Bishops were entertained at dinner on the evening of July the 12th, at the home of the Hon. Percy D. Maddin. Bishop Hoss left that night for

the Pacific Coast, whence he will sail for the Orient, to be gone three months or more. The semi-annual meeting of the College of Bishops is scheduled to be held in New Orleans, Oct. 20, but it is said that if necessary the time of that assembling will be changed to an earlier date.

AS DR. IVEY SEES IT.

The Nashville Christian Advocate of last week contained the following editorial concerning the Vanderbilt situation, every sentiment of which we most heartily endorse:

"As the forms are being made up for the press, the Bishops of the Methodist Episcopal Church, South, are assembling in Nashville. They are coming on a mission, which is sad and unusual—that of making provision for the vindication of the right of the Church to control the institution which she owns morally and legally and has thus owned for nearly forty years. This vindication is also the vindication of the ecclesiastical sovereignty of the Church whose will was uttered so clearly and authoritatively less than two months ago in those memorable six resolutions adopted almost unanimously by the General Conference at Asheville. For the Church to stop short of a movement to enforce her will so emphatically and deliberately expressed would be a calamity far greater than that of failing to secure and enjoy her own property. The Church, shorn of her right to own and control Vanderbilt University can survive and march forward on her victorious journey; the Church, shorn of her ecclesiastical authority, cannot look forward to any bright tomorrow.

"We know not what forces now hidden may change the circumstances, but, as matters now stand, it is impossible for us to see how there can be any other action on the part of the Bishops than that of appealing to that civil law which exists for the protection of individual and corporate rights. The necessity of such a course is very regrettable. It is especially regrettable at this juncture, when the clarion call for an evangelistic quadrennium is still ringing in the air.

"It is the Church against the Board of Trust of Vanderbilt University, because, as we believe, the Board of Trust arrayed itself one month ago against the voice and will of the Church. May the spirit and wisdom of him who has pledged perpetuity and final victory to his Church fill the mind and heart not only of the leading actors in this sad drama, but of the many thousands of Methodists who, we trust, are prayerfully awaiting the outcome."

THE SEASHORE CAMP MEETING.

The Seashore Camp Meeting which has been in progress for about a week has been well attended, and has steadily increased in interest from the first day. Earnest, spiritual, and evangelical preaching throughout has been of a high order, and has produced a profound impression. Under it, not a few were seized with a deep conviction for sin, and many were inspired with aspirations for a higher and holier life. Some of the services were marked by a high tide of spiritual power, and will not soon be forgotten. We greatly rejoice in the success of this series of revival efforts, and pray that the fruits of them may long abide. We hope to have a more detailed account of the meeting by some one who has been in continued attendance and is prepared to give full and accurate information.

The General Conference of the Canadian Methodist Church will assemble in Victoria in August. The fraternal messenger from our Church is Dr. H. M. DuBose. He is one of the most brilliant platform men in Southern Methodism, and that he will worthily represent us, needs not to be said.

Christian Advocate.

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DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

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THE WORLD MISSIONARY CONFERENCE.

By Rev. N. E. Joyner.

In estimating the results of such a notable gathering as was the World Missionary Conference, it is desirable that one give the internal and immediate resultant: 1. name, two things—the harmony in movement and its unity in purpose. From the opening salutation of the Archbishop of Canterbury, "My Fellow Workers," to the closing benediction, there was neither dissent nor friction. In the first discussion of missionary activities and policies, there was not heard a single discordant note. In purpose there was no divergence. The subject of the opening address, "The Central Place of Missions in the Life of the Church," struck the key note of the Conference. The one desire of the delegates of 100 denominations was that the kingdoms of this world become the kingdom of our Lord. Never before has the Church of God spoken with such unanimity, declaring its adherence to the one great commission.

The effect of the Conference upon Edinburgh was marked. The butcher, the baker, the candlestick maker, talked about it and marveled. Your Scotsman knows what it is to fight for his faith, but to have everybody agree—truly, it was something new under the sun, and even the delicious frugidity of a Scotch midsummer was not able to stay the thaw. The daily press gave not only column after column to the proceedings, but many highly commendatory editorials. The last day of my stay in Edinburgh my host said to me, as he picked up the morning paper, "I regret that our fine newspaper, the Scotsman, is not specially concerned with things religious." But to his surprise, he found editorial discussed in a most sympathetic vein "The World Missionary Conference." Since arriving in the city of Manchester, England, I have seen in one of the morning papers a letter from a contributor thanking the editor for the excellent reports of the Missionary Conference which he had given his readers, and suggesting that the laymen of Manchester follow the example of the American laymen and rally to the support of missions. At an open air service I was requested to "talk about the Edinburgh Conference." In Great Britain, at least, the Conference has made a remarkable impression.

The Conference has made a splendid contribution to the literature of missions, if indeed it has not really given us a science of missions. This will be of permanent value to the whole world, for even the critics of Christian missions may take the nine volumes comprising the reports of the eight commissions, and the minutes of the daily proceedings as an authoritative and comprehensive statement of the question. And what a source of information, of inspiration these volumes will be to the Church! These reports were carefully prepared by expert men after a prodigious amount of research and correspondence. One chairman, in presenting the report of his commission, said that the three or four large tables in front of him, pointing to the tables provided for the secretaries of the Conference, would not be sufficient to hold the letters which the commission had received and considered. During the discussions these reports were carefully scrutinized by men intimately acquainted both with the field and the problem of missions, and the published volumes will have the corrections and the additions made by these men. Never before has the missionary had so fine an opportunity to tell what he knows, nor has the Church ever had so good a chance to learn what it ought to know.

The Conference has brought together the great Protestant bodies of the Christian Church. They have come to know each other better. Differences were only mentioned as things that no one cared to discuss. The things about which they could heartily agree, seemed quite large enough. A speaker told of an incident in India. The Anglican missionaries proposed to the Presbyterians that they unite in publishing a catechism. The things about which the two churches agreed were in the main body of the catechism and their differences were frankly stated in the appendix. To the

surprise of all, when the book was published, the body of the catechism was unexpectedly large, and the appendix astonishingly small. The speaker suggested that the two churches follow the teachings of the apostle, and in the next addition "cut out the appendix." This better understanding between the churches will mean much for the advancement of the kingdom. At home it will bring about less friction, and in the foreign field it will result in more united and a consequent saving of men and money. When Christians agree on the lordship of Jesus Christ, and begin to work side by side to tell the world about him, their differences begin to shrink. It is not easy to cheer up or stop one's words as I think about what this means to the cause of Christ. A far brighter day has dawned, and every sluggish one must wake up. The Conference did not adjourn without leaving this better understanding of permanent value. By unanimous vote a "Continuation Committee" was appointed to carry on the work begun by the Conference, to act as an advisory body in all problems that may arise and to arrange for another world conference when they deem such action expedient. On this committee there are 10 men from America, 10 from Great Britain, 10 from the Continent, and 1 each from India, China, Japan, Africa, and Australia. Bishop Lambuth represents South-Western Methodism.

While the contribution to our knowledge of missions is marvelous, appalling us on the one hand with the vast hordes, more than two hundred and twenty-five millions, who have not yet heard of Christ, but are wholly outside of the fields now occupied, and on the other hand, causing us to exult at what God has wrought by our hands, yet to my mind the great result of this Conference will be its definite and large contribution to the life of the Church. And here is the final test of any religious convocation: What spiritual forces were generated in the hall hours given each day to united intercession? Were but expressions of the spirit of earnest, intimate prayer pervading the entire Conference? Discussion gave place to prayer, not "a talk on prayer," but intense, eager supplication, led by men taught of God, acquainted with Jesus Christ, as Bishop Moule or Dr. Finley of the Wesleyans. These half hours in the lives of the men gathered there and in the lives of the thousands who shall hear them, are going to multiply themselves into days and months, and years. Never before have I seen the ministry of intercession so emphasized. The Lord prayed that they all may be one, and these as one prayed, "may the whole world know that He is Lord."

The photographers were unable to make pictures of the Conference in session and so made three pictures. To me these will always be the one great group of men. Even though they have scattered to their far-away homes, lost in the islands of the sea, or hid away in vast heathen countries, to me they are one body still, for they are all one in Christ Jesus.

Manchester, England, June 30, 1910.

THE LAW OF TITHING.

By Rev. G. A. Guice.

(Published by request of the Seashore District Conference, Wiggins, June, 1910.)

There is much difference of opinion as to whether this law is still in force. Why did God give to the world the law of tithing? The answer is, being a God of cosmos, and not a God of chaos, he must establish a fixed and permanent rule by which the needs of his Church and its ministry may be provided for. He could not leave it to the feeling or fancy of men; if so, selfishness might enter in and destroy the very means which we had provided for the saving of the world. If one might choose the minimum of his offering at his own will, he might make it so small as to make it insignificant.

Again, since the tithe was intended to provide for the church and its ministry, it seems necessarily to follow that if one would pay his tithe he must pay it through the channels of the church of which he is a part, for if one would have the right to take one dollar of his tithe and use that as he might choose, he would have the same right to use the whole of it at the direction of his own will, and if one had that right every other one would have the same right, and thus would come confusion instead of system and the church be greatly weakened, or possibly destroyed, by lack of the needed means to do its work.

Under the wicked reign of Ahab the tithes and offerings were withheld by Israel and offered in sacrifice unto idols, the temple worship abandoned, the temple closed, and the priests and Levites compelled to work for their own sustenance. And this same thing might occur at any time if one be permitted to use his tithe as he might choose.

But is the law of tithing still in force? Wherever there is authority to establish a law, and when that authority has acted and the law has been once put in operation, it must remain effective and in force until it is repealed by the same authority which first established it. This is true both of the law of God and the laws of nations.

That God did have authority and that he did

establish the law of tithing there can be no dispute; that he has never repealed it is equally sure, hence it must be still in force.

But, says one, "Paul says, 'I have laid by in store as God has prospered us,' and we owe all we have and are to God." The law of tithing no way interferes with this rule. The law of the tithe was never intended to be the maximum, but the minimum of one's obligation. But one cannot give the maximum must needs fulfill the minimum, for the less must always be included in the more.

Again, the world has had many two dispensations, that of law and of love. There is no dispute but that under the dispensation of law the law was obligatory. Can one do less who lives under the higher dispensation than he would be required to do if he lived under the lower? Surely not. The law of the law will continue to provide the necessities of life for his family, but under the higher law, the law of love, he will lavish upon them his best gifts. The time is but the necessity of God's Church.

God in his Word has never regarded the tenth as the maximum of obligation, but always as the minimum. In Lev. xvi. 10, 17, "Thou shalt give it to the Lord thy God, in the place which he shall choose, and they shall not appear before the Lord empty-handed, for he shall give as he will." So God has always made ability the limit of obligation; the tithe for the security and perpetuity of his Church and ministry, our liberality, our bounty, supplying every other need of his cause in the world.

Saucier, Miss.

THE JULY QUARTERLY REVIEW.

By Rev. J. W. Honnold.

Dear Brother McKee: I have just read with no little interest our Quarterly Review for July, and fully agree with you in your notice of these articles, with a few exceptions. I could not do it, you had included in your list of valuable articles. "The Problem of Devil Possession" or the one of the Book of Job. To my mind it borders on blasphemy to say that Jesus Christ, who knew man's every thought, "and needed not that any should teach him, what was in man," who even knew the time and circumstances of his own death and resurrection, was not able to distinguish between epilepsy and "seven devils," and thought that lunacy was a legion of devils which he sent into a gang of hogs and caused them to drown themselves in the sea. They came from the uttermost parts of the earth to hear the wisdom of Solomon, and yet a greater than Solomon was there. I must be excused from classing my Master with the ignorant doctors of China or India of to-day. And I would suggest to my young brethren that before they surrender the precious promise contained in Job 19 and 25, they read Dr. Whiston's learned comment on this chapter, and Dr. Adam Clark's, and bear in mind that these learned commentators and the learned translators of 1611 were perhaps as well qualified to give us the true meaning of these precious texts as Dr. Jackson. The doctrine of the future life was not understood when this book was written as it was in the days of Daniel. While the doctrine of the resurrection was not professedly taught in the Old Testament chapters, it was taken for granted, and the whole book was written upon the presumption of the resurrection of the body and future immortality.

Take away this idea and the Bible would be an unmeaning book. I cannot understand what good these brethren expect to accomplish by raising such questions and putting their judgment against nine-tenths and more of all the great scholars of the last thousand years. They should be very careful and know they are right before they teach that which cannot do any good and may do great harm.

Tunica, Miss.

THE SEASHORE DIVINITY SCHOOL, BILOXI, MISS.

(Reported for the Advocate.)

The second session of the Seashore Divinity School was a most phenomenal success. The attendance was more than one hundred and fifty per cent larger than it was last year (being 40 last year and 105 this year). The speakers and lecturers were the very best equipped men in the country. Being such distinguished scholars and leaders as:

Prof. Shailer Mathews, S. T. D., Dean of the Divinity School of Chicago.

Prof. Henry F. Cope, Ph. D., general secretary of the Religious Education Association of America.

Rev. C. M. Bishop, D.D., pastor of the Methodist Church, Mexico, Mo.

Rev. Gross Alexander, S. T. D., Book Editor of the Methodist Church.

Rev. John A. Rice, M.A., D.D., pastor of the Rayne Memorial Church, New Orleans.

Rev. A. F. Watkins, D.D., pastor of the Main Street Church, Hattiesburg, Miss.

Rev. H. H. McNeil, D.D., pastor of St. Francis Street Church, Mobile, Ala.

To mention each course of study and tell something of its helpfulness and inspiration, is very

tempting, but space will not allow me this privilege, so I must content myself by calling attention briefly to some of them. A course of lectures on "Church History" was given by Dr. H. H. McNeil. Dr. A. F. Watkins gave a series on "Homiletics." On account of other pressing engagements Bishop W. B. Murrah could not be present to give his lectures on "Biblical Theology." One of the most popular and helpful series of the Divinity School was given by Dr. J. A. Rice, on the "Doctrine of the Prophets." He knows how to vitalize the old Testament Scriptures in a most masterful manner. His method is thoroughly modern and scientific. Great fields of thought are opened to the mind's eye as he expounds the Scriptures to you. At the close of his lectures resolutions were adopted asking that he put in permanent form the course of lectures.

Mr. Henry F. Cope, captured the ministers by his illuminating lectures on Psychology. He is an adept in presenting abstract truth in the most attractive and fascinating manner. There was no more popular course of lectures given than those on Psychology by Prof. Cope.

Prof. Shaller Mathews, who proved to be such a favorite among the ministers last year, was equally as popular this year. His series of studies on "Gospels," "The Theology of John," and "Paulinism" were popular, scholarly and illuminating. More than any other man we know, Prof. Mathews has a unique manner of making the Scriptures real, living messages to you. His broad and painstaking scholarship, his familiarity with Orientalism and delicate humor, all conspire to make his utterances grip the mind and heart.

Rev. C. M. Bishop, D.D., gave the Cole Lectures (1909). Many of the ministers had looked forward with a keen appetite to the time when they might read these lectures, but they were agreeably surprised and delighted when they heard them delivered from the eloquent lips of the author. In these lectures Dr. Bishop shows that he has mastered the field of literature on this subject: "Jesus—The Worker." His well-wrought out sentences and polished periods the told us of the Man of Galilee. In my opinion, there is no better equipped man in our connection than this brilliant and tireless scholar. Dr. Bishop has taught us that the busy pastor may find time for research and systematic study if he will properly use his time. Resolutions of appreciation were adopted, thanking him for his course of lectures. We are looking forward to the time when we may have these lectures a permanent acquisition to our library.

Rev. Gross Alexander, S.T.D., just as last year, came last on the programme—some said that "the best wine was saved for the last of the feast." He gave three lectures on the Gospel according to Matthew and three on the Gospel according to John. Last year the ministers were profoundly impressed and greatly benefited by his lectures, and we are glad to say that he did not disappoint them this year. Dr. Alexander has a style unique and original. He knows how to reach the heart and conscience with his message. His lectures showed that he was conversant with a large field of Biblical literature and that he had reached some conclusions on the fundamentals. Moreover he has firm convictions that are real refreshing for the young minister to hear.

One of the most gratifying items about the school was the large attendance of the under-graduates. They were earnest, studious and devout. It is encouraging to know that our young ministers are taking advantage of these summer schools to prepare their Conference courses of study. Every young man owes to himself and to his Master to prepare himself by every opportunity that is offered. Almost every member of the faculty of the course for the under-graduates was present and prepared to do his work in most refreshing manner.

The following were elected as the Board of Directors for the ensuing year: Rev. Robt. Selby, president; Rev. R. R. Ellison, secretary; Rev. W. W. Holmes, treasurer; Rev. J. A. Rice, Rev. J. C. Park, Rev. R. H. Wynn, Rev. J. E. Cunningham, Rev. C. W. Crisler, Rev. J. E. Northcutt, Rev. L. M. Broyles, Rev. H. H. McNeil, Rev. H. M. Ellis, Rev. Dr. F. N. Parker was elected Dean.

AUTOBIOGRAPHICAL SKETCHES.

By Rev. H. P. Lewis, Sr.

Chapter XIX.

"You may go to setting your hens, Sister Lewis," said the presiding elder to my wife just before Conference met in Hazlehurst, December, 1892. "I mean by that," he continued, "you will not be moved." Though the devil's fall had been twisted, and he had given a hideous howl, yet everything had quieted down, and a desire to have us returned for the third year to Cassville had been made known to my presiding elder.

I was quite sick during Conference, but was able to be in the Conference room on Monday, the last day. At the close of the morning session, Brother Woodward, my presiding elder, took me by the arm and said, "Let us take a walk." We went some distance before anything was said. I saw something was weighing on his mind very heavily. One who

has never had experience along this line has no idea what a visit to the office by the cashier, who said to the amount of agony, perplexity and worry Bishops, and presiding elders have to endure at times. A preacher ought to be moved, so the stewards and presiding elders asked for, and that without interest. The president of the bank was an Episcopalian, the cashier a Presbyterian—both clever men. I was sorely pressed financially many times, while "How," said Brother Woodward, "would Summit with our boys, and for a time our youngest daughter. It had not been for a good friend of mine, who had been in New Orleans, who had charged me no interest for the money I asked for, and charged me no interest for the use of it, I don't see how we would have ever made it so our boys could finish college. We can hold such friends in high esteem. God bless them." The appointment was made, and in a short time we were snugly fixed in the preacher's home.

For the first time in several years, we were content to a good school, so we soon had five of our children in school. An old friend of mine, one who was converted and joined the church under my ministry twenty years before, Miss Gussie Lamkin, was principal of the school. While I was her pastor in Summit, she was married to the sheriff of Pike County, Capt. Alf. Boyd, a fine man.

The second year I was there, the assessor failed to call on me for an assessment of my property. Late in the summer I mentioned the matter to the sheriff. He took down my name, list of taxable property and said he would report to the Board of Supervisors. At the proper time in November, I called on him to settle my tax. "I have nothing against you," said the captain. A short while ago, I saw something from a layman about preachers neglecting to pay their tax. Poll-tax is nearly all most preachers have to pay. Some few have a horse, buggy and watch, and that is about all. I hate to see, as is so sometimes, the name of a preacher among delinquent tax payers. Others besides preachers notice it. Another thing I dislike is to follow a man who has left a bad record behind him, caused by refusing to pay debts he has made.

We had been in Summit but a short time, when a milk man stopped in front of our gate and called for two pitchers, one for sweet and the other for sour milk. He proposed to furnish us milk free of charge. I went out and thanked him for his kind offer. "Not at all," he said, "it is a debt I owe." He had had a son of old Brother Levin Lake who was introduced to our Conference at Jackson in December, 1907. Some weeks afterwards I saw in some paper this: "What would Paul have thought of Timothy if my hands, he had seen a milk wagon standing in front of his gate some Sunday morning?" I sat still in profound silence a moment, then read it again. I called my wife and read it to her. I then said: "I am going to ask Brother Lake to pass us by after this on Sunday." "It might make him mad," said my good wife. "Well," I said, "I would rather do without milk all the time than in any way to encourage Sunday traffic." So the following Saturday I said to the milk man: "Brother Lake, you need not stop here to-morrow morning." He looked at me as though he did not know what I meant. I then said: "We have some conscientious scruples about this Sunday traffic." He then said: "I wish everybody had."

A preacher once said to a railroad conductor: "Why do you all run the train on Sunday?" "To accommodate you preachers," was his reply.

When we reached Summit, we found our people worshipping in the Jewish Synagogue. Our Israelitish brethren had kindly tendered us the use of their place of worship after our church had been torn down, till we could build again. I noticed in the congregation the first time I preached in Summit, a few I had known when I was a boy. He knew me long before I became a preacher. He was a friend of my uncle, Rev. W. B. Lewis, who died in 1857. After this, he was often in my congregation, and would sometimes weep while I was preaching.

The Jews were very kind to us while we were in Summit. One of them, a merchant, asked me if I did not have a book called "The Man of Galilee." I loaned him the book, and with it another, "The Drummer-Boy." He read them both, and when he returned them, said he liked "The Drummer-Boy" the best.

One of my stewards asked a Jew if he would not help them pay the preacher's salary. "Yes," was his reply. Then he added: "Why don't you assess me like you assess the other members?" I sometimes fear we are not paying the attention we should to our Israelitish brethren.

While we were in Summit, Brother Peter James, late of Yazoo City, proposed to pay the way of one boy one year through Millsaps College, to be selected by the presiding elders of the Mississippi Conference. There were sixteen applicants for the place. My son, Henry, being strongly recommended by Brother W. L. Burton, was selected to be the beneficiary. As Brother James was to pay Henry's way, I decided to strain a point and send his older brother, John, too. But I had no money, and it takes money to put a boy through college. I went to an old friend, Clinton Atkinson, who had known me from childhood—knew my father before me—and told him I wanted some money. "How much do you want?" he said. My reply was that I needed \$30 or \$40. He said: "Go to the bank and get all you want." He was president of the bank. So I went, was in-

NOTES FROM GRENADA COLLEGE.

Dear Doctor Miles: Many of your readers will rejoice with me in the bright prospect that opens for Grenada College. I have made the rounds of our Disfranchisement Conference and have on all hands been accorded every courtesy. The preachers are rendering valuable aid, and the former pupils are enthusiastic for the school, and many new students have already spoken for rooms. Unless we have a full school at our opening, I shall be very much disappointed. I am making the best canvass I can with other matters pressing for attention at the college. I shall not be able to cover the entire territory before our opening, and much can be done by our friends who may be kind enough to send names of prospective students.

The last session was probably the best the college has had. After carefully and patiently closing out all the business of the year, and giving me every possible help in getting a clear understanding of the situation, Mr. Clifton has turned everything into his hands. He has wrought well. Under his administration, the buildings have been raised to a much higher standard, the buildings have been greatly improved, the library and equipment have received large additions, the chapel and dormitories have been finished throughout, all at an outlay of more than \$25,000. The school is prepared for a forward movement that has not hitherto been practicable. Nothing but indifference on the part of our people can prevent us from filling our halls. When this is done, we shall be able to add to our plant till Grenada College will easily stand in "Class A." We can do it and we will.

Most of the former faculty have been retained. They are worthy of it. Miss Mason, who takes the Chair of Mathematics, is a graduate of Vanderbilt and later took her M.A. in residuum work there. Miss Richardson, of the Chair of English, is a graduate of Randolph-Macon Woman's College, with graduate work at Tulane University. Both are fine Methodist women and we count their quite an acquisition to our faculty. The Music Department is in good hands, headed by Miss Spaulding of the New England Conservatory, with graduate assistants who have done graduate work. The first year with the Department of Domestic Economy was a great hit, many young women taking the opportunity to learn sewing, art needle work, and cooking. With a trained nurse to look after the health of our girls and give simple remedies, we have escaped serious illness among our pupils. I count this of the greatest value to girls away from their mothers.

The buildings are being thoroughly renovated, fresh paint applied, and everything made ready for a select body of aspiring young women for the fifty-ninth session of Grenada College.

J. R. COUNTISS.

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Church News

The Methodist Episcopal Church, South, is holding its annual conference at the New Orleans Convention Center.

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NEW ORLEANS NOTES

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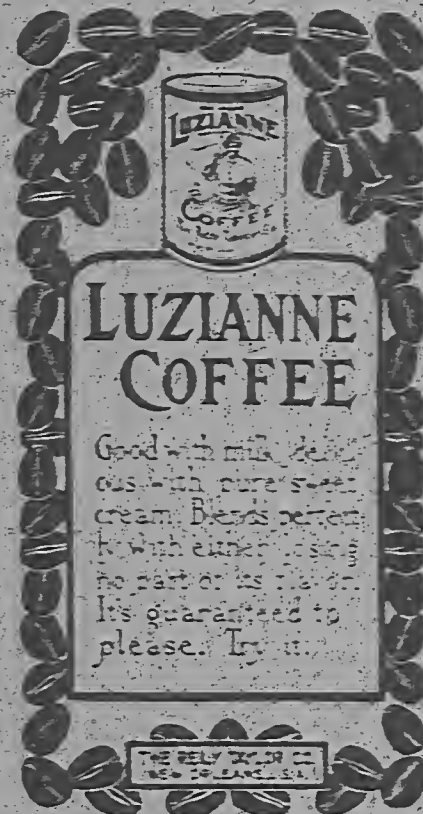
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THE LAFAYETTE DISTRICT CONFERENCE AND ELSE

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BROTHER MCKEOWN IN ERROR

The annual conference of the Methodist Episcopal Church, South, is held at the New Orleans Convention Center.

CONCERNING VANDERBILT UNIVERSITY

The annual conference of the Methodist Episcopal Church, South, is held at the New Orleans Convention Center.

Secular News and Comment

The elaborate funeral of the late King Edward cost the British nation \$202,500.

The estate left by the late Chief Justice Melville Weston Fuller is estimated to be worth \$1,000,000. His five daughters will share equally in the division of it.

The State Senate of Georgia on the 12th inst. adopted a resolution approving the idea of having a Panama Exposition and declaring in favor of New Orleans as the city in which to hold it.

The last session of Congress, by formal enactment, conferred upon Mrs. Frances Folsom Cleveland and Mrs. Mary Lord Harrison, the widows of former presidents of the United States, the privilege of franking their correspondence.

The United States Mint in New Orleans has been closed for an indefinite period. The Government has ceased coining silver dollars entirely, and only small subsidiary coins are now being issued. This work is not sufficient to keep the various mints of the country busy.

By a compromise effected in the District Supreme Court in Washington, the American Catholic University will receive \$350,000 from the bankrupt estate of Thomas E. Waggaman, the former treasurer of the institution. The amount he owed it is \$900,000.

Dr. and Mrs. Arthur T. Pierson recently celebrated at Northfield, Mass., the fiftieth anniversary of their wedding. Mr. W. R. Moody, a son of the great evangelist, started on that happy occasion a movement to raise the funds necessary to send Dr. Pierson on a missionary tour of the world.

The New Orleans Public Library is doing a great work of popular instruction. It has four branches: The Royal, Algiers, Napoleon, and Central. The number of visitors during the month of June was 6,354, and the number of works of fiction taken out was 22,776 and of non-fiction 6,739.

Of all the towns in the United States whose population had been computed up to July 13, Kentwood, La., showed the largest percentage of increase. In 1900 its population was 1,313; now it is 3,609, a gain of 175 per cent. Thirty-seven out of the 248 counties in Texas show an increased enumeration of 202,000, and it is estimated that that commonwealth will be entitled to from three to five new congressmen.

During the last six months the University of Wisconsin has developed the first municipal reference bureau established by a State university for the benefit of the cities of the commonwealth, and it is now one of the most active departments in the university extension work. The aim is to collect information on all subjects of city organization and administration and to furnish it at once to any city or any civic official who desires it.

It is reported that the new seal of the State of Washington will be adorned by the picture of a woodpecker instead of that of the bald eagle. This is said to be in recognition of the woodpecker's service as an insect destroyer. It may also be regarded as a victory of the practical over the sentimental. There are said to be eight species and eighteen subspecies of this industrious bird in the commonwealth which has concluded to do him honor.

The annual convention of the Associated Bill Posters of the United States met in Chicago on the 11th inst. They declared strongly against the public display of racy and improper pictures, such as American theatrical managers have hitherto been exhibiting, and announced that they would seek to procure legislation requiring a careful inspection of all outdoor advertising matter. This is an urgently needed reform, and should be vigorously pushed.

Tulane University is making an effort to extend the influence and usefulness of its Teachers' College. Hon. J. N. Powers, the State superintendent of education in Mississippi, has had placed in his hands by the University authorities three scholarships to be given teachers or the graduates of a high school desiring to become teachers. These scholarships carry exemption from the annual tuition fee of \$85, and will be conferred by competitive examination. Persons desiring them should make application at once.

The Fourth Pan-American Conference assembled in Buenos Ayres on July 12, and will probably remain in session five or six weeks. The American delegation numbers twelve, and is headed by Henry White, former American Ambassador to France, and includes Lamar C. Quintero, the well known lawyer and journalist, of New Orleans. Senior Antonio Ber-

jemo, of the Argentine Republic, was elected president, and Philander C. Knox and Dr. V. de la Plaza, the Argentine Foreign Minister, were named as honorary presidents. It is expected that the Conference will do much to strengthen the ties of friendship among the nations of the Western Hemisphere.

Dr. William Osler, formerly a medical professor in Johns Hopkins University, but now regius professor of medicine at Oxford University, Eng., recently celebrated his 81st birthday. It was he who some years ago startled the American public by announcing that a man is useless after he has reached his three-score years and ought to be retired from work. It was reported at the time that he said that all men past sixty should be chloroformed, but this was afterwards denied. There is no record of Dr. Osler having yet made any movement toward having himself placed on the shelf. It is frequently the case that one is disposed to except himself from the application of a rule which he would apply to others.

Theodore Roosevelt will make a Southern tour early in October. On the 17th of that month he will be the guest of the Berry School for Mountain boys, at Rome, Ga., to which institution he has been a contributor for some time past. The day following he will attend a meeting of the Uncle Remus Memorial Association in Atlanta. From there he will go to Little Rock, where at the latter place several Southern governors, including those of Louisiana and Mississippi, have been invited to meet him. In an editorial in The Outlook last week, Mr. Roosevelt, while commending boxing as a physical exercise, expressed the hope that there will never be another prize fight in the United States and that the crusade against exhibiting pictures of the recent contest at Reno will be effective.

ABERDEEN DISTRICT CONFERENCE.

The Aberdeen District Conference of the North Mississippi Conference convened in Pontotoc Tuesday morning, June 21. The opening sermon was preached Monday night by Bishop J. H. McCoy, of Birmingham. The sermon was a great one and Bishop McCoy won the hearts of all from the beginning.

The opening of the conference Tuesday morning was a sad one, because the remains of Rev. L. D. Worsham were carried to Pontotoc on the same train from Mathiston that a great many of the preachers went on, so the opening of the conference was delayed until 10 o'clock Tuesday morning.

At 8:30 o'clock in the church a memorial service to Brother Worsham was held, the services being conducted by Bishop McCoy. (The formal funeral service was conducted at Mathiston, where he was pastor, by Rev. J. E. Thomas, his presiding elder.) The burial was in the cemetery at Pontotoc after the memorial service.

The District Conference was largely attended, there being near a hundred delegates and visitors. Bishop McCoy presided at most of the sessions, leaving in time to visit the Sardis District Conference.

Bishop McCoy preached again Wednesday night from the text, "For we are saved by hope," and, if anything, the sermon was a stronger one than the first. The other preaching during the Conference was done by Rev. B. P. Jacob, presiding elder of the Corinth District; Rev. J. R. Countiss, president of Grenada College, and Rev. R. A. Clark, of Okolona.

The reports of the pastors showed the district to be in fine shape. All of the preachers of the district were present, with the exception of two. The presiding elder, Rev. J. H. Felts, presided with great ease and enthusiasm after the Bishop left. Two young men were licensed to preach, James Bernard Conner and Henry M. Cockrum.

The delegates to the Annual Conference are P. W. Shell, W. T. Reaves, F. J. McDonnell, Jr., and W. A. Boone. Alternates, J. H. Ramsey and Dr. J. C. Gathins.

Among the visitors were Rev. J. E. Thomas, presiding elder of Columbus District; Rev. B. P. Jacob, presiding elder of Corinth District; Rev. W. M. Williams, manager Orphans' Home; Rev. R. P. Neblett, agent Sunday School Board; Rev. A. W. Langley, Rev. W. L. Broom, Rev. W. W. Jones, Rev. G. W. McLain and Hon. G. L. Jones, Conference lay leader.

John A. Lowe, of Nettleton, was re-elected lay leader for the district.

The work of the W. F. M. S. was presented by Mrs. P. W. Shell, of Houston; that of the Home Mission Society by Miss Sallie Purvine, of Pontotoc. Mrs. Mollie Irving, of Columbus, also spoke helpful words regarding the work of the women in their home and foreign work.

The licensing committee elected by the conference is composed of W. L. Duren, Roht. A. Clark, R. O. Brown and J. T. Murrah.

The next District Conference goes to Calhoun City.

Special attention was given to the New Orleans Advocate, several speeches being made for a wider circulation of same.

The following resolution was adopted:

"We rejoice in the marked success that has come to Rev. R. A. Meek, D.D., as editor of our Conference organ. We recommend the paper to our peo-

ple, believing that it is the best edited paper in the connection, and urge that it go in every Methodist home in our district.

"We recommend that our laymen join the various pastors in seeking to increase the circulation of the paper, and hereby pledge our active and untiring support to Dr. Meek, the brilliant editor."

"Further, we pledge ourselves as pastors to send postcard reports at least once a month to the paper."

A tract committee consisting of J. H. Felts, presiding elder, W. L. Duren, and R. A. Clark, was appointed to prepare suitable tracts on the distinctive doctrines of our Church, to be distributed throughout the district.

The Committee on Education presented the following report:

"Your Committee on Education points with pride to the records of the two great educational institutions of North Mississippi Conference:

"The growth of Millsaps College and the high literary and religious standing it has maintained under the management of our own beloved Bishop Murrah, has been a source of gratification to every Methodist in the State. It stands now in the very forefront in the educational field."

"The progress and high standards of Grenada College have been hardly less gratifying, and we feel assured that the excellent work done by this institution in the past will, under the leadership of Bro. Jno. R. Countiss, not only be continued, but carried forward to a greater degree of perfection and usefulness. We especially urge that our pastors be diligent in their efforts in behalf of this institution and commend it at all times to our people as well worthy of their patronage. Like Millsaps, it is distinguished for the high standard of Christian character cultivated in the student body."

"At this time both Millsaps and Grenada colleges are undergoing changes of government. Brother D. C. Hull has just been elected to the presidency of Millsaps, and the guidance of the affairs of Grenada College have been committed to the hands of our own Brother Jno. R. Countiss."

"In making changes in the administration of these two colleges, no matter how worthy and how capable the leaders may be to whom this great trust is committed, a feeling of uncertainty regarding the future of the institutions is liable to take hold of our people. It, therefore, behooves the pastors of our district, and laymen as well, to give more loyal support than ever before to these two colleges. We are confident of their success and worthiness. Let us, therefore, take every opportunity to commend them, and be diligent in urging our people to patronize them, for the prosperity which they have enjoyed in the past is but a promise of greater things in the future."

The presence of Bishop McCoy through most of the conference was a great inspiration to us, and it has already been said Bishop McCoy won the hearts of all by his strong sermons, his consecration and happy, congenial disposition. We are glad to have him preside over us at Sardis.

All in all, the District Conference was a great one, not a dull moment from beginning to end.

Pontotoc entertained the Conference royally.
ROBT. A. CLARK, Sec'y.

REV. W. B. LEWIS.

The following resolutions were unanimously adopted by the Board of Trustees of Millsaps College at their recent meeting in Jackson, Miss.:

Whereas, in the providence of the Great Head of the Church, one of our most honored and beloved brothers has been removed from us, therefore, be it resolved,

First—That in the death of Rev. W. B. Lewis, who for many years was a member of this Board, we have lost one of our wisest counselors and most faithful members.

Second—That this expression of our esteem be spread upon the minutes of this body and a copy sent to the New Orleans Advocate, and also to his family.

P. S.—Will some friend please give me the address of Brother Lewis' family?
J. B. S.

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NORTH MISSISSIPPI CONFERENCE.

The session held in Tupelo was one of our best. The hospitality of the people of this city was a welcome. The word and deed of delegates were a source of inspiration through the following days, even to the last day when the word was spoken.

Rev. W. L. Duren, called by someone from his pastorate in many a service. Brother Duren proved a model host. Perhaps he realized the uplifting influence of his efficient aids, the ladies who composed the committee of arrangements.

Rev. J. R. Gougeon kindly consented to supply the place of Rev. Mr. Hall, who was detained by illness. This he did in his own inimitable style and to the satisfaction of a large congregation.

We were highly privileged in having with us Mrs. J. B. Cobb, one of the secretaries of the Foreign Department of the Board of Missions, and Miss Janie Watkins, now on her first vacation since her appointment to China. We had also Miss Hyde, a B. W. C. A. secretary, who represented the Scarritt Bible and Training School and who has wrought well for the Master in the I. L. and C. C. Columns.

Mrs. Cobb's Bible readings each day, her evening public talks and her wise counsel during business sessions were extremely helpful. Our Conference will always hail her coming with delight. Miss Watkins presented her work in an unusually attractive manner, giving such insight to its varied phases that interest in all China was largely increased. It was only natural for Miss Watkins to dwell at greater length on Soochow and Laura Haygood Memorial.

Our president's message brought helpful suggestions, which, carried out, will mark progress by greater deeds "in his name."

Reports from conference corresponding secretary, treasurer and auxiliaries showed a forward movement, proving that "where there's a will, there's a way." Gladly we see that our women are being aroused to seek the way which means better equipment for larger service. Here a systematic course of study comes aptly in.

Many helpful discussions characterized this meeting, adding zest and attractiveness to business sessions which have lacked those features with visitors and younger delegates.

Evenings were filled by specially prepared programs in which sweet music by the choir held a conspicuous part. All too speedily the happy days passed by, although accepting Tupelo's kind invitation, our time was lengthened. Long will loving remembrance of friendly intercourse abide with members of our body. Pleasant indeed the reflections of those women met to transact the business of their King and to reaffirm their allegiance.

Conference officers remain the same with the addition of a second vice-president and a superintendent of press work. Secretaries of two districts felt constrained to retire, making those changes necessary.

Our work was ended. We wended our divers ways, joyfully singing in our hearts, "All hail the power of Jesus' name," looking hopefully toward that time when the world shall crown him Lord of all."

MRS. J. F. EVANS

W. H. M. S.

LOUISIANA CONFERENCE.

Dear Sisters: We are glad to send you a message of encouragement and appreciation at the close of our first quarter's work. Through your faithful efforts, we have been enabled to cancel an appropriation of \$300 to our parsonage with sufficient balance in the treasury to cover the printing of our Conference Minutes and to meet other necessary expenses. Again, we thank God and take courage, and again, with a full heart, we say: God bless the true-hearted, faithful women of our Conference Society.

A great opportunity for Christian workers and the promotion of missionary effort will be afforded those attending the "Seashore Assembly" at the Camp Ground, July 21-21. Miss Mabel Head will conduct a class in Home Missions, taking "The Frontier" as text book, also a class in "Missionary Methods." Many other well known speakers are on the program and we hope a large number of our women will take advantage of this opportunity to refresh both body and mind with a feast of good things.

A recent letter from Mrs. F. M. Williams, president of Little Rock Conference W. H. M. Society, speaks the interest of the Louisiana Home Mission Society in the sale of her little book, "The Morning Glory." She is anxious to create a deaconess scholarship with the proceeds and the cause is most worthy. The book presents a word picture of a beautiful young life: a story of the life work of Miss Mae McKenzie, deaconess in the small lumber town of Crossett, Ark. The price of the book is 75 cents, and may be ordered from Smith & Lamar, Nashville, Tenn. We most cordially recommend it to our home mission workers, and also "The Days of June," a companion sketch from far off China.

We trust the Minutes of our eighteenth annual

meeting are now in your hands. We find them well arranged and full of information and suggest a careful reading of same by each member of each auxiliary. "We do it heartily as to the Lord, and not to men." Lovingly yours,

MRS. F. R. KENNEDY

MISSISSIPPI CONFERENCE BOARD OF MISSIONS.

Report of treasurer of the Board of Missions, Mississippi Conference, for the quarter ending June 30, 1910.

Broadhaven District—	Foreign	Domestic
Magnolia	\$ 20.00	
South McComb	42.50	41.00
Wesson	30.00	30.00
Bogue Chitto	41.00	
Hazlehurst	34.25	30.00
Monticello	10.00	15.00
Buiford		4.15
Oxyda		48.00
Crystal Springs		10.00

Total	\$ 177.75	\$ 178.15
Total to date, 1910	369.25	323.15
Total to date, 1909	235.50	251.00

Hastingsburg District—	Foreign	Domestic
New Augusta	\$ 15.00	\$ 15.00
Leakesville	20.35	45.00
Court Street	25.00	
Broad Street	7.50	10.00
Sumrall	10.00	10.00
Pachuta	10.00	
Moxie	12.00	14.00
Magee	10.00	15.00
Mt. Olive		42.00

Total	\$ 109.85	\$ 151.00
Total to date, 1910	186.85	186.00
Total to date, 1909	195.00	187.50

Jackson District—	Foreign	Domestic
Beasonville	\$ 10.00	
Harrisville	10.00	20.00
Brandon	40.00	40.00
Thomasville	5.00	4.50
Sharon	5.00	5.00
Florence		25.00
Fannin		5.00
Flora		25.00
Yazoo City		80.00
Capitol Street		150.00
First Church		125.00

Total	\$ 70.00	\$ 479.50
Total to date, 1910	209.00	529.50
Total to date, 1909	167.50	202.30

Meridian District—	Foreign	Domestic
Central	\$ 71.87	
Seventh Avenue	6.00	4.89
Shuluta	30.00	30.60
North Kemper	10.00	13.85
South Side	25.00	25.00
Fifth Street	50.00	50.00
Waynesboro		70.00
Wayne		5.00
Vinville		5.00

Total	\$ 192.87	\$ 204.34
Total to date, 1910	202.87	230.87
Total to date, 1909	263.75	118.04

Natchez District—	Foreign	Domestic
Pearl Street	\$ 9.00	\$ 9.00
Fayette	6.00	5.00
Jefferson Street	22.61	
Liberty	10.00	10.00

Total	\$ 47.61	\$ 24.00
Total to date, 1910	73.11	59.50
Total to date, 1909	79.84	49.55

Newton District—	Foreign	Domestic
Rose Hill	\$ 5.00	\$ 5.00
Shiloh	5.00	5.00
Decatur	5.00	5.00
Morton and Pelahatchie	15.00	15.00
Bay Springs		10.00
Sixth Street		5.00
Kingson		20.00
Carthage		25.00

Total	\$ 30.00	\$ 90.00
Total to date, 1910	148.00	231.50
Total to date, 1909	257.00	244.25

Seashore District—	Foreign	Domestic
Biloxi, Mahi St.	\$ 12.00	\$ 20.00
McHenry and W.	30.00	30.00
Coalville	13.50	15.00
Bay St. Louis	5.00	20.00
Pearlington	46.00	30.00
Columbia	25.00	90.00
Ocean Springs	20.00	35.00
Vaucherve	11.45	28.50
Memphis		15.00
Miss Point		89.50
Howison and S.		40.00
Handsboro and M. C.		8.00

Total	\$ 162.95	\$ 421.00
Total to date, 1910	439.95	425.00
Total to date, 1909	394.88	438.50

Vicksburg District—

Albany	\$ 5.00	\$ 5.00
Silver City		12.00
Rocky Springs		41.00
Satartia		10.00
Washington Street		12.50
Hermanville		10.00

Total	\$ 90.50	\$ 90.50
Total to date, 1910	17.50	17.50
Total to date, 1909	187.00	187.00

Grand total to date, 1910	\$1,644.02	\$2,164.02
Grand total to date, 1909	1,673.14	1,673.14

W. L. Duren, Treasurer.

THE LATEST UTTERANCE OF THE SUPREME COURT OF MISSISSIPPI ON PROHIBITION.

The statute prohibiting the sale of all beverages known as alcoholic beverages has been fully sustained by the Supreme Court in its interpretation of the law. This crushes out the traffic in "near beer," malt and all other intoxicating liquors within the State of Mississippi. After the decision of Judge Anderson in the case of Fuller vs. City of Jackson, the "near beer" case, that if a liquor or beverage of any character contained a small amount of alcohol, and that the drinking of such liquor or beverage to excess would not produce intoxication, then the liquor or beverage in question would not fall within the statute prohibiting the sale of liquors in the State, it was felt that the law had not been properly interpreted. When this decision was made public, the liquor men commenced immediately "near beer" stands in the city of Jackson and in other large towns in the State. The prohibitionists publicly declared that the decision of Judge Anderson had thrown down the bars for the sale of "near beer" and all kinds of liquor, including under that name. It will be remembered that Justice Smith dissented from Judge Anderson's decision and that while Chief Justice Mays concurred, his concurring opinion was modified by declaring that if alcohol was the dominant ingredient in the beverage, or if the alcohol in the liquor was the thing which caused it to be sought as a beverage, it fell within the statute and was prohibited. By the court has reviewed its decision in the case of Fuller vs. City of Jackson, and Hon. S. S. Hudson, the attorney-general of the State, has issued a letter to all the newly-appointed county attorneys, numbering seventy-five, notifying them that the court has reversed itself in the Fuller case. He says the court, reviewing the Fuller case, holds that any beverage containing one-half of one percent of alcohol is an alcoholic drink within the meaning of the statute. He also holds that it is a violation of the law to sell such an alcoholic drink or to sell vinous, or spirituous, or malt liquor, regardless of whether the same would produce intoxication if drunk to excess. He says the court will prevent the sale of what is known as "near beer" if the proof shows it to be malt liquor, or that it contains one-half of one percent of alcohol.

The report is being freely circulated that the governor has demanded of the county attorneys throughout the State a rigid enforcement of the prohibitory amendment. It seemed at first that the Mississippi prohibitionists were face to face with a very grave issue, but this last utterance of the court in reviewing its own decision, and reversing its attitude toward the prohibitory statute will greatly strengthen our cause. But will the law be rigidly enforced? It certainly will if properly dealt with. The Constitution of Mississippi requires of the governor that he shall see that all the laws of the State are properly executed and enforced. The Legislature has strengthened the hands of the governor by the creation of the office of county attorney. The appointing power is lodged with the governor and these men therefore become the governor's agents throughout the State for the enforcement of all laws. The governor is a strong prohibitionist and a Christian, and if he is apprised of the fact that any of his appointees fail to enforce the law against the sale of alcoholic beverages he will proceed to put a little "high life" on the offending official and immediately something will be doing. With this last utterance of the court and the existence in every county of the State's prosecuting attorney under the governor's direction, the outlook for the rigid enforcement of the law is the brightest the State has ever known. Let the preachers all wake up and on with the battle.

NOLAN B. HARMON.

Philadelphia, Miss.

The mission of a mission is to save the lost and bring in the kingdom of God.—Selected.

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HOME.

Home is a place to lay one's head,
A quiet room and a simple bed,
And the God of Comfort overhead;

A place of peace and a place of rest,
With cozy corner for friend or guest,
And love and hope in the human breast.

For, be it palace, or be it cot,
That is not home where love is not,
And where God's mercies are forgot.

The patient's heart a home will find
Where'er it dwells among mankind,
Remembering, too, the ties that bind;

More dear, perchance, for absent hours
The tender thought of vines and flowers
That bloom and twine in homestead bowers.

O world, how lonely wouldst thou be,
But for the gentle ministry
Of sweet home hearts that dwell in thee;

Sweet hearts, that take the stranger in,
That pity those in want and sin,
And strive for good their world to win.

Some day the universe will be
A glorious home for all who see
The Lord in love's eternity.

—Bessie Bland.

THE KING'S LAST WORDS.

The last words uttered by King Edward were, "I think I have done my duty." What greater consolation can one have when the shadows of life are closing about him than to feel that he has bravely borne the responsibilities of life and conscientiously performed his duty?

The mother looks back over a long life of service, recalls the infancy of her children and their growth into manhood and womanhood, remembers how she has labored to develop character as well as brain power, and feels that she has done her duty, even if her children have not measured up to her hopes and expectations.

The father, too, finds consolation in the consciousness that he has done his duty, even though wayward sons have brought his gray hairs down in sorrow to the grave, if he has set an example worthy of imitation, and by wise counsel done all within his power to guide his children aright.

And the citizen, also, must rest for comfort in the closing hours upon the conviction that he has lived up to the obligations imposed upon him by citizenship—has been true to every public trust and has not shirked the voter's duty.

The pathos of death reaches its maximum when one enters the unknown world, distracted by the mocking memory of fleeting pleasure purchased by sin; even those who find that they have done their duty can approach the grave like one who wraps the drapery of his couch about him and lies down to pleasant dreams. —Baltimore Southern Methodist.

THE LOST LAKE.

"Why, George William Washburne! Aren't you ashamed of yourself?" cried Harriet, in surprise. "You know very well there isn't any lake on Uncle Andrew's farm!"

"There is, too!" said George, raising his voice. "James and I waded in it the last time I was out there, clear up to here." George measured off the depth just below his chin.

Maybe the little boys and girls who read this never get angry and say harsh words to each other, but George and Harriet had a quarrel about the lake then and there. They ended by saying a lot of unkind things to each other, and both declared they never would play in the same yard together again.

"My mamma doesn't want me to play with a boy who tells stories, if he is my own cousin," said Harriet, as the gate between the two homes banged shut very hard.

"I won't play with you! So, there!" called back George.

Mrs. Washburne had heard the whole thing, but she did not say a word about it. The next day she called Harriet to see the large pan of water she set out on the roof of the shed, and the little girl wondered why she did it. George was watching, but he did not say a word, because he was sulking still at his cousin.

"I'll lock the gate so no one can get in to upset the pan," said Mrs. Washburne, "and to-night I will take it down."

"I wonder why Auntie did that, mamma?" said Harriet, when she had told her mother about the big shallow pan on the roof. But Mrs. Foster did not reply, because she was busy counting stitches; so Harriet soon forgot all about it.

"Why, the pan is empty!" said Mrs. Washburne that evening. "What became of the water?"

"I know! I know!" cried Bessie, who was ten, and had been a scholar longer than the others. "The sun drank it up. That isn't the word our teacher used, but that's what it means," she said.

"Yes, that is the way children understand it," said her mother. "Once there were two foolish little children who had a quarrel about a lake and they said they never would speak to each other again; but if they had only asked some one they might have found out that sometimes there is a lake and sometimes it is only a pasture field."

"I'm sorry," said George; and "So am I," said Harriet.

So they named the big shallow lake on the farm "Lost Lake," because in rainy weather they could find it easily, and when it was dry it was lost entirely. And now, when they disagree about anything one or the other says, "Lost lake!" and peace is restored. —Hilda Richmond, in Western Christian Advocate.

HER POINT OF VIEW.

I overheard a remark some weeks ago which pleased me. The person who made it was a young woman clerk in the postoffice. Her salary was five hundred a year. Her hours were from eight until eight each day. Laborious work and not much pay, some might think. But this is what I heard her say to a friend: "Are you not glad that you are living in this country and at this time? I can not be thankful enough when I read of conditions in foreign countries, that I was born in America. And this century is the best age of the world for people who must earn their way, and for women especially. When my grandmother was a girl, there were only two ways open for girls who were not wealthy. One was to marry; the other, to become a servant in some one's kitchen. It did not matter what one's natural abilities or inclinations were, she was compelled to go either one of these two roads. She paused a moment, and then added with a thrill of enthusiasm: "I am more thankful every day that I was born in America and at this age of the world."

There was much to be thankful for, because of those two great advantages, yet I doubt if every American girl looks upon it in that light.

This young woman gave no thought to the long hours and successive days spent in the routine work of a city postoffice. She forgot the petty little details that must of necessity be a part of every business. She was big-hearted enough to recognize her advantages and blessings, and was thankful for the opportunity of providing for herself. —Jean K. Baird, in Epworth Era.

FLORENCE NIGHTINGALE.

This world-famous woman recently celebrated her eightieth birthday at her home in London, receiving many congratulatory letters and telegrams from all parts of the world. No words are needed to tell of her devotion to the soldiers in the Crimean War, when by sheer force of will she revolutionized the hospitals in Scutari and saved many lives of the soldiers, who idolized her, even kissing her shadow as it fell on the pillow. She was educated in nursing by the Sisters of St. Vincent de Paul in Paris and at the Kaiserworth Institution on the Rhine. She went out to the Crimea, reaching there November 4, 1854, the day before the battle of Inkermann.

At the conclusion of the war she was presented with a testimonial fund of fifty thousand pounds, which she gave to the founding of the Nightingale Home of St. Thomas Hospital for the training of nurses. Her advice is still sought by the members of the nursing profession all over the world.

At her advanced age her faculties are still bright, only her eyesight having failed, but she is still interested in following the progress of her work.

She was the first woman to receive the insignia of the Order of Merit, established by King Edward VII at his coronation, and has also been given the freedom of the City of London. She has a collection of letters addressed to her by various monarchs, and among them highly values one from Queen Victoria. —Selected.

SIR GALAHAD.

Many of you have seen the picture of Sir Galahad, one of the Knights of King Arthur's Round Table, in which he is represented as standing by the head of his horse. Like other knights, he was strong, brave and ever ready to battle with sword or spear; but above most of them was he famous for his noble spirit and pure life. Tennyson puts into his lips these words in the poem bearing the knight's name:

"My strength is as the strength of ten
Because my heart is pure."

It is a splendid experience to be strong, and purity helps make us strong. This is true of the body. Great athletes are very careful about bathing. They can not do their best unless they keep clean. Of course, in work and play, dust and dirt will get on our hodies, but if left on they will take away some of our strength.

The same is true of character. You will not have

so strong a nature if you look at impure pictures, listen to impure stories, speak impure words, and indulge in impure acts. No temptations come to schoolboys and girls more dangerous than those which try to interest them in what is not nice and clean.

Remember Sir Galahad. The next time anybody starts to show you a bad picture or tell an unclean story, turn away, saying to yourself, "Sir Galahad." When an unclean temptation appeals to you, or an evil thought comes into your heart, drive it away. Like Sir Galahad, be strong and pure; be pure and you will be strong. —Rev. E. H. Byington, in the Congregationalist.

The fear of the Lord is the beginning of wisdom; it is the best and most natural way of living; should we not fear and reverence the God that made us, that preserves us and provides all things for us? —Selected.

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Editorial.

A HEARTENING FAITH.

One of the great needs of the Church to-day is a re-awakening of faith in the power and efficiency of the gospel. In the absence of a lack of visible spiritual results in our services, not a few seem disposed to grow despondent and to affirm by implication, if not openly, that the Word of God does not now thrill and stir the hearts of men as in former days. They declare that the old methods of evangelism are effete, and that only new statements of truth and new forms of propagandism can enable the Church to continue to be a potent factor and force in the world.

That there are many discouraging features in the existing religious situation; we have not the slightest disposition to deny. In many communities the minds of the people seem little inclined to spiritual things; and the services of the sanctuary are poorly attended. The thought of individual responsibility to God and of man's relation to the great future apparently are little considered. A blighting materialism is widespread, and much skepticism exists both inside and outside of the Church, boldly assailing what have hitherto been regarded as the most precious and essential doctrines of Christianity.

But that the safety of Zion is in reality imperiled, we do not for the moment believe. There have been far darker hours than this in the history of the Church—times when the hold of religion upon the masses seemed much weaker and the ascendancy of the forces of evil was far more complete. But a reaction came, and we entertain no sort of doubt that it will come again. The hungry human soul cannot be satisfied with the empty husks of infidelity. God is its necessary correlate, and he only can meet its deepest needs and hush its orphan cry. Weary of other things, it will sooner or later in its despair turn to him who only can give it peace and rest.

When tempted to pessimism and despondency, let us remember the infinite resources of the Church. We do not refer to its human resources, though they are considerable and steadily growing larger; but to the divine resources that stand back of it and are pledged to the promotion of its success. The Master did not send his disciples forth until he had first said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach the nations; and lo, I am with you always, even to the end of the world." God has not abandoned us in the stupendous struggle for human redemption. The Father, Son, and Holy Spirit are still engaged in the execution of that marvelous and mighty scheme. Though invisible to the physical eye, they are none the less truly battling with us. The servant of Elisha at Dothan trembled when he saw in front of him and his master the serried ranks of the enemy, threatening their safety. But the man of God, who had a vision of the supernatural and divine, said, "Fear not; for they that be with us are more than they that be with them." And he prayed that the eyes of the young man might be opened, and they were opened; and he saw that the encircling "mountain was full of horses and chariots of fire." It was because he "wholly followed the Lord" and knew that he was with them, that when the other spies, who had returned from the promised land, were talking of the giants that inhabited it and the impossibility of taking it, Caleb stilled the people before Moses; and said, "Let us go up at once, and possess it; for we are well able to overcome it."

The faith that gives a perception of the invisible is the only thing that can hearten and inspire the Church. It discloses, standing behind the gospel and working through it, forces that are omnipotent and invincible. It shows at the head of Christianity's advancing columns the risen and living Christ, leading and directing. It enrolls before the enraptured vision the glorious fruits of coming victory.

a new earth wherein dwelleth righteousness" and above that great multitude before the throne of all nations, and hundreds and peoples and tongues, which no man can number. Are we hesitant and disheartened? Let us on bended knee seek a new vision of the mighty powers that are fighting with us. No new man-made device do we need to enable us to triumph. By bearing aloft the cross of Calvary we alone can conquer. Writing of Satan vanquished and how his overthrow was accomplished, the Seer of Patmos, says, "They overcame him by the blood of the Lamb, and by the word of their testimony."

A RESPECTFUL NON-CONCURRENCE

Dr. E. B. G. Mann, of the Central Christian Advocate of Kentucky, states that in view of their prior position and the action of the General Conference, the Board of Trust of Vanderbilt University, have done only what they were expected to do. For Dr. Mann personally and also for his views upon any question, we entertain great respect; but we cannot quite concur in this statement. If the Board of Trust had refused to seat the trustees elected by the General Conference and stopped with that, their action would simply have been what many anticipated; but when they ventured to repeal the confirmatory power of the General Board of Education—a right exercised in some form by the Church ever since the foundation of the institution and never before openly challenged—and, in addition to that, tabled the Bradford resolution, we think they went quite a bow-shot beyond what was warranted by their antecedent claims, or what might logically have been looked for. In these particulars, we confess that their high-handedness and audacity considerably over-reached the bounds of our expectation, developed and expanded as it was by the strange procedure of these gentlemen at Asheville.

We also think that Dr. Mann is rather too severe in his strictures upon the secular press. It is true that they frequently get church matters considerably mixed, but they are generally trying to give the news faithfully and accurately. We doubt if there is a religious weekly in the land that does not depend largely upon them for information. His reaction upon the Commercial Appeal is, in our judgment, wholly undeserved. We read a number of papers, and we do not hesitate to say that, in our opinion, that great daily compares favorably in point of respectability and reliability with any of its contemporaries in the South. Mr. Mooney, the editor of it, is a man of high character, who is not only contributing much to the industrial development of the section contiguous to Memphis, but is also making a brave and manly fight to uphold the supremacy and procure the enforcement of the law throughout our Southern territory.

We do not deny that the Commercial Appeal erred in representing that there was a possibility of an investigating committee being appointed to enquire into the case of Bishop Hendrix; but we dare say that some one supposed to speak with a dependable knowledge of the situation misled the reporter and was responsible for the mistake. At any rate, this error was not surprising in view of the lamentable lack of knowledge of Methodist law both among outsiders and our own people.

Moreover, the fact should not be overlooked that many of our best-informed men think that Bishop Hendrix has committed a very grave offense in setting at defiance the authority of the Church. A number of our leading church papers—among them the St. Louis and the Texas Advocates and the Midland Methodist—have declared that he is in contempt of the General Conference, and that he is liable to be taken to task for the course which he has pursued. And our General organ, edited by a man of rare judgment and soundness of mind, affirms that "the vindication of the ecclesiastical sovereignty of the Church" is at stake, and that this is a matter of far greater moment than even the ownership and control of Vanderbilt University. True, there is no provision in the Discipline whereby the Bishop may be immediately reached; but is Dr. Mann willing to guarantee that the Committee on Episcopacy at the next General Conference will have nothing to say on the subject? We doubt very much if he would be willing to underwrite for that. Let us be fair and just to the secular papers. They are usually sincere, courteous and obliging, and though they may not always measure up to the highest ethical standard, they are doing not a little to give the news of the churches, to repress crime and vice, and to aid in ushering in the Master's coming kingdom.

STILL MAINTAINING THEIR INDEPENDENCE

Randolph-Macon College was for many years thought to be a Methodist institution, under the patronage and control of the Baltimore and Virginia Annual Conferences. But the glamor of Mr. Carnegie's gold awakened in the minds of the members of the Board of Trust some years ago a dream of independence and larger things, and they began to battle to throw off church authority. Lately, friends have been trying to effect some sort of a compromise between the Board and the Conference, but it would seem from the resolutions pub-

lished below, that these efforts have been unavailing. Some of the brethren think it is almost wicked to surrender the loyalty of the Methodists now on the Vanderbilt Board of Trust who have assumed a position of open rebellion against the authority of the Church, but they should remember that Methodists quite as prominently as they have taken advantage of legal technicalities to alienate property from the Church in the Old Dominion, and that the same plea was made in their behalf when they were carrying on their work of spoliation. The Northern Methodist Church has lost institutions in the same way, and the Congregationalists have had ten colleges to lower the denominational flag and to run up in their stead "non-sectarian" banners. In the light of this history, it is strange that Southern Methodists should feel considerable apprehension over the extraordinary situation existing at Nashville. On the contrary, it seems to us that such feelings of uneasiness and distrust is wholly unjustifiable.

The last action of the Randolph-Macon Trustees, to which we have referred, is as follows: "Whereas, the Board of Trustees of Randolph-Macon College at their annual meeting in June, 1909, in response to the request of the Virginia and Baltimore Conferences and in order to their acceptance of the same, did adopt a resolution providing for the future election of Trustees on said Board, and

Whereas, the offer of said plan to the said Conferences, was intended as a compromise, and in full and final settlement of the matter as between the said Board and said Conferences, and

Whereas, the action taken by the said Conferences upon the said compromise, and plan proposed insists upon further action to be taken by the Board seeking a change of its charter, which change the Board has specifically declared to be in its judgment, inexpedient if not impossible to obtain.

Therefore, be it resolved, That it is impossible to consider the action taken by the Conferences as an acceptance of the compromise offered by the Board according to the intent and meaning of the same, and that therefore, the said action of the Conferences failed to put the said plan for the election of trustees into actual operation and effect."

AN URGENT MATTER.

We are now issuing weekly slightly more than eight thousand copies of the Advocate. That we should keep our circulation above the eight-thousand mark is to us a matter of very great importance. To say nothing of the wider reach of influence and larger revenue from subscriptions it gives the paper, it enables us to command a better price for our advertising work, and thus materially contributes to our income from that source. Shall we be able to continue upon our present scale of operations or fall back? That depends upon whether we can secure the renewal of the subscriptions upon our lists which have expired. Fifty or hundred or two thousand names will have to be grouped within the next two or three months unless the persons can be induced to renew. Practically our only hope of getting them to do this is through the pastors. Dear brethren, will you not assist us? This is a most urgent call—we are face to face with conditions which must shortly determine the future policy of the Advocate. It is your paper. Administrations may come and go, but it will abide. It is the only Methodist organ that circulates largely in Louisiana and Mississippi; can we afford to let it dwindle and speak for our cause in weakened tones? Some of the delinquents referred to are in your charge. Will you not kindly endeavor to reach them at once? We do not desire to lose a single name. Help us, dear friends, and we shall endeavor still more faithfully to help you in return. Renewals are what we want now!

BISHOP MOUZON IN MISSISSIPPI.

Bishop E. D. Mouzon held the Hattiesburg District Conference at Lucedale, Miss., last week, and dedicated the Methodist Church at that place on Sunday, the 17th inst. The brethren were greatly delighted with his presidency and public ministrations. His bearing was also genial and brotherly, and completely won all who came in contact with him. The Bishop is scheduled to attend the Mid-Year Meeting of the Board of Missions of the Mississippi Conference at Hazlehurst, July 21 to August 2, and make two or three addresses. We cordially welcome this distinguished servant of the Church to the Magnolia State, and pray that his leadership may be a blessing and inspiration to the Methodist host of that great commonwealth.

OF LITTLE REAL VALUE.

When King Edward died it was an imposing and dazzling pageant that bore him to the tomb. Strains of martial music, the tramp of soldiery, and the voices of mourners innumerable were heard. Nine kings and long retinues of nobles followed him to his last resting place. But this blaze of splendor could not make him in reality one whit different from all the countless millions of the dead. The petty titles and distinctions of earth weigh little with him who sits upon the eternal throne. In their gen-

eral relations, all men are equal before God, who is "no respecter of persons." His voice is ever the voice of democracy. It speaks in the realm of nature, and the same laws that govern the peasant, govern the prince. It speaks in the realm of Providence, and the same malady that invades the hovel, invades the palace. It speaks in the realm of grace, and the proud ruler must bow as low to enter into the divine kingdom, as his meanest subject. It speaks in the dark domain of death, and the head that wore the royal crown must lie as low in the dust, as that which was bronzed by the burning heat of toil.

The boast of heraldry, the pomp of power,
All that beauty, all that wealth e'er gave,
Await alike th' inevitable hour;
The paths of glory lead but to the grave."

PERSONAL.

The congregation of Rayne Memorial Church have given their accomplished pastor, Dr. John A. Rice, a month's vacation.

Rev. E. K. Means, of Minden, La., recently encouraged us with eleven renewals from his charge. Thank you, brother.

Send in your renewal to the Advocate. You cannot afford to be without your church paper. Under the law, the names of delinquents will soon have to be dropped.

Rev. J. H. Rogers, of Coahoma, Miss., writes that his work is progressing well. We are indebted to him for looking after the interests of the Advocate in his charge.

We were favored Monday of this week by an appreciated call from Mr. J. K. Hopkins, of Macon, Miss. He spoke in terms of high appreciation of his pastor, Rev. R. H. B. Gladney.

Rev. W. W. Holmes is assisting Rev. W. H. Coleman in a meeting at Homer, La. In his absence, the editor of the Advocate occupied the pulpit of Louisiana Avenue Church last Sunday at 11 o'clock.

We were delighted to have Rev. P. Howard, of Holmesville, an honored superannuate of the Mississippi Conference, drop into our sanctuary a few days since. Mrs. Howard accompanied him to the city, seeking medical advice.

Bishop John C. Kilgo and family will be away from their home at Durham, N. C., for the next few weeks. Before returning they will visit New York, Norfolk, Baltimore, Schenectady, and other points. The Bishop is in great demand for pulpit and platform work.

We were cheered a few days since by a kindly letter from Mr. N. F. Glaze, a loyal Methodist layman of Beulah, Miss., whom we have highly esteemed for some years. He had commendatory things to say of both his pastor and presiding elder.

Rev. T. H. Lipscomb commenced a protracted meeting at Indianola, Miss., last Sunday. He has with him to do the preaching Rev. T. B. Clifford, of Yazoo City, whose evangelistic gifts are of a superior order. We wish these faithful laborers much success.

A nursery has been provided at the Second Methodist Church of this city, where mothers may leave their children while attending services. A more progressive pastor than Brother Townsley would be difficult to find. He is quick to discover and adopt any new method calculated to give impetus to his work.

Rev. S. E. Tull, formerly pastor of Baptist congregations at Kosciusko and Greenwood, Miss., but now in charge of the First Baptist Church of Pine Bluff, Ark., is having great success in his work. He recently had 800 present at Sunday school, and his Baraca Class is one of the best in the State in which he now labors.

Rev. E. S. Lewis, the aggressive presiding elder of the Winona District, has organized a District Church Extension Board. We acknowledge the reception of a leader enumerating a list of the most needy places in his territory and appealing for public assistance. This is a timely movement, and doubtless will accomplish much good.

Rev. J. H. Holloway, of Newburn, Ala., has been spending his vacation at the Seashore Camp Meeting. Brother Holloway came to New Orleans and preached for Rev. H. T. Carley at the 11 o'clock hour last Sunday to the delight and edification of the Carrollton Avenue congregation. Mr. Holloway was at one time pastor of this church.

A letter from Rev. W. L. Duren, the pastor, brings the sad intelligence that Mr. John M. Clark, son of Mr. and Mrs. B. T. Clark, of Tupelo, Miss., is critically ill at the home of his parents in that city. We deeply sympathize with these friends in their anxiety, and pray that God may sustain them in this hour of solicitude and trial.

We thank Prof. J. H. Woodard, the efficient superintendent of the Aberdeen Public School, for kind and encouraging words. He reports that Rev. J. T. Murrah has been well received in that important pastorate, though Rev. J. R. Countiss was given up reluctantly. Brother Murrah has a way of speedily winning all hearts wherever he goes.

The Mobile Register, of July the 11th, contains a two-column synopsis of a sermon delivered in St. Stephen Church in that city by Rev. E. P. Craddock on "The Royal Battle." Brother Craddock seems to be giving a good account of himself in his present responsible field.

We omitted to state in our issue of last week that Rev. J. J. Kelly, who for several weeks has been critically ill at the New Orleans Sanitarium, recently returned home cheerful and somewhat improved physically. Let prayer continue to be made for this faithful and uncomplaining servant of the Master.

The failure of the secretary's reports of the Aberdeen District Conference to appear earlier has been due to no fault of his, but to the fact that we have been overwhelmed with matter. We beg to assure our friends and contributors that we are doing the best we can with the space at our disposal, and we trust that they will be patient with us.

Dr. W. L. Weber is expected to reach Mansfield to assume his duties as president of our college there this week. His father, Dr. S. A. Weber, states in the Southern Christian Advocate that his health has immensely improved and that he has promise of a complete recovery in the near future. The Methodists of Louisiana will give Dr. Weber an enthusiastic greeting.

Mrs. S. A. Montgomery and her daughter, Miss Margaret, and nephew, little Paul Harding, left the city on Thursday night, the 14th, for Hearne, Texas, where they will visit the family of Dr. Hatch W. Cumming, the brother of Mrs. Montgomery. Later they will visit relatives at Fort Worth and other points in the Lone Star State, and will be away the remainder of the summer.

Rev. J. Loyd Deceh, of Osyka, Miss., under date of the 15th inst. writes: "Rev. J. C. Ellis, of Gallman, closed yesterday at Muddy Springs one of the most successful revivals that they have had in years. He is a great and good man. Brother D. E. Kelley will begin a meeting here Thursday which will continue for ten days. We would appreciate the remembrance of Osyka at the throne of grace."

Rev. R. A. Clark, of Okolona, is assisting Rev. J. D. Hudgins in a series of revival services at Duncanville, Texas, where one of his sisters resides. His pulpit will be filled on the fourth Sunday by Rev. J. A. Lowe, lay leader for the Aberdeen District, at 11 o'clock, and by the presiding elder, Rev. J. H. Felts, at night. President Hull, of Millsaps College, will preach for him both in the morning and evening on the fifth Sunday.

Through the courtesy of the pastor, Rev. H. R. Singleton, we have received a copy of the Year-Book of the First Methodist Church of Alexandria, La., for 1910. It is well arranged and edited, and is quite an attractive pamphlet. The assessment for the pastor is \$2,000; for presiding elder, \$300, and for the connectional claims, \$648. The handsome new church cost \$38,597. All departments of the work seem to be in a flourishing condition.

We have in hand an account of the recent meeting of the Vanderbilt Board of Trust, by Dr. W. D. Bradford, of Dallas, Texas, a distinguished member of that body, which will appear in our issue of next week. If any think we have been too severe in our characterization of the course of the Vanderbilt Trustees, we ask them to wait until they hear this well-known minister who has been behind the curtain and saw and heard all that was done and said.

The concrete foundation of the new Methodist Church in West Jackson (Miss.) has been laid, and the work will now go vigorously forward. The structure when completed will cost \$40,000, and the auditorium will be the largest of any church edifice in the city. We congratulate Brother Crisler and his worthy congregation upon this advance movement. Much credit for this commendable enterprise is due that noble Methodist layman, Mr. I. C. Enoch.

The Carrollton Conservative (Mississippi) of July 16th, says: "Rev. J. H. Ingram, of Glenn Allan, has been assisting Rev. T. E. Gregory in a meeting at North Carrollton. His sermons have been richly enjoyed. The real eloquence in which Mr. Ingram expresses impressive thoughts, and the oratorical fervor with which he delivers his sermons, add to the effectiveness and charm of his ministry. He has won an abiding place in the affection of many in both towns."

The Church House, which has been conducted successfully by the congregation of Rayne Memorial Church at 4622 Laurel street, will be closed Aug. 1, and then opened again on the 1st of October elsewhere. The owner of the house wishes to live in it himself, and it cannot be had at any price. The work, however, that the Church House has been doing is too valuable to be stopped, and when a new location is sought it will be to get a roomier dwelling, where it can expand. During the closing of the house in Laurel street the deaconesses who have been living there will stay at St. Mark's Hall.

Bishop Murrah, after ten days of work in Texas, returned to his home in Jackson the latter part of last week. Speaking of his trip to a reporter for the

Daily News, of that city, the Bishop said: "I was deeply impressed with the great work being planned by the Methodists in Texas. The magnitude of the plans formed for church extension and the zeal and energy being manifested by church leaders, inspire and thrill a visitor. Texas is a great State, and her citizens always do things on a large scale, but I was profoundly surprised at the magnitude of the work being carried on by our denomination in that commonwealth."

Rev. E. B. Ramsey, of Memphis, recently conducted a union revival at Nettleton, Miss. The singing was conducted by Rev. L. R. Simpson, pastor of the Presbyterian Church at Pontotoc, and the choir was composed of seventy-five persons selected from the several congregations of the town. The Methodist, the Presbyterian, and the Christian Church of this community have agreed to unite in a meeting annually for four years, each in succession selecting a preacher to conduct the services, which, on account of its size, will be held in the Methodist house of worship. In our judgment, this is an admirable arrangement for villages and small towns.

A dispatch to the Commercial Appeal from Jackson, Miss., bearing date of the 13th inst. says: "President David C. Hull, the new head of Millsaps College, is making an energetic summer campaign in the interest of that institution, and the prospects for the 1910-11 term are most auspicious. According to Dr. J. E. Walmsley, secretary of the faculty, the requests for catalogues are double the number that had been received up to the same time last year, and this of itself is an indication of continued interest on the part of the public. Bishop Murrah is also taking an active interest in the affairs of the college, and his efficient aid is highly appreciated."

From the Commercial Appeal, of July 16th, we clip the following: "Bishop E. E. Hoss will reach San Francisco on Monday, and on Tuesday will sail on the Pacific mail steamship Tchoyu Maru for Yokohama. He will be absent from this country until sometime in October, and while away will hold the Methodist Mission Conferences in Japan, China and Korea. During his absence the Vanderbilt University controversy will be in the hands of the committee appointed by the College of Bishops, composed of Bishop Denny, chairman, and Bishops Murrah and Candler, together with Bishop Hoss. Bishop Denny was for some years a member of the Baltimore bar, where he achieved some distinction in the practice of law before entering the ministry, and is unusually well qualified to lead in this movement to conserve the rights of the Church."

Mrs. Russell Sage, sympathizing with the poor of New York City, has decided to establish several loan offices where money may be obtained on chattel mortgages at the legal rate of interest. This, it would seem, is a practical and wise method of doing good. There is no fouler blot upon our civilization than the way in which the needy in our towns and cities are fleeced by conscienceless Shylocks, who take advantage of their situation to lend them money at exorbitant rates. Solomon never made a truer statement than when he said, "The curse of the poor is their poverty."

Take your life day by day and hour by hour. Do not look too far ahead. If you are suffering, you have only to suffer that day. If you have an anxiety, God undertakes to see you through it, but only day by day. One of the great secrets of a happy, calm, and strong life is to pray day by day, and trust day by day.—Bishop of London.

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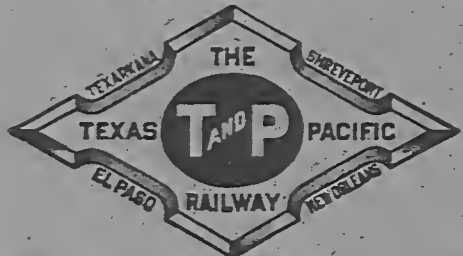
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Tidings from the Field

Hernando, Miss.

Our meeting began at Hernando on the second Sunday in June. The pastor preached at the morning service and the Rev. M. Cunningham at the Presbyterian Church, U. S. A., at the evening hour. The Monday morning service was a kind of council between the pastor and the laymen of the church. We decided that each layman was responsible for his part of the meeting and that each layman had a specific work to perform in a series of revival services. Rev. E. B. Ramsey, of the Mississippi Avenue M. E. Church, South Memphis, Tenn., came to us and preached at the night service on "The results of a genuine revival." He won the people at the first service. He is plain, practical and very spiritual. He preaches to the church concerning the great cardinal doctrines of our beloved Methodism. The church was considerably aroused. We hope to see the fruits of the meeting in all of the departments of church work. There were eight accessions: two on profession, and six by letter. This is the third meeting Brother Ramsey has held in Hernando, and the people love him more than ever. His genial humor and plain speech will always attract attention and produce conviction. We are expecting during the remaining months of the Conference year to see a healthy growth in spiritual things. W. D. WENDEL.

Shannon, Miss.

Dear Brother Meek: Will you give me a little space in your paper to say a few words for the Shannon Charge? This is my first year here. I found this a good work, composed of three churches. Shannon is a thriving town on the M. and O. railroad in the midst of a fine farming section of country, with a good mercantile business carried on by progressive business men. A new school building to cost seven thousand dollars is in process of erection, which will add much to the interest of the town. We have a good church here: not a large membership, but in many respects strong and growing. Center Grove is a young church in the country just organized a few years ago; it now has about seventy-five members, and promises in the near future to be a strong church. Pleasant Grove is a good, strong church in the midst of a good people and led by that princely layman, W. M. Morris. The third Quarterly Conference for the present year was held at this church the second day of this month. Our young and brilliant presiding elder, Rev. J. H. Felts, was with us and preached an able sermon. The good women then served a most excellent dinner, after which the Conference was called to order. The regular questions were asked and the pastor made the following report: Three Sunday schools, two Epworth Leagues, also one Home and one Foreign Mission Society; the assessments for missions have been paid in full. Two hundred and fifty-seven pastoral visits have been made, and the work is in good condition. The eighth question was answered with a good report—by far the best of the three, which is a very unusual thing for the third quarter. Sunday morning, notwithstanding the threatening weather, we were met at the church by a good congregation and were edified by another strong sermon, after which the Sacrament was administered, the congregation was dismissed with the benediction, and we went away feeling that it was good to have been there. —J. J. Garner, P. C.

First Church, Columbus:

The "good old summer time" is the low-water season in Columbus. Scores of folks leave. Some go to the country, some to the mountains of North Carolina, some to the North, and a great many to Monticello. But church

work goes right on. We had 250 at Sunday school last Sunday. W. H. Carter is easily one of the best superintendents in Southern Methodism. If he had enough good helpers he would have a great Sunday school. W. E. Kennedy is at the head of our Epworth League, and he is great. The League has twenty copies of a book on "South America" which it is studying, with Joe Love as leader. Our special missionary is Rev. Paul E. Buyers. He will be in Brazil by the time this is in type. We had 100 at prayer meeting yesterday. We hold it at 6:10 p. m. Mrs. Edmon came to see us. —T. W. Lewis.

Verona, Miss.

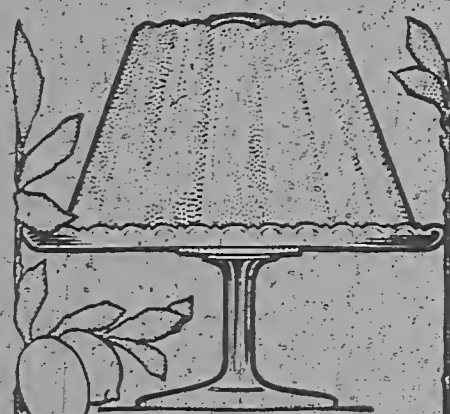
We have had the largest rain today (to noon) of the year. This has been a year of much affliction in our home. Mrs. Babb commenced the year with pneumonia. Three weeks ago she got a fall which has prevented the use of her left arm since; however, she is improving, but suffering much pain. We have managed to keep up our appointments and have had an increase of attendance over last year. Nearly all departments of the church are in good working order. Our second Children's Day service came off last Sunday, with an increased collection over last year of \$9.75. (See Brother Noble's.) Our District Conference is just over, which was a feast of good things. Bishop McCoy preached twice to the delight of all. He led us nearer the upper sanctuary. May God grant him a life full of years. One sad incident happened while at the Conference. Our own Brother Worsham had slipped off to the surprise of most of us, we not knowing of his illness before. He was brought to Pontotoc (his native town) and buried by Bishop McCoy. How fast the old guard are passing out—four since Conference—Jones, Lowe, Oats and Worsham. Who next? Some one is just on the border land. Our presiding elder had a program that covered all the ground, and it was covered rapidly, and we came out a day ahead of time. Brother Felts is a great worker, and came as near being everywhere at the same time as any other mortal man. May his strength abide! Now, to our work again. The New Orleans Advocate is in good favor with our people. We have secured a goodly number of new subscribers and nearly all the old ones have renewed, not quite all. But I wish they would. Don't you, Brother Meek? We were pleased with many things the General Conference did, and as much pleased with many things it did not do. It seems to me that the Vanderbilt matter is a menace. Even those who seek an independent Board, as it would seem, claim their object is to secure the property to the M. E. Church, South. May they prove themselves so. Dr. Ivie comes to his new editorship as a man born for the place. He gives assurance by his loyal tones and his spiritual fervor on the pages of the old time-honored Advocate. We are pleased with the name of our Church, and may it exist until the coming of the Son of Man again. The history of our last General Conference shows we still have loyalty enough in our Church to steer the old ship in the current of Methodism mapped out by our Lord, through John Wesley, and providentially developed since. May her doctrines grow into Italics, and her compass ever be turned on Jesus the Prince of Peace.—D. W. Babb.

CHURCH DEDICATION.

Bishop W. B. Murrah will dedicate our church in Ponchatoula, Aug. 7, the first Sunday. All the preachers and especially former pastors, are invited to be with us. Come brethren, and have a good time!

J. P. HANEY.

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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

IN MEMORIAM

In the cemetery at Hermanville, Miss., the bright sunshine is flooding a newly-made grave. Beneath the sod lies the form of our friend, GUS CHUNN, who only a few days ago was full of life, hope and joy. Those busy, helpful hands are now folded forever over that quiet breast. To him the summons was unexpected. It came like a thunder-clap from a clear sky. The deceased was well known in our little town of Hermanville, and his sudden death was a great shock to our community. Bright, cheerful, and unselfish, it was a pleasure to know him, and he was highly esteemed by all. He leaves a father, mother, one sister, two brothers and a large circle of friends to mourn his sad death. The pious among them are hereby called to increased watchfulness, faithfulness and prayer. To the unconverted, it is an appeal. "Prepare to meet thy God." To all it is a warning. "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

FRIEND.

On the afternoon of June 30, 1910, while attended by faithful physicians, and while husband, children, neighbors and life long friends, kept a silent watch, the spirit of Mrs. K. C. STEELE quietly and gladly left its tenement of clay to be borne to the mansions of eternal bliss. She was born Sept. 23, 1856, and professed faith in Christ and joined the M. E. Church, South, in 1876. For nearly 35 years she had walked faithfully and untiringly with God; and when the time came for earthly ties to be severed, and for her soul to pass out and rise above all that was dear to her on earth, she was willing to walk on with the God she loved. For many years she had suffered much pain, but had borne it all with that fortitude known only to a Christian. She was gentle, kind, devoted, and loving to her husband and children, and strove to make her home a place of rest and joy to her pastors. By the side of her infant son, her body was laid to rest in the Black Hawk cemetery, to await the Master's call. May God bless and comfort her husband, three sons, and two daughters and enable them to prepare to meet her in the bright world above, where they can see and know why God took her from them.

W. L. STORMENT, Pastor.

Rev. GEORGE F. YOUNG was sixty years of age; had been a member of the Methodist Church for many years; had been serving as a local preacher for fifteen or twenty years. He was reared in the old Primitive Baptist faith; his people all belonged or adhered to that faith. Being converted late in life, he seemed to fully realize that what he did had to be done quickly, so he bent all his powers in the direction of doing good. The writer was personally associated with him for seven years and watched very closely his life, and can say truly he was a man of God. I never saw a better man. Brother Young professed sanctification, was a full believer in the perfect life, and one could hardly come in contact with his great life without being impressed with his sincerity. I do not hesitate to say of him: he lived what he professed. He was always on a high plane. It seemed that it would have been almost impossible for him to have done a sinful act. He talked of Christ and his love at all times and to all people. He loved his home and his family, and was loved devotedly by his family. He was highly respected by his neighbors, and always gave them a warm place in his heart. He leaves a wife, five children and many friends to mourn their loss, and his life will certainly be a rich legacy for them.

They can follow him with perfect safety. He has gone home to die no more. He is not dead, but sleepeth. May God bless and console his loved ones, and may they so live as to meet him in heaven! His body now sleeps in the soil of Florida, but his soul is at rest with God.

His friend and former pastor,
J. D. SIMPSON.

MARY LAVINA LEWIS was born Nov. 17, 1850; was married to G. W. Harrison, Jan. 27, 1870; joined the M. E. Church, South, in September, 1870; and on June 17, 1910, while loved ones lingered around the bedside to see the last sweet smile and catch her latest words, her soul went home to wear the crown that was prepared for her and not for her only, but for all that love the appearing of the Lord Jesus Christ. Although this saintly woman was practically an invalid for some time, and suffering intense pain, not a murmur of complaint came from her lips. She bore it all patiently and cheerfully, often speaking of being very near her Lord. May God bless the dear husband and children and help them to live so as to join hands with wife and mother, making one whole family in heaven above where all is love, joy and peace in the Holy Ghost.

W. H. LANE, P. C.

SCHOOL OF METHODS.

To the Pastors and Leaguers of North Mississippi:

There has just come to my desk a skeleton program of the Conference of Epworth League officers and district secretaries of North Mississippi in their "School of Methods," to be held at West Point, Oct. 6-8. No officer can afford to be absent. Begin now to plan how you can arrange to be present. If one of the Conference officers is in your League, make it possible for him to be there. You need that they be there and the Conference work demands that they are there. Did you see your picture in the "Era" of July 14th? If not, it was your fault, for you should have been at Kosciusko. See who your district secretary is and report your League work at once.

R. P. NEBLETT.

Columbus, Miss.

BLUFF CREEK CAMP MEETING.

The twentieth annual camp meeting at Bluff Creek begins Aug. 19, and continues ten days. Religious services are under the direction of the presiding elder of the Baton Rouge District Conference. Preaching under tabernacle four times each day and grove and cottage prayer meetings will be held morning and evening.

All ministers are invited to attend and will be provided board and lodging free. Conveyances meet trains in Clinton and Pine Grove.

The camp ground is situated ten miles south of Clinton, among the hills of East Feliciana Parish.

For further information, address O. E. Townsend, chairman of committee, Olive Branch, La.

CAMP MEETING NOTICE.

The Cleveland (Miss.) Holiness Association will hold their fifth annual Camp Meeting, on the association's grounds, Aug. 11-21. These grounds are located three miles north of Cleveland, Miss. We have for our human leader, Dr. Beverly Carradine, once a member of the Mississippi and Louisiana Conferences, but now a resident of St. Louis, Mo. Prof. Hemp Sewell, of Atlanta, Ga., will lead the host in song. We are expecting great things at the hands of the Lord and sincerely desire the earnest prayers of the Advocate family. A special invitation to all preachers is given to be present and push the battle against sin. For further information write R. J. Collins, P. C., Cleveland, Miss. R. L. Beevers, Secretary, Cleveland, Miss.

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Marriages

July 8, 1910, at the Methodist Church, Wesson, Miss., by Rev. Paul D. Hardin, Mr. FAIRLY CASE and Miss CARRIE WATSON.

July 12, 1910, at the parsonage, Wesson, Miss., by Rev. Paul D. Hardin, Mr. GEORGE R. GRANBERRY and Miss HATTIE EVIE WILLIAMS.

July 10, 1910, at the Cameron Hotel, Hermanville, Miss., by Rev. W. L. Blackwell, Mr. J. A. NUNNERY, of Rosetta, Miss., to Mrs. LOU S. GOODWIN, of Hermanville, Miss.

BUFORD, MISS.

Here we come again asking for admittance into the columns of the dear old Advocate. We have just closed a most successful revival at Summer's Chapel. We had with us Brother M. L. White, of Prentiss, who did all the preaching. Brother White's sermons were the clearest, the most forceful I have ever heard, and strictly Arminian. He is a most loyal Methodist preacher. His love for the Methodist Church has caused me to have a greater love for our Church. He is very easily understood; his congregations, the very simplest among them, catch his ideas and thoughts at once, his expositions of the Scriptures are so clear. He is a terror to Calvinism. We had twenty-two accessions to the church, about half of this number by baptism and the other by vows. The spiritual condition of our church was greatly built up, almost the entire membership receiving a blessing at the hands of our Lord. Brethren, I feel that God's kingdom is being built up on the Buford Charge. Pray for us.—Jasper L. Smith, P. C.

FOR MEDICAL STUDENTS.

Readers of this paper desiring full information in advance as to the educational requirements for entrance to a medical college may obtain same by addressing E. F. Turner, Registrar, 632 Second Avenue, South, Nashville, Tenn.

LOUISIANA CONFERENCE.

Shreveport Dist.—Third Round.

Mansfield	July	24
Oakdale, at Hope Well	July 30,	31
Fullerton, at Murryville	Aug. 3,	4
Shreveport, First Church	Aug.	7
Texas Avenue	Aug.	10
Coushatta, at Holly	Aug. 13,	14
Campiti, at St. Maurice	Aug. 20,	21
Ida, at Munlin's Chp.	Aug. 24,	25
Greenwood	Aug. 27,	28
La Chute, at Taylortown	Sept. 3,	4
Pelican, at Bethel	Sept. 6,	7
Pleasant Hill, at Robeline	Sept. 10,	11
Mooringsport	Sept. 13,	14
Bossier City	Sept.	16
Zwolle, at Bayou Scie.	Sept. 17,	18
Many, at New Hope	Sept.	20
Hornbeck, at Holly	Sept.	22
Leesville	Sept.	23
Bon Ami	Sept. 24,	25
DeRidder	Sept. 25,	26
Langville	Sept. 27,	28
Noel Memorial	Sept.	30

T. J. WARLICK, P. E.

New Orleans Dist.—Third Round.

Plaquemine	July	24
McDonoughville	a. m. July	31
Epworth	p. m. July	31
St. Tammany Ct.	Aug. 6,	7
Covington	Aug. 7,	8
Slidell, at Slidell	Aug.	14
Felicity	a. m. Aug.	21
Algiers	p. m. Aug.	21
Carrollton	Aug.	28
Second Church	Sept.	4
First Church	Sept.	11
Rayne Memorial	Sept.	18

F. N. PARKER, P. E.

Lafayette Dist.—Third Round.

Houma, at Bourg	Aug. 6,	7
Patterson	Aug. 13,	14
Prudhomme, at C. P.	Aug. 20,	21
Rayne	Aug. 27,	28

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Jennings	Sept. 3, 4	Winnfield	Sept. 4, 5
Lake Charles	Sept. 10, 11	Houghton	11 a. m. Sept. 8
Sulphur, at Sulphur	Sept. 11, 12	Lisbon, at	Sept. 10, 11
Fundee, at L. P.	Sept. 17, 18	Minden	Sept. 17, 18
Bell City, at B. C.	Sept. 24, 25	Cotton Valley, at	11 a. m. Sept. 19
Lake Arthur	Sept. 25, 26	Lanesville, at P. G.	Sept. 24, 25

J. E. DENSON, P. E.

R. W. TUCKER, P. E.

Monroe Dist.—Third Round.

W. Monroe, at Logtown	July 23,	24
Winnboro, at B. Prairie	July 30,	31
Tallulah	Aug. 6,	7
Rayville	Aug. 7,	8
Mangham, at Union	Aug. 13,	14
Downsville, at Willhite	Aug. 20,	21
Waterproof, at Wesley	Aug. 25,	26
Floyd	Aug. 27,	28
Eros, at Indian Village	Aug.	31
Lake Providence	Sept. 3,	4
Merrouge	Sept.	7
Brookland	Sept. 10,	11

S. S. KEENER, P. E.

Ruston Dist.—Third Round.

Plaindealing, at Walker	July 23,	24
Haynesville, at Colquitt	July	30
Haynesville Mis., at W. C.	July	31
Ruston	Aug.	7
Vernon, at New Prospect	Aug. 13,	14
Bienville, at Burk Place	Aug.	18
Bernice, at Summerfield	Aug. 20,	21
Ringsgold, at G. B.	Aug. 27,	28
Gibslard, at O. G. 11 a. m.	Sept.	1
Jonesboro, at Wyatt	Sept. 3,	4

Baton Rouge Dist.—Third Round.

Franklinton, at Angie	July 23,	24
Bogalusa	July 24,	25
St. Francisville, at Tunica	July 30,	31
Ponchatoula	Aug. 6,	7
Baker, at Deerford	Aug. 13,	14
Zachary, at Ethel	Aug. 20,	21
Baton Rouge, Second Ch.	Aug. 21,	22
E. Feliciana, at C. G.	Aug.	26
Pine Grove, at C. G.	Aug.	26
Tickfaw, at Red Oak	Sept. 3,	4
Baton Rouge, First Ch.	Sept.	5
Pt. Vincent, at Huffs Chp.	Sept. 10,	11
Den. Sps., at Palmetto	Sept. 17,	18
Hammond	Sept. 18,	19
New Roads	Sept. 24,	25

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Durant Dist.—Third Round.

Rural Hill, at Macedonia July 23, 24
Chester, at South Union July 25
Louisville, at Flower R. July 27
West, at Hebron July 30, 31
Kosciusko Station, at East Union Aug. 1
Ackerman, at Mt. Airy Aug. 5
McCool, at Liberty Chp. Aug. 6, 7
Kosciusko Ct., at Pierce Aug. 13
Sallis, at Shrock Aug. 14, 15
Black Hawk, at B. H. Aug. 20, 21
Poplar Creek, at Shiloh Aug. 27, 28
N. G. AUGUSTUS, P. E.

Oxford Dist.—Third Round.

Watervalley, at Main St. July 24, 26
Paris, at Bruners July 30, 31
Abbeyville, at Mt. Zion Aug. 6, 7
Holly Springs Ct., at Har-rls Chapel Aug. 13, 14
Waterford, at Laws Hill Aug. 20, 21
Coffeeville, at Goshen July 27, 28
Ashland, at Wesley Sept. 3, 4
Grenada Ct., at Sparta Sept. 10, 11
Charleston, at Oakland Sept. 11, 12
Grenada Sept. 11, 13
Randolph, at Washington Sept. 17, 18
Toccopola, at Tula Sept. 20
Lafayette, at Cambridge Sept. 24, 25
J. E. CUNNINGHAM, P. E.

Columbus District—Third Round.

Macon June 26, 27
Columbus, First Church July 2, 3
Columbus, Second Church July 3, 4
Shuqualak, at Salem July 10, 11

Brooksville, at Prairie July 17, 18
Sturgis July 22
Starkville Ct., at Lebanon July 23, 24
Winstonville July 30, 31
Mathiston Aug. 4
Cedar Bluff, at Bills Aug. 5
Mayhew, at Kilgore Aug. 13, 14
Hebron, at Prairie Chapel Aug. 20, 21
Columbus Ct. Aug. 27, 28
J. E. THOMAS, P. E.

Corinth Dist.—Third Round.

Ripley and B. M., at Falkner July 21, 25
Belden Ct., at Bethel July 29
New Albany Ct., at Ecru July 30
New Albany Sta., at N. A. July 30, 31
Jonesboro Ct., at Ebenezer Aug. 6, 7
Dumas Ct., at Dumas Aug. 13, 14
Dry Run Miss., at Mt. Zion Aug. 13, 14
Tishomingo Ct. Aug. 20, 21
Mooreville Ct. Aug. 25
Mantachie Ct. Aug. 26
Marietta Ct. Aug. 27, 28
Pastors will please see that answers are furnished to questions 17, 20 and 22.
BEN P. JACO, P. E.

Aberdeen Dist.—Third Round.

Verona, at Plantersville July 23, 24
Okolona July 24, 25
Okolona Ct., No. 2 July 30, 31
Tupelo July 31, Aug. 1
Pittsborough, at Big Cr. Aug. 6, 7
V. and C. C., at Vardaman Aug. 7, 8
Nettleton Ct., at N. Chapel Aug. 13, 14
Amory and Nettleton, at N. Aug. 14, 15
Smithville, at Paine Memo. Aug. 20, 21
Greenwood Springs, at Soule's Chapel Aug. 21, 22
Fulton Ct., at Van Buren Aug. 27, 28
Tremont Ct., at Mt. Pleasant Aug. 28, 29
Buena Vista Sept. 3, 4
Prairie Sept. 4, 5
Houlka, at Asbury Sept. 10, 11
Dermis, at Hurricane Sept. 11, 12
JAMES H. FELTS, P. E.

Sardis Dist.—Third Round.

Byhalia, at Fountain Head July 23, 24
Pleasant Hill, at Baker's Chapel July 30, 31
Tyro, at Emory Aug. 3
Mt. Pleasant, at New Salem Aug. 6, 7
Eureka, at Mt. Olivet Aug. 13, 14
Olive Branch, at Oak G. Aug. 20, 21
Hernando and H., at Hinds Chapel Aug. 23
Coldwater, at Coldwater Aug. 27, 28
Tong Town, at Sees Chp. Aug. 31
Crenshaw, at Mastodon Sept. 8, 9
Senatobia, at Mal Misson Sept. 8
Cockrum, at Cockrum Sept. 8
Batesville Sept. 10, 11
Courtland Sept. 15
Enid Sept. 17, 18
Arkabutla, at Harmony Sept. 24, 25
W. M. YOUNG, P. E.

Winona Dist.—Third Round.

Winona Ct., at Salem July 23, 24
Webb, at Dublin July 26
Schlater July 31
Mars Hill, at Chapel Hill Aug. 4
Carrollton, at Coila Aug. 6
Indianola Aug. 7, 8
Minter City Aug. 13, 14
Inverness, at Coila Aug. 18
Ryleville, at Ryleville Aug. 19
North Carrollton, at Longview Aug. 20, 21
Moorhead, at Sunflower Aug. 27, 28
Lambert, at Sandy Bayou Sept. 2
Twiliter, at Marks Sept. 3, 4
Slate Springs, at Bently Sept. 9
Eupora, at Eupora Sept. 11, 12
E. S. LEWIS, P. E.

Greenville Dist.—Third Round.

Jonestown July 24, 25
District Mission July 27
Clarksdale July 30, 31
Gunnison, at Malvina Aug. 6, 7
Rosedale, at Beulah Aug. 9
Glen Allen, at Winterville Aug. 11
Tunica, at Robinsonville Aug. 13, 14
Cleveland Circuit, at Shipman Church Aug. 16
Hillhouse, at Deeson Aug. 18
Lake Cormorant, at Eudora Aug. 20, 21
Leland, at Tribbett Aug. 23
Shaw Aug. 27, 28
Friars Point Sept. 4, 5

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Epworth League

By R. H. B. Watkins

TOPIC FOR JULY 24, 1910

THE CHRISTIAN'S REWARDS
HEREAFTER.

Readings: Ps. lxxiii, 21-24; 1 Peter i, 3-4; 1 Tim. iv, 8.

It is not an infrequent thing to hear the intimation that the Old Testament Scriptures do not teach the doctrine of the immortality of the soul—or of eternal reward. We readily admit that the teaching there is by no means so explicit as in the New Testament; that one of the great truths clearly developed by our Lord is the doctrine of eternal life and reward. But a study of the Old Testament with reference to these truths will possibly surprise those who have imagined they were not taught there. In a general way we may say first, that correctly read there is nothing to discourage or contradict those great doctrines; secondly, that they are everywhere presumed; and thirdly, that in many places they are stated so pointedly and so clearly by some mere glimpse as to leave no doubt of the confidence of these writers in the life and rewards of the hereafter. One of these latter we have to-day as our first reference, the seventy-third psalm, where this truth is so pointedly brought out in the twenty-fourth verse. The glimpse here is of the culmination of a kindly and continuous providence which has so faithfully followed us through the experiences of this life, receiving us into eternal glory. 'Tis but a picture, but what a vivid one! Given here it is another ally stated in connection with another great truth, but none the less clearly. Let me add to this reference Psalm xlii, 6, where the doctrine is taught in very much the same manner, and in a manner to be very misleading if the writer had not intended to teach it. Also 1 Sam. xii, 23, where David finds his comfort in the loss of his child in eternal reunion in a land beyond. Reading as we do the Old in the light of the New, it is fairly luminous with such expressions which, whatever they signified to the people of that day, are very clear to us as laying the foundation for our Lord's further revelations, so that when he came he taught not a new truth, but developed an old one when he said, "In my Father's house are many mansions." I go to prepare a place for you. . . . that where I am, there ye may be also" (John xiv, 1-3). Abraham's life was one long disappointment were it not for the assurance given us in Hebrews xi, 10, that indicates that, personally, he received a reward in a city of eternal foundations, and indicates that in some way Abraham himself understood this. The same chapter teaches us that Moses got his consent to give up worldly wealth and pleasure because he "had respect unto the recompense of the reward," and "endured as seeing him who is invisible." Now, turn to our second reference, 1 Peter i, 3-4. In this we have the great fact in human history that guarantees our immortality—the resurrection of Jesus Christ from the dead. The Scriptures promise it, the hearts of men expect it, but Jesus by his empty tomb absolutely guarantees it as he stands by the grave of every Christian and exclaims: "I live, and because I live ye shall live also." What great words the apostle uses to describe that inheritance. He had seen so many things perish. He knew faces disappear, riches (earthly) perish, even cities powerful and great fade away. Of the Christian's reward he exclaims

"incorruptible," "undefiled," "fadeth not away." The old soldier, weary, worn out, on the eve of his departure, looks upward and his heart is confident that wherein he has been disappointed here, he shall be abundantly compensated hereafter. Blessings your hearts have craved or lost are reserved in heaven for you. Oh, heavy heart! oh, weary soul! meditate on these things and be glad!

Now, to crown our study to-day, read our last reference, that "swain song" of the great Paul. I have often marvelled at his words: "I am ready to be offered." It must have been because he was so ready to live that he was so ready to die, no matter how. Read Romans i, 15, and learn that he who was ready to preach at Rome was also ready to die at Rome. Let us fight the good fight, finish the course, keep the faith that we may be "ready." Ready to live that we may be ready to die. The reward was comforting to the apostle. No words can describe his suffering. But the prospect abundantly compensates for every pain. "Henceforth, there is laid up for me." Paul wasn't selfish, but he dwelt on his personal reward. "For me a crown of righteousness," which the Lord, the righteous Judge, shall give me. From no one could the apostle so gladly have received this gift as from Jesus. Yes, a crown from Christ for me! But not to me only, but also to all who love his appearing. To all who so wish his coming as to labor for his kingdom. A crown for me and for all!

Let us dwell upon the consistency of the Biblical doctrine of eternal rewards: seen occasionally and comparatively dimly, but still seen in the Old, but becoming brighter and brighter in the New, until at last we just look up and say confidently, "Even so come, Lord Jesus."

Let us comfort the sorrowing with these things. "I can go to him," were David's words. They must be ours also.

Let us bear patiently the disappointments and seeming injustices here assured, that what we hoped for, the cities with foundations, "houses not made with hands," "inheritances incorruptible," are beyond.

Teach men and women not to cling to worldliness and sin, but to give it up, "having respect unto the recompense of the reward."

Let's labor on, however weary, however hard; keep the faith, fight the good fight, be ready to live. There is a crown that the Lord Jesus himself shall give you and give me.

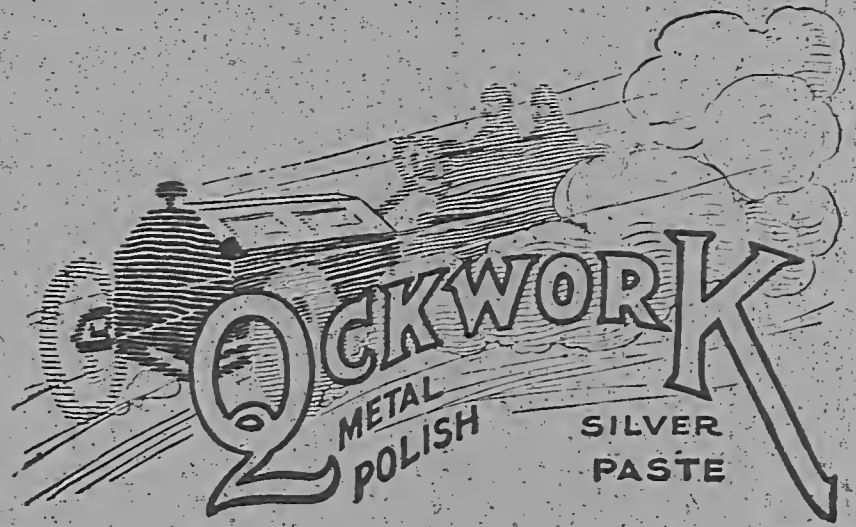
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North Mississippi Conference. Four of our number have passed over the river. K. A. Jones, J. C. Lowe, Q. A. Oats and L. D. Worsham. Looking at our Association from the standpoint of personal membership, one might think that it is expensive. It has cost each of us \$20 already, and now we must send in \$5 more to pay the next mortuary fee. Looking at it from the standpoint of a brotherhood, let us think how much real good our money has done. The widows and children of these departed brethren are saved from financial embarrassment, and may be they are able to purchase a little home through the aid we have given them. I hope, therefore, that no brother will withdraw from the Association. Let us increase its membership until every preacher of the Conference belongs to it.

T. W. LEWIS.

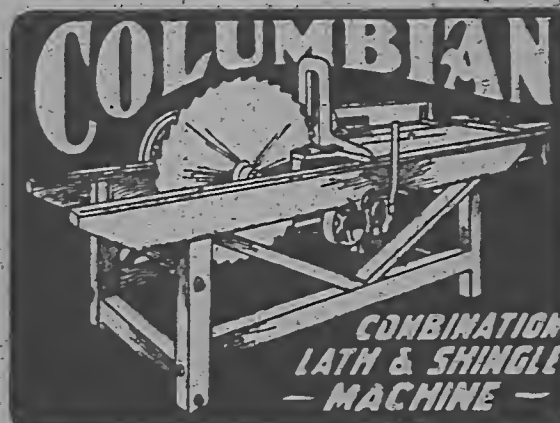


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The Sunday School Lesson

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THIRD QUARTER. LESSON IV. JULY 24, 1910.

THE TRANSFIGURATION.

Parable Passages: Matthew xvii. 1-8, 14-20; Mark ix. 2-13; Luke ix. 28-36.

After six days Jesus taketh with him James and John his brother, and leadeth them up into a high mountain.

And was transfigured before them: and his face did shine as the sun, and his garments were white as the light.

And there appeared unto them Moses and Elias talking with him.

Then answered Peter, and said unto Jesus: Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles: one for thee, and one for Moses, and one for Elias.

While he spake, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, which said: This is my beloved Son, in whom I am well pleased; hear ye him.

And when the disciples heard it, they fell on their face: and were sore afraid.

And Jesus came and touched them, and said: Arise, and be not afraid.

And when they had lifted up their eyes, they saw no man, save Jesus only.

And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying: Lord, have mercy on my son: for he is lunatic, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.

And I brought him to thy disciples, and they could not cure him.

Then Jesus answered and said: O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

And Jesus rebuked the devil: and he departed out of him: and the child was cured from that very hour.

Then came the disciples to Jesus apart, and said: Why could not we cast him out?

And Jesus said unto them: Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place: and it shall remove, and nothing shall be impossible unto you.

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And Jesus came and touched them, and said: Arise, and be not afraid.

And when they had lifted up their eyes, they saw no man, save Jesus only.

And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying: Lord, have mercy on my son: for he is lunatic, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.

And I brought him to thy disciples, and they could not cure him.

Then Jesus answered and said: O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

And Jesus rebuked the devil: and he departed out of him: and the child was cured from that very hour.

Then came the disciples to Jesus apart, and said: Why could not we cast him out?

And Jesus said unto them: Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place: and it shall remove, and nothing shall be impossible unto you.

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and attribute our failure to circumstances, while the fault is most probably in ourselves, our lack of faith and courage.

5. From the mountain tops we too must come down into the valleys of service, not neglecting to seek the mountain tops of spiritual vision and exaltation on the one hand, else we will be lifeless and powerless, nor passing by the humblest opportunity for service on the other, else our spiritual blessings will be selfishly misused for our own enjoyment.

6. To illustrate the transfiguration, the story might be told of Peter the Great, who left his throne in Russia, and traveled incognito to Holland, and worked there as a carpenter and ship-builder to learn the trade. Had he some day appeared to his companions in all his robes of state, surrounded by his court, as the great head of the Russian empire, it would have produced an effect and been something like the revelation which Christ here gave to his disciples of who he was and what was his mission among them.

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PRENTISS, MISS.

Everything goes well on my circuit. Our District Conference, June 5-10, proved to be one of our best Conferences and was a great blessing to Methodism in our town. Brother Leggett proved equal to the occasion and handled the business of the Conference well. Nearly all the preachers were present and a number of delegates. The preaching was at high-water mark. Every preacher who ministered from the pulpit, excelled himself. Five young men were licensed to preach; these were recommended for admission on trial. The laymen took an active part in the Conference. The laymen of the Brookhaven District are active in the Laymen's Movement. We are having a Laymen's Meeting in all of my churches. At Mt. Zion, on the first Sunday in July, the laymen from all parts of my circuit met and rendered a well-prepared programme on subjects like this: Education, Church Extension, Our Obligation to the Heathen World, Our work is China, etc. On the fifth Sunday in July, they will have a meeting at Bassfield and so on until every church shall have been touched. My laymen are well posted on the doctrine and polity of our Church and the laymen's work. The preacher who fails to grasp this opportunity of organizing and working his laymen, stands in his own light and hinders the progress of the Church. We have a chance to "go up and possess the land now." God grant that we may do it! I have just returned from Buford Mission where I assisted Brother Smith in a meeting of eight days. I rejoiced with those loyal Methodists of Summers' Chapel on the success of the meeting. We had twenty-two accessions to the church and a number converted. The church is on the upgrade. Brother Smith is in high favor with his people and is a very fine fellow to work with. I was especially glad to see the people having their children dedicated to God at Summer Chapel. I am now commencing my revival meetings and am looking for great things. I get great help from the Advocate. It is good, loyal, Methodist. I enjoyed your reply to Mr. Boone. I am sure he is no kin to Daniel Boone, as he would not have written the article replied to.—M. L. White.

No man is ever educated in due form save as being a man; that is a creature related to God, and having all his highest summits of capacity unfolded by the great thoughts and greater sentiments and nobler inspirations of religion.—Horace Bushnell.

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VOL. 57—No. 30.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD"

WHOLE No. 2842.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, JULY 28, 1910.

CHAS. O. CHALMERS, Publisher.

THE RECENT MEETING OF THE VANDERBILT BOARD OF TRUST.

I was present at all the meetings of the Vanderbilt Board of Trust during the late commencement. And believing as I do that the board is simply an organ of the Church (an opinion which I repeatedly expressed during its recent meetings), I feel that the Church should be apprised of its temper and acts. If any one should question the propriety of discussing these things in public print, I will answer that I am only following the example of its President, Bishop E. R. Hendrix.

The official notice of the meeting of the board came to me early in June. A second letter from Mr. Whiteford Cole, the Secretary, followed a few days later, saying that owing to important matters which were to come before the board, and legal opinions thereon, it was deemed advisable that the board should meet in preliminary session a day or two in advance of the regular annual meeting. A bare majority of the board were present at 10 a. m. on Saturday, June 10, in response to this letter. Bishop Hendrix, after prayer, called upon the Secretary to state the object of the meeting.

The Secretary, in response, stated that Chancellor Kirkland had attended the General Conference in Asheville at the request of the Executive Committee of the board and thought it proper that the Chancellor should be heard. The Chancellor thereupon gave his account of such proceedings of the conference as affected the Vanderbilt controversy. He characterized the action of the conference as "partisan," alleging that it had been dominated by the Chairman of the Committee on Education, Judge E. C. O'Rear. I protested that such statements were a reflection on the conference, and that the men who composed the General Conference were "partisan" followers of no man. The chairmanship of our Committee on Education did give Judge O'Rear a prominent place in the discussions on the floor of the conference, and it must be admitted that he filled his place admirably. As a matter of fact, however, Judge O'Rear was one of the most modest men on our committee, and the report of the committee which the conference so unanimously adopted was written in its essential features by other members of the committee. The desire of our committee, in which our chairman fully concurred, was to avert, if possible, open rupture with the Board of Trust. Paragraph 200 of the Discipline (requiring trustees of all our property to be members of our Church "when proper persons can be had") was amended on recommendation of our committee for the express purpose of relieving an embarrassing situation when the Vanderbilt board had gotten itself into by electing to its membership persons who are not members of our Church. The General Conference in adopting the various items of our committee's report was as respectful and as conciliatory toward the Board of Trust of the Vanderbilt University as it could be without yielding vital points in the controversy between them. Even Bishop Hendrix, chairman of the board, admits in his article in the Nashville of July 1, that "the General Conference had only words of approval for the board." This, I think, sufficiently disposes of the Chancellor's charge of "partisanship" against the conference as a whole or any member thereof.

Following the Chancellor's speech and my reply, the Secretary of the board submitted opinions from three Tennessee lawyers: one from Mr. Chas. Trabue, another from Mr. John Bell Keeble (both esteemed college friends of mine). I rejoice to know that the latter two are now classed among "the most eminent lawyers in Tennessee." The opinion of Mr. Trabue was read in full. He denied every essential point in the findings of our Vanderbilt Commission. I believe my memory serves me aright when I say he denied the Commission's conclusions in toto.

These denials he based, in part, upon his study of the common law prevailing in Tennessee.

Mr. Trabue further based his denials upon his study of the Tennessee statute of 1895, which reads as follows: "Whenever any educational institution has been established, and is being maintained and patronized by any religious body or denomination, or shall hereafter be so established, maintained and patronized, the representative governing body of such society or denomination shall have the power and authority, at its option, to elect its Board of Directors or Trustees, or to fill vacancies occurring therein," etc. This statute, as the Commission pointed out, was held valid by the Supreme Court of the State in 1904 in the case of the Southwestern Presbyterian University et al. vs. the Presbyterian Synods of the State of Tennessee et al.

Mr. Trabue questioned the constitutionality of this statute, and especially its "applicability." How did he do this? Answer: (1) By denying that the Church had "established" the University; (2) by denying that the Church had "maintained" the University; (3) by denying that the Church had "patronized" the University. With these as premises he denied, therefore, that the legislative body of the Church had any right to elect the trustees of the University, or that the Bishops had any visitatorial rights whatsoever. The other opinions submitted (but not read) were said to be of the same tenor. Bishop Hendrix, chairman of the board, spoke of Mr. Trabue's opinion as an "illuminating" opinion. That the other eighteen of the majority agreed with our Bishop, who had refrained from going to Edinburgh and had rather attended the board meeting because of his "supreme desire to save Vanderbilt University to the Church," will be apparent a little further on.

On reading Mr. Trabue's opinion over, it was proposed, either by formal motion or suggestion, that a committee of lawyers take the opinions submitted and present in a concise manner their conclusions at the meeting of the board on the following Monday. Dr. George B. Winton doubted the propriety of such action, and I mustered up courage enough to say that for myself I needed no further light on the question, that I was there as a representative of my Church, that my Church had spoken through the conclusions of an able and painstaking Commission, and that nothing was left for me to do except obey my instructions, or resign my place and go home. I thought my appeal to the commission was unanswerable. Had not the board itself, in a formal resolution, expressed its appreciation "of the ability and fidelity with which the members of the Commission (had) discharged their important duties?" Had not the chairman of the board, Bishop Hendrix, four years ago hastened to express to the Commissioners his thanks for their "able work?" Had he not spoken a month before in his Episcopal address of the "commendable thoroughness" with which the Commission did its work? Dr. E. B. Chappell spoke of the opinions of the three Tennessee lawyers as ex parte opinions. Dr. Jno. H. Dye spoke substantially in the same manner. Bishop Hendrix, in insisting that the proposed committee might do its work without a formal motion, said the board did not propose "to go blindly" into these matters. The solicited opinions of these Tennessee lawyers who deny every claim of the Church, reckless with both law and history, are "illuminating" to follow the "unpurchased" findings of a great Methodist Commission is "to go blindly!" How can Bishop Hendrix speak thus of our Commissioners, Judges E. D. Newman, J. A. Rich, E. C. O'Rear, Creed E. Bates, Jos. A. McCullough and Prof. L. H. Harris, who, as an evidence of their careful work, say:

"The Commission has considered the charter of the Central University of the Methodist Episcopal Church, South; the charter of the Vanderbilt University, which is an amendment of the first-named charter; the action of the various conferences relating to the establishment of the University on behalf

of certain confederates of the Methodist Episcopal Church, South, both antecedent and following its establishment; copies of the proceedings of the Memphis Convention, 1844; January 21, 1872; the report of the General Conference bearing upon the subject; the reports of the Board of Education of the Methodist Episcopal Church, South; and of the trustees of the Vanderbilt University. We have also had before us the records of the proceedings had by the Board of Trustees of Central University, and of Vanderbilt University. In addition the Commission has heard oral testimony introduced before us, which has been preserved, having been stenographically taken, and will be filed with the records of the Commission's proceedings. Chancellor Kirkland, of Vanderbilt University, appeared in person, as well as by printed briefs filed before the Commission; certain of the Board of Trustees appeared by legal representation, and some of them in person; Bishops Fitzgerald, Hoss, Tigert and Ward appeared in person, and Bishop Hoss also appeared by counsel; Dr. D. C. Kelly, of the Tennessee Conference, and Dr. Tillett, Dean of the Biblical Department of the Vanderbilt University, appeared in person. All of these parties were heard in oral argument except the members of the Board of Trustees mentioned above, who were represented in oral argument by their counsel alone. From the evidence referred to, and which, in so far as we have deemed it relevant as bearing on the question at issue before us, we have incorporated into a record which will be filed with the General Board of Education and from consideration of the statute laws of Tennessee, which are also compiled, in so far as we deem that they bear upon the question submitted to us, and arranged a part of the record, and from a consideration of the common law prevailing in Tennessee and from the arguments adduced before us—we have reached the following conclusions:

Will any one of the three lawyers giving the opinions referred to say that he has given the time devoted by the Commission to this subject, or had the same opportunities for arriving at the exact truth?

The names of the three trustees, Messrs. Harris, Godbey and Biggs, elected by the General Conference to fill existing vacancies in the Board of Trust, were not called by the Secretary at Monday's session. Later Col. N. E. Harris and Rev. V. A. Godbey, bearing a certificate of their election from the Secretary of the General Conference, appeared and received courteous treatment at the hands of the board. The chairman, Bishop Hendrix, upon motion appointed a committee of five lawyers to whom was referred the credentials mentioned. Two of these were not members of our Church—Messrs. Buffington and Burch. These, recognizing the delicacy of the situation, very graciously begged to be relieved from the duty the chairman was about to impose upon them. What the report of the committee would be was now a foregone conclusion, and these gentlemen, themselves not Methodists, did not relish the idea of denying the claims of a Methodist General Conference. After some discussion the chairman appointed two other lawyers to serve with the committee he had first named, one of whom was Major R. W. Millsaps, of Mississippi. The appointment of Major Millsaps, an after consideration, was fortunate for the Church. Otherwise there would have been a solid report against seating the delegates elected by the General Conference. That the committee might be aided in the discharge of its duties, it was said, the letter of Mr. W. K. Vanderbilt was also referred to it.

On the following day the committee brought in two reports: a majority signed by six members, and a minority report signed by one, Major R. W. Millsaps, of Mississippi. The exact verbiage of the majority report I do not recall. Bishop Hendrix is right, however, in saying that it favored "the board's filling its own vacancies" and "annulling its own by-law to give the right of confirmation to the Board of Education." The Bishop is in error touching the

Mr. Chairman, in the case of the credentials of N. E. Harris, A. W. Biggs and V. A. Godbey, I am in a minority. I am in a minority in the following: Whereas, the General Conference of the Methodist Episcopal Church, South, to appoint the trustees of this University being denied by this Board of Trustees, great unrest is likely to follow to the damage of the University and the Church. To allay as much as possible this unrest and to guard as far as possible the interests of the University, this board hereby declares the trust it holds is a trust for the Methodist Episcopal Church, South, and that Vanderbilt University belongs to said Church.

The introduction of this resolution brought confusion. For the first time during the entire sitting of the board, was there a semblance of confusion. The Secretary, Mr. Whiteford Cole, with a wave of his hand and suppressed feeling, said we were not ready for any such resolution. Calls of withdrawal came from a number of the majority.

Mr. Allen Carter (another classmate of mine) besought me at my chair to withdraw. I steadfastly and emphatically declined. The resolution was then tabled. The subject in the minds of the majority, was not worth discussion. It was summarily tabled. I think our chairman did not vote; otherwise the majority seemed to be about the same as in the previous vote.

There is one other action of the board which I had almost forgotten to mention, namely, that relating to the Biblical Department of the University. Our Committee on Education at the General Conference recommended the "segregation" of funds for the Biblical Department. This was done upon the assurance of Dr. Tillett, Dean of the department, that it did not mean, nor did he desire, a separate board for his department. The special committee at the late Board of Trust meeting, to whom was referred the Biblical Department, embodied in its report to the board a resolution that a legislative committee be appointed looking to the enactment of such legislation as would permit this department of the University to be organized under its own board. I moved to amend the report by striking out this clause of the report. In discussing the advisability of thus separating the Biblical Department, Judge Ratcliffe, of Little Rock, said that in time it might be found advisable to "remove" the Theological Department from the campus. The amendment was defeated by an overwhelming vote and the report of the committee as originally introduced was adopted.

In view of the above actions of the majority of the board, which I have tried impartially and dispassionately to recite, I read with amazement the opening sentence of the article of Bishop Hendrix, chairman of the board, in which he says: "At the late meeting of the Vanderbilt Board of Trust, there was an earnest effort to secure forever all the rights of the Methodist Episcopal Church, South, in Vanderbilt University" (Nashville, July 10). The measures adopted by the majority not only "look to" a denial of the Church's rights, as Bishop Hoss affirms in the Nashville of July 8, but seem to me to be a positive, deliberate and unequivocal denial.

W. D. BRADFIELD.

Dallas, July 14, 1910.

SOME BIBLICAL CRITICISM.

By Rev. W. L. Duren.

The present day interpretation of the Scriptures seems to me to drift more and more toward the method employed by the popular magazine, which approaches the Book as a piece of ancient literature, and nothing more. They seek to console us sometimes by the assurance that there is a distinction to be made between Biblical criticism and systematic theology, but there can be but little comfort in this, if we remember that our systems of theology are at last but the reflections of what we concede to be the true interpretation of the Book. So, I think, there is no question that ought to be of more vital importance to the Church than that of Biblical criticism.

Now, I do not mean to repudiate the conclusions of reverential scholarship, and I do not mean to bring railing accusation against any critic or class of critics; but I do raise question as to the merit of that criticism which depends solely upon the literary or scientific method of investigation. To my mind one of the most certain indications of the vulnerability of such writings is the sensitiveness of the authors, who acknowledge the necessity for defense by hedging introductions. I think, too, that it is usually safe to take an opprobrious anticipation of opposition as notice of caution. But I shall not allow a prejudgment of opposition by distasteful characterization to suppress my dissent.

I object to the method employed in a great deal of what is thrust upon us as Biblical criticism; and I am going to illustrate the method to which I am

alluding by reference to two books which I have just finished reading. The first is *The Personality of a Personality*, by Dr. Morton Prince of Boston. The logic of its method is a denial of revelation. In this book the author is dealing with the case of a woman afflicted with a serious nervous disorder, and by hypnosis as he tells us, he altered her personality after the fashion of the "Madame Hyde." I do not presume to criticize the general method of this book, but upon this almost entirely new method of investigation of truth which proceeds from the outside, he says:

The biographies of saints, like Catherine of Siena, and Francis, the founder of the Franciscan Order, and of leaders of religious thought like George Fox, the Quaker, John Bunyan, and Savonarola, to say nothing of minor lights like Savonarola's follower, Fra Silvestro, are replete with accounts of visions and internal voices which once upon a time were interpreted as visitations or supernatural messages of one kind or another. The researches of recent years in abnormal psychology enable us to understand the genesis of these sensory automatisms, even if we cannot yet explain their exact psychological mechanism. In the light of this knowledge, it becomes clear that they are due to the auto-genetic influence of the subject's own thoughts, conscious or subconscious.

Now I have not the slightest disposition to defend the visions in question, but I think this sort of method of criticism carried but a single step further would reduce Samuel Isaac Jeremiah, Daniel P. Paul, John, and all the rest to the level of ordinary material dreamers—dreamers who were so close with their fanatical thoughts that their very minds and hearts came to be an echo of the devil. Surely there would be great gain to the Church and to the religious life of the world by such a lightning exposure of the cause and significance of profane visions as is indicated here. And what that method can do by way of dissipating the force and authority of prophecy, it can do toward the annihilation of the entire Book. Whatever others may do or think, I want my Bible exempted forever from such questionable deductions; and I want it understood that no beauty of diction nor smartness of terms can compensate for its emasculation.

The second book is *Japan: An Interpretation*, by Lafcadio Hearn. The conclusions of this book in effect deny the sanity and authority of the Great Commission. In his effort to interpret this heathen civilization his method carries him to the conclusion that the missionary propaganda of the Church is all wrong, unless, like Buddhism, it can accommodate itself to the ancestor cult and to the other heathenish traditions and rites which mark the centuries of Japanese history. In other words, he would reduce the idea of world evangelization to a series of multifarious adaptations which should preserve inviolate the integrity of the heathenish and the false. Surely that method of interpretation would put strange words in the mouth of him who said: "Think not that I am come to send peace on earth; I came not to send peace, but a sword."

But this investigation carries the author further still. He says:

From the sociological point of view the whole missionary system, irrespective of sect and creed, represents the skirmishing force of Western civilization in its general attack upon all civilizations of the ancient type—the first line in the forward movement of the strongest and most highly evolved societies upon the weaker and less evolved. The conscious work of these fighters is that of preachers and teachers; their unconscious work is that of sappers and destroyers. The subjugation of weak races has been aided by their work to a degree little imagined; and by no other conceivable means could it have been accomplished so quickly and so surely. For destruction they labor unknowingly, like a force of nature. Yet Christianity does not appreciably expand. They perish; and they really lay down their lives with more than the courage of soldiers, not as they hope, to assist the spread of that doctrine which the East must still of necessity refuse, but to help industrial enterprise and Occidental aggrandizement.

Couple with this the idea of "auto-genetic" visions and apply the principle to the "Macedonian Cry." See what startling disclosures we shall have regarding the spirit and purpose of the ministry of the great Apostle to the Gentiles! I am unwilling to have the missionary authority of my Bible interpreted by one of those perfectly fair and unbiased critics, the scientific precision of whose method enables him to so analyze the rights and immunities of a heathen civilization as to make of my Lord the misguided forerunner of a spirit of greed and avarice.

Now, I know perfectly well that these books are not primarily attempts at interpretation of Scripture, and I am not citing them as such. But I am using them to illustrate what I think to be a dangerous method of criticism—a method calculated to destroy and not to build up. Yet I am persuaded that this is a method much employed at this time. I do not protest against criticism, but I do insist that the critic have other equipment beside a spy-glass and a tape-line. I want the criticism of no man with a hazy conception of inspiration, and "revelation." I don't want any dissociation of the Bible

from the will of the General Conference. When the reading of the majority report by Mr. Sanders and that of the minority by Major Millsaps was finished, by motion the latter was made the substitute for the former. The resolution itself reads: "Resolved, that N. E. Harris, A. W. Biggs and V. A. Godbey be recognized as duly elected trustees of this board, and that they be invited to occupy their seats accordingly." The debate and the vote were now on the substitute. The issue was squarely joined between the General Conference and the Board of Trust. Would the board recognize the authority of the highest body in the Church to elect the trustees composing the board; or would it deny that authority? The debate consumed the rest of Tuesday morning's session and the vote was reached about 5 o'clock in the afternoon session. By motion both Col. Harris and Dr. Godbey were heard. They made admirable speeches. The substance of the masterly speech of Col. Harris is given in his letter to Bishop Hoss (see Nashville Advocate, July 8, page 11). Nearly every member of the board spoke either for or against the report. Dr. Byrd, pastor of West End Church, Nashville, said in voting against the minority report, he recognized that the University "was passing from the Church." Bishop Wilson was never greater. He declared that as a lawyer he had had special occasion to study the question of trusts. He said the majority of the board had no shadow of ground for their contention against the Church. He said if they could do what they were now proposing to do, that there then is nothing in law to prevent them from turning the Vanderbilt campus into a beer garden and every church into a theatre. He said for years he had seen this crisis coming; that the majority need not think they are fooling anybody. He said that if the Church could not control the University, it would build one that it could control. Bishop Hendrix followed Bishop Wilson. He denied that the University had been drifting away from the Church. Rather, by the compact entered into with the General Conference at Baltimore in 1898, it had come closer. He said there was no occasion for this disturbance. He said that the whole controversy began in things trivial and personal. He characterized the recent action of the General Conference unfortunate. Chancellor Kirkland said he did not deny that the Church could run a great university. It could if it would. He said that if the University is drifting, perhaps the Church had better take it under its control. He said the action of the General Conference was revolutionary, and if the board wanted to see themselves displaced by others, to vote for the minority resolution. I could not refrain from expressing amazement at Bishop Hendrix's speech, especially trying to refute his statement that the board had given no occasion for this disturbance. I recited acts of the Board calculated to disturb the mind of the Church: (1) Ejection of Bishops, (2) application for charter in which no mention of the Church could be found, (3) argument of Chancellor Kirkland before the Commission in which he denied the representative character of the trustees, (4) voting down a full and frank acceptance of the report of the Commission and substituting therefor a qualified acceptance, (5) polite refusal to heed the Bishops in the exercise of their visitatorial powers.

We are now ready, after hours of discussion, to vote on the substitute, the minority report, favoring the recognition and the seating of the new trustees "as duly elected trustees of this board." I called for a yeas and nays vote. The vote was as follows: Yeas—Bishop Wilson, Young, Chappell, Millsaps, Pepper, Dye, Browder, Bradfield, Nays—Bishop Hendrix, Cupples, Winton, Byrd, etc. The substitute was declared lost by 19 to 8. The majority report was then adopted by a viva voce vote.

The board by this vote clearly showed itself insubordinate to the will of the General Conference.

and religion such as we have in the declaration that all religion is evolved out of the life of man. For if that be so, Jesus Christ is the broken projection of a shadow that shall become more inexplicable with the passing of every generation of men. If that be so, there is no finality, there is no ultimate of authority, and no voice whispers a word of hope to the "guest among shadows." That condition of matters may be satisfactory to some men; but I want some place to rest upon, and something of which I can say: "This I know." I care for no criticism save that of the man whose heart and life responds to the Book and its message as the heart and life of Obed Edom responded to the Ark that rested in his home.

I am not in sympathy with any dogma that so iron-clads truth as to destroy religious individuality, and I believe in clothing the gospel message, the message of final authority, in the viable forms and expression of modern thought. I am unwilling to believe that the Bible could be God's Book and be impossible to any age or condition of men. But I do not believe that it is necessary to deny, by implication or otherwise, its finality in order that its ethical and spiritual efficacy may be preserved. Hence I am unwilling to see the obliteration of the earmarks of revelation by any effort to adjust it to modern life, and I suggest that it would be eminently more fair to the Book and productive, possibly, of as much good if those critics would exert themselves toward making some adjustments at the other end of the line.

As for me, I never expect to exchange the Bible that was finished amid the glories of the Apocalypse for the nebulous theories of a research-mad generation; and I shall not surrender the authority of its message for any of the more palatable morsels which a superficial criticism may evolve. I am not ready for Homer to sit in the seat of David, for Shakespeare to take the place of Job, or to put a history of the nations in the place of the Acts of the Apostles, nor for any that I know to take the place of John as a revealer of strange things.

Tupelo, Miss.

AUTOBIOGRAPHICAL SKETCHES.

By Rev. H. P. Lewis, Sr.

Chapter XX.

While we were at Caseyville, a country show passed through our neighborhood. The man advertising it came a day or two ahead, and placed posters around, stating when and where it was to be, and that ministers and their families would be admitted free of charge. The show was to be on Monday morning. The Sunday morning before, while sitting at my desk preparing for preaching service, I happened to look in the direction of the church and saw a man in front of the church tacking up notices of the show, on trees around the church. I hid down my pen, got my hat and walked up to the church. I said to the man: "My friend, this is the Sabbath-day; no day for you to advertise your business. Besides, this is church ground; no place for you to advertise your business." I had him take down all the notices. He did not like it much, but I could not help that.

You have heard, Mr. Editor, of hush money. Hush money ought to burn the fingers of every one that accepts it. It does burn the conscience so long as a man has any conscience. Some say: "If you just won't condemn my business, I will show you favors." I don't want hush money. I want the privilege of condemning sin of every character when and where I come in contact with it.

A young, fearless, John the Baptist kind of a man went to a new charge. One of the stewards said to him: "Mr. B. is a wholesale and retail whisky dealer. He pays the Church \$50 annually for a pew. Please do not say anything against whisky." The noble young man replied: "Take \$50 off my salary. I want a straight shot at that pew."

Well, I preached my sermon, paid my respects to the show, then said to my congregation: "You expect to go to this show and take your family. You know as well as I, you are not able to pay your just debts. You know as well as I do, you are not able to educate your children as you ought to. You know as well as I do, you plead poverty when I call upon you for money for the Lord's work. Yet you expect to go to the show. God will hold you responsible for misappropriating his money." One of the showmen was in the church. The day following, not a single white man or woman attended the show. The showmen left the community and said that "little old preacher" run them off. They were advertised to show at other places in the bounds of my work, but they did not go there, and kept out of the bounds of my work so long as I remained in Caseyville.

A preacher who hasn't the courage of Elijah or John the Baptist had better stop and consider a little. It is true, John lost his head for doing his duty. It is better to lose your life here than lose it in the next world. He that saves his life in this world, will lose it in the next. He that loses his life here for Christ's sake, shall find it again. A preacher that refrains from preaching the whole Gospel for fear of offending some old sinner that gives him a little money occasionally, had better halt and consider.

I preached a very plain sermon some years ago,

in which I condemned certain sins that were indulged in by many church members. A certain woman remarked about it: "That man preached a mighty good sermon, but I don't want to hear him again." She did not like to be reminded of her iniquity; that was all.

A lady once said to me: "Brother Lewis, who told you about us people here at this church?" I had received information from no one. A good sister standing by said: "The Lord told him. That is where he got his information." And the good Lord will always teach us how and what to preach when we live close to him.

Christ compared some church members to whitened sepulchers, that appear most beautiful on the outside, but within are full of rottenness and dead men's bones. Again he said: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" He was talking to church members.

A rich man was dying. He sent for his pastor to read and comfort him in his dying moments. The preacher, in his haste, read from the 50th chapter of James: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you." The dying man stopped him, saying: "You never told me that before." The preacher turned hastily to another place and read: "The rich man also died, and was buried; and in hell—" "Stop!" said the poor, dying man. "You never read that to me before." That preacher had not been faithful to that one of his members, or he would not have been so confused in a moment when he ought to have been perfectly composed.

I don't want the blood of any man on my hands. It is not necessary to get the ill will of people often; but it is better to do that, than fail to do your whole duty in preaching the gospel and condemning sin. Better to tell a man in plain terms that he is on his way to hell, than try to make him believe he is all right, when you know he is all wrong. "All unrighteousness is sin." "He that committeth sin is of the devil." Read thoughtfully and prayerfully I. John, 3d chapter.

Many of our people are hungry, oh, so hungry, for plain, practical, old-time Methodist Gospel sermons. John Wesley said: "Education is a good thing; saving souls is a better thing."

While at Caseyville, I preached a plain, earnest sermon on the judgment. An old man, a hypocrite in the church, sitting in the rear, got scared, jumped up, ran to and knelt at the altar. He was the most restless man I had seen in a long time. I asked Brother Horace Godbold what was the matter with him. "Your sermon got close to him, woke him up, frightened him," was his reply. I heard a preacher say once: "About one in five of my members are religious." "Very good per cent," said I. Another preacher said to me: "Not a man in this congregation knows anything about religion." This was at a \$1,500 station. May God wake us preachers up, and give us courage to "cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins."

NO CAUSE FOR ALARM.

By Rev. J. W. Campbell.

The seemingly disquieting condition of mind of some of the brethren concerning the proposed change of name of our Church would indicate that they thought a great calamity was about to overtake us. As for myself, I cannot see any reason for losing our equipoise, or of making injurious comparisons, or of dealing in pyrotechnic philosophy because a plain business proposition comes before us.

The claim that the word "South" in our official title is a geographical limitation is well founded. It served a purpose of that kind when the Church divided sixty-five years ago, but is there necessity for such limitation or distinction today? If so, then we should be "honest toward all men" and withdraw from the Western field; but if there is not, then the word has evidently outlived its purpose, and we had better drop it.

It is a well-known fact that the Northern Methodist Church (which, by the way, claims several official titles) laid claim to our Church property when we separated from it, and that we had to appeal to the law of the land for protection; and it is also a fact that during the war between the States the Northern Church took charge of some of our church property, that fell into the hands of the invading army, without any courtesy whatever. And let it not be forgotten that the Northern Methodist Church violated its agreement to recognize our right in the "South" by establishing conferences of its own within our borders; and by sending "missionary money" into this barbaric Southland to foster churches for which there is neither excuse nor justification. Such violations of the solemn compact between the two great branches of American Methodism rendered the whole agreement a nullity and justifies our presence in the Western field; and shall we hesitate to meet the obligations incumbent upon us? Shall we cling to a name that has served us well, for fear the Northern Methodist Church will again undertake to appropriate that which belongs to us? Or shall we lay aside our "limitations" and go into the world as a field as a glorious Church, instead of a "glorious name?"

Suppose under our present name we have wrought gloriously—was it the name or was it men that did the work? Suppose that around the word "South" there clings many sacred memories; shall we keep our Church name for a peg to hang memories on? Surely our rich Methodistism is more than a tradition, more than a ritual adaptation society. It is a branch of the Church of the "First Born," and as such has a right to rise above all things earthly, even its earth-born name.

The question of changing the name of our branch of Methodism does not involve our loyalty to Southern ideals or Southern institutions; nor does it question our integrity in the past nor cast a reflection upon our traditions; but it is a plain question as to whether we can do more efficient service for our Lord in other sections than the "South." Having spent twenty years in the Northwest, I believe I know the peculiarities of thought of the people of that section. However much I may differ from them, yet the fact is clear that a condition—not a theory—is to be met. How shall we meet it? By clinging to our "glorious history" and discouraging upon our "traditions"? Or shall we sacrifice a non-essential if haply we may the more profitably declare the gospel to our fellow-countrymen?

It may sound "economic" to some to talk about the money we have "wasted" in trying to win the West, and about turning to Mexico and Cuba and Brazil with our men and our treasure, but will not alien people resist us more than our fellow-countrymen? No matter what our name. Furthermore, if we leave America to degenerate, how may we expect to successfully preach a gospel of regeneration to an ignorant alien people? What excuse may we give to God for turning away from unconverted Americans in order to Christianize mixed races of heathen? If we cannot win the West to our own ideas, then let us love that field enough to be willing to lay aside, for the sake of Christ, a word that has no magic of saving power in it.

I love the M. E. Church, South, with an ardent love, and I am willing to go where it goes, unless it goes bodily into the Northern branch—then I would have to be excused; but if we can be a stronger factor in the West by surrendering the word "South" in our name, then I am surely willing to surrender that much for Christ's sake.

Fayette, Miss.

DR. WEBER AT MANSFIELD.

Dear Dr. Meek: The many friends of Dr. Weber, president of Mansfield College, will be glad to know that he has reached Mansfield and assumed his duties. The Doctor's friends are very much gratified at his physical condition, and all feel that he is the right man in the right place.

Six busy days with from six to ten workmen have made quite a change in the appearance of the front of the main building. One more day with this force will complete all that is necessary on that part of the building. We hope to have everything in readiness for the opening in September. Let the Methodist people of Louisiana rally to the support of Mansfield College, and her success is assured.

J. L. P. SHEPPARD.

WINONA DISTRICT.

The Parent Board of Missions is sending out 18 new missionaries.

Now is the time for the Laymen's Missionary Movement to "move." Carrollton's Laymen's organization has raised this year \$108.96.

Brother Wm. Siddon, of Mars Hill, pays \$5 each month, and Brother John Woods, same charge, pays also \$1 monthly. If the men of Southern Methodism would do as well instead of the cry of "A million for missions," we would have annually eighteen millions. Will not each leader in every charge get busy now and lend a hand? Please do so, brothers.

E. R. BINGHAM, District Lay Leader.

Jehovah says: "Them that honor me, I will honor; but they that slight me shall be lightly esteemed."—Selected.

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Church News

The Pacific Methodist Advocate has developed into a splendid publication. The General Conference The last two sessions have been of exceptional merit both as to the content and the editorial work.

The Presbyterian of Mississippi held their Synodical Sunday school convention on the Chautauque grounds at Clarksburg, last week. The attendance was good, the addresses instructive and much interest in the work was manifested.

Bishop Monzon dedicated the Methodist Church at Poplarville, Miss., on Monday night the 19th inst. This structure is built of pressed brick, is beautifully finished both inside and out, and cost \$10,000. The Bishop's sermon is said to have made a profound impression.

Cardinal Gibbons, the eminent Roman Catholic Churchman, celebrated his seventy-sixth birthday on July 23d. He is an author of note, having written "The Faith of our Fathers," "Our Christian Heritage," and "The Ambassador for Christ." His home is in Baltimore.

Wm. Jennings Bryan says: "I am an elder in the Presbyterian Church. My father was a Baptist, and when I was born my mother was a Methodist, but she afterwards turned Baptist. When I was married my wife was a Methodist, but she joined the Presbyterian Church with me. My two youngest children are Methodists, and my eldest daughter is an Episcopalian."

At the recent session of the Parish District Conference (Tennessee) Mr. J. A. Robins, a transplanted Mississippian, was re-elected district lay leader. A special of \$600 for missions was pledged. Mr. Robins is a son of Mrs. E. D. Robins, of Tupelo, and a nephew of the Hon. John M. Allen, who for many years was a congressman from Mississippi and a national figure.

A movement is under way in New Orleans to raise \$5,000 for the establishment of a school for the teaching of Hebrew. It is said that only those who are able to pay will be charged tuition. A scholarly Jew of the city is quoted as saying, "The language of the Jewish prophets and poets is being forgotten, and our children should be taught this noble tongue."

The Dixie Methodist is the name of a new monthly just projected at Mount Airy, N. C. Mr. D. V. Price is the editor and publisher. The initial number contains much interesting matter, and is quite a creditable issue in every respect. We welcome Brother Price into the already overcrowded field of Methodist journalism and into the fellowship of the new suffering which awaits him.

An earnest effort is being made to induce Dr. J. I. Vance, of Newark, N. J., to return to Nashville to become pastor of the First Presbyterian Church of that city. The ministers of all denominations there recently signed a petition to him to accept this call which has been formally extended. Dr. Vance served this congregation several years ago, achieving an enviable reputation in the Tennessee capital, both as a preacher and as a citizen.

President W. P. Few in the last copy of the Raleigh Christian Advocate has an interesting communication on "The Growing Influence of Trinity College." Among other things he says: "Theodore Roosevelt, just now perhaps the most conspicuous man in the world, at a reception at Stockholm during his recent tour of Europe, is reported to have said while shaking hands with a Trinity man, 'I am delighted to meet you; you are from the best college in the South.'"

If the public subscribes liberally Boston will soon have a statue of the Rev. Dr. Edward Everett Hale erected in some conspicuous place, probably in Copley Square. The statue proposed has already been prepared in plaster by Bela L. Pratt, of Boston. It represents Dr. Hale as he appeared in daily life in the streets of Washington and Boston, with a soft hat in his left hand and his cane carried in the right. It will be of heroic size, with suitable pedestal and accessories. The inscription for the front reads: "Edward Everett Hale, Man of Letters, Preacher of the Gospel, Prophet of Peace, Patriot, 1822-1909."—The Daily States.

A dispatch to the Times-Democrat from Pascagoula, Miss., on the 19th inst., says: "Quietly and without ostentation a new road, after being formed at South Pascagoula, the substitute, the fishermen of Galilee. The purpose of the road is to keep posted on the current religious problems of the day and to promote and maintain relations between different classes of people. With building public houses of worship in some secluded spot where the members may perform acts of penance and pray. The society wished to adopt the reverse side of the seal of the United States as its emblem, but was refused that privilege by the Acting Secretary of State."

THE RUSTON DISTRICT CONFERENCE.

The recent session of the Ruston District Conference, held in the hospitable and beautiful little city of Arcadia, was a season of gracious uplift to all who participated in it. The Conference was held in the Baptist Church, owing to the fact that our new church, an architectural gem, was not completed. A very characteristic manifestation of the Arcadia spirit was the proffer of both the other churches and the public school building for the Conference sessions. These kindly offers were noted and referred to with expressions of appreciation in the resolutions of courtesy adopted at the close of the Conference.

The attendance on the Conference was larger than last year. Only one of the pastors of the district was absent and the lay brethren were very much in evidence. The local preachers were conspicuous by their absence. Only two local preachers not supplying works were present, and one of them resided in Arcadia.

Quite a number of distinguished visitors from other districts were present, viz.: Rev. T. J. Warlick, presiding elder, Shreveport District; Rev. S. S. Keener, presiding elder, Monroe District; Rev. Tom Randle, Rev. C. B. Carter, Rev. C. V. Bretnaupt, and Rev. J. L. P. Sheppard.

Bishop Murrain was present throughout the Conference and presided during one whole day. His presidency was acceptable to the brethren. In every respect, and expressions of the highest delight at the action of the General Conference in elevating this distinguished minister and schoolman to the Episcopacy were heard on every side. This, together with that charming personality and the splendid social gifts which have always characterized him, and his lofty and soulful preaching, added to the Conference that which made it an occasion long to be remembered by all.

Rev. R. W. Tucker, our genial and accomplished presiding elder, was an able second to Bishop Murrain in the conduct of the affairs of the Conference. The same warm spirituality and earnest advocacy of the highest and best experiences of the Christian life that distinguished his presidency over the Conference of last year were in evidence, and he tightened his hold upon the affections of the ministry and laity of the district.

W. F. Coleman, A. G. Shankle, and C. F. Staples were elected on nomination of the presiding elder as a licensing committee, and A. G. Shankle, E. K. Means, W. J. Porter and R. O. Weir were elected in the same manner to serve on the "ad interim" committee. R. T. McClendon, P. K. Abels, B. F. Roberts and Walter G. Harbin were elected delegates to the Annual Conference. Dr. R. Roberts and R. P. Dawos were elected alternates. Walter G. Harbin was elected district lay leader, and P. K. Abels, who for several years has served efficiently and faithfully in that capacity, was elected secretary of the Laymen's Movement for the district.

Centenary College was represented by Prof. J. S. Johnston, a worthy son of a worthy sire, his father having won his way into the heart of a wide section of Southern Methodism as the Rev. Pinkney Johnston. Rev. J. L. P. Sheppard represented the interests of our promising girls' school at Mansfield, which has had the good fortune to secure the services of that most efficient schoolman, Dr. W. L. Weber. Rev. R. W. Vaughan pleaded the cause of our Orphanage at Ruston, and made our hearts glad by announcing the telegram from Morgan City which assured the clearance of at least one of the notes which hung so heavily over that institution. T. J. Embree and O. L. Tucker passed a creditable examination and were unanimously recommended to the Annual Conference for admission into the traveling connection.

The following resolutions were adopted, and ordered published:

First—That we most heartily appreciate the presence of Bishop Murrain, his careful inquiry into conditions in the district, his strong and inspiring preaching, and his wise and timely counsel, and we most cordially invite him to return to our District Conference whenever he may find it expedient so to do.

Signed, R. O. Wier, R. W. Tucker, Walter G. Harbin.

Resolved, first, That we are gratified that the progress of morality is such that our legislature has passed a bill prohibiting race-track gambling, and that the last legislature refused to change the Locke law.

Second—That we do condemn without equivocation the recent effort to revive this evil in our State. Signed, W. T. Woodward, J. B. Fulton, A. Hoffpauir. Inasmuch as it has pleased Almighty God to remove from our midst Brother W. W. Guthrie (delegate-elect from Ruston to the District Conference) and therefore be it resolved by the Ruston District Conference, assembled at Arcadia, La.:

First—That we greatly deplore his loss. The deceased was about seventy-four years of age. He joined the Methodist Episcopal Church, South, in his youth, and spent about 57 years of his life as an official in our church—steward, delegate to the Annual Conference, and during the last years of his life recording steward. He was very prompt in all his official duties that devolved upon him. In all his walks of life he exhibited the true example of a

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Christian. He was a devoted husband and father, and a loyal member of his church and his community. In fact, he was that kind of Christian that would do what good he could do for his Master.

Second—That these resolutions be spread upon the minutes of the District Conference and published in the New Orleans Christian Advocate.

Signed, R. Roberts, M. D., F. E. Marshall, P. K. Abels.

In addition to these resolutions, resolutions were adopted asking Southwestern Railway rates on the V. S. and P. Railway, pledging an effort to raise the equivalent of fifty cents per member in all the charges of the district for the Orphanage at Ruston by the first day of November, and expressing appreciation of the courtesies received at the hands of the pastor and people of Arcadia.

The Bishop preached three times. The preachers at other hours were Rev. R. Randle, Rev. Wm. H. Coleman and others.

By unanimous vote the next session will go to Winnsboro.

WALTER G. HARBIN, Secretary.

ABERDEEN DISTRICT CONFERENCE.

The Aberdeen District Conference is a matter of history. I suppose the secretary will give you the details of the Conference at some early date. Of one or two matters, only, I write. I thank God for another Bishop that can preach to the masses as well as the "classes." It is sufficient to say that Bishop McCoy is pre-eminently a preacher. The memory of his two sermons will abide. In very particular he gave pleasure—and to all the men present.

We passed no resolutions about the Vanderbilt matter. We supposed that enough would be said and done by others. More than that, the General Conference had given full instructions to the proper parties, and there is no indication that those instructions will not be carried out. We felt that it was a waste of time and energy to pass perfunctory resolutions on any of the leaders of our great Church or on the Vanderbilt question, when the whole matter was probably to be fought out in the courts. Besides, the leaders of the Church have demonstrated their entire ability to take care of themselves. Our hands were full of local matters of vital interest to the Church in these parts.

Reports show that we are a little ahead of this time last year on foreign missions and up to the mark of last year as to domestic missions. All of the money was not in the hands of the treasurer, S. J. High, but is by this time. Nearly one hundred men were present. It was good to be there.

The Advocate was not forgotten. While all was not done that I had hoped, renewals and new subscriptions will follow the discussions and resolutions, and those "post card reports" will be forthcoming. I am representing the Advocate anew, since the District Conference, at the Quarterly Conferences, and with good effect. New life will follow. I am sure.

Thomas Mills is doing well on the Palestine Circuit. The best Conference of the year was held at Troy, following the District Conference. He is in favor with all the people, and the whole work is in advance of any former period since I have known it. At this time of the year, men like M. Seale, J. F. Pope, J. P. Goodwin and J. P. Breast make possible the best things anywhere. There are others on that work who count for the best things.

J. H. FELTS.

Secular News and Comment

The census this year gives Jackson, Miss., a population of 21,262. In 1900 it was 7,816; in 1870 it was 4,234.

The stringent child labor law is still being executed in Louisiana with vim. A New Orleans man has been fined \$50 or sixty days for having children on the boards of his theatre.

The troubles in Nicaragua appear to be growing worse, with the de facto Madris party seeming to have a little the best of the situation. Two U. S. cruisers are in the east and one on the west, patrolling the coasts in order to protect Americans and other foreigners and prevent bombardment of unfortified ports.

The Louisiana Anti-Tuberculosis League announce that their cottages and main house near Slidell, La., are finished and are ready for the reception of patients, who will be treated free. Only those in the first stage of the disease will be admitted. Under no circumstances will patients in the second or third stages of consumption be admitted.

The charbon among cattle is working havoc in southwestern Louisiana, especially in the parishes of Cameron and Calcasieu. It usually proves fatal in a short time. Vaccination with some sort of serum is recommended, but this, it seems, is impracticable. The doctors think the disease is due to a germ, fungus in its growth, contained in the vegetation the cattle eat.

Speaker Cannon has been on the stump in Kansas and has returned to Illinois. He made several vigorous speeches out there, flaying his "insurgent" friends who are in Congress with him. He declares the "insurgent" party is a myth. He goes home, he says, to rest some and sharpen his knives for a future foray elsewhere. "Uncle Joe" is 63, and his friends, and some of his enemies, too, give him the great praise of being the ablest and most original man in the Republican Party.

The rice harvest has begun in southern Louisiana with a good yield, though considerable damage has been caused by too much rain. The price, 2 to 5 cents, is considered fair by the growers. The planters are pleased with the results of their advertising campaign last year to bring rice more into notice throughout the country, and are planning to enlarge greatly on the scheme this year. Louisiana raises more rice now than the three or four other rice-growing States combined, and its quality ranks as the best in all the markets.

They come as well as go, now. The steamer Creole brought to New Orleans last week 105 first-cabin passengers, following others who came before. They come South to escape the blistering heat up North. These visitors say, while it is warm enough South, it is as a mild summer resort compared with New York and neighboring States. They go, too. On this boat's return trip on the 23d she took about 150 in the first-class going North. The Creole, the Monnis and the Excelsior, belong to the Southern Pacific System and are magnificent ships. But to travel on them is rather expensive.

President Taft last week made a tour in the State of Maine waters in a yacht, going as far north as the boundary and a little beyond. He said this trip enabled him to say that he had been in the four corners of the country. A large party of Canadians made free to come across the border at Eastport and helped to give the President a noisy welcome. There was some dissatisfaction among the villagers at Bar Harbor because they thought the President paid too much attention to the elite visitors at that summer resort, but a friendly address from him allayed the trouble.

Cotton, as usual, in value, leads in the exports of the United States. Reports from Washington say: "Cotton, copper, illuminating oil, wheat—these articles, in the order named, formed the most important articles exported from the United States during the fiscal year just closed. The value of cotton exported was \$150,000,000; of copper \$83,500,000; of illuminating oil \$82,500,000; and of wheat \$47,000,000. Other articles of export ranked in value as follows: Flour, lard, tobacco, lumber, upper leather, corn, bituminous coal and lubricating oil. In nearly all of the articles of natural production there was a marked decline in the exports of 1910 as compared with previous years, while in certain manufactures the figures for the year are larger than for any previous year, and the total will exceed that of any earlier year. The falling off is most marked in corn, wheat, flour and metals, wheat falling from \$161,000,000 in 1892, the high year, to \$47,000,000; corn from \$85,000,000, to \$25,500,000; flour from \$75,000,000 in 1893, to

\$16,500,000; lard from \$60,000,000 in 1906 to \$43,000,000; bacon from \$46,000,000 in 1895, to \$18,500,000; fresh beef from \$32,000,000 in 1901 to \$7,750,000; and cattle from \$12,000,000 in 1904 to \$19,000,000 last year."

THE LOUISIANA METHODIST ORPHANAGE.

In a brief note to the Advocate we stated that money enough had been secured to meet the note for \$1,000 that was due July 1st, held by the First National Bank, at Shreveport, against the Louisiana Methodist Orphanage. I feel that our people should know how this money came at so opportune a time.

Realizing that we cannot run such an institution as a home for orphan children with a heavy expense involved, with no endowment and dependent entirely for support on the voluntary aid of the people, with a heavy debt carrying a large rate of interest, simply by renewing such notes from time to time, without paying the principal, knowing that such methods would lead only to more serious and complicated difficulties that must eventually end in our inability to operate our Home, I, as strongly and frankly as possible, laid the situation before our people in an article published in our little paper for the Orphanage, under the head, "Shall we Abandon our Orphanage Work?" Mrs. Albert F. Storm, of Morgan City, a member of the Episcopal Church, but one of the "salt of the earth," who had previously shown her interest in our work by representing our work at Morgan City, and who had sent us several substantial checks before, read that article. She said, "That letter of yours in the Visitor was enough to make a body get out and hustle," which I did. The net result of that "hustling" was \$820, of which amount \$700 was wired to me on July 1st, the day the note was due. We had enough in the bank to make the amount needed to take up the note, which we did with a heart of thanksgiving and praise to God. I feel like every Methodist in the State should take off their hat to this noble lady of the Episcopal Church who has come to our help at a time of great distress and need. Mrs. Storm's desire was to raise the full \$1,000, and she is not through with her effort yet. She has just recently sent in \$120 and she feels sure that she will be able to get the rest of the amount very soon. She writes that the work of raising this amount was a real pleasure to add to your good work. Her way of raising the money is Methodist, too. "Mr. D. said he would give me a lot in — 'Addition' if I would raffle it for the Orphanage, but I told him we don't believe in raffles. If I can find a purchaser, though, I'll take it and sell it for the Orphanage." Mr. D. is a Catholic. Mrs. Storm expects no reward in doing this splendid work for the Orphanage. She finds sufficient remuneration in the pleasure it affords her to help in our work. But I feel, and our people feel, that such efforts should have recognition. And we propose dedicating one of the rooms in the building to her, or to some one she may suggest, and in this way retain her name in our institution as long as it is one.

The response to this appeal has been very generous aside from the special effort made by Mrs. Storm. The "Advocate," ever alert to help in our good work, reprinted the article in their paper, and a number of our people sent in good donations. Some of the preachers made vigorous efforts. The good people at Stonewall gave a good check. Opelousas, in response to an effort made by the ladies of our church there sent, \$144. A special effort brought fine response from Ruston—\$1,275 was soon pledged—and a number of other places promise to do their part. Brother C. J. Hundley, a layman of the Prudhomme Charge, agrees to raise at least fifty cents per member for that charge. He says, "I have this proposition to offer the 139 charges in the Louisiana Conference: I will vouch for fifty cents per member from the Prudhomme Charge if the preachers, or some layman from each charge, will do the same." So with this substantial help, and the aroused interest of our people, we hope that when the next notes fall due, we will have the money in hand to pay these notes.

We now owe twelve thousand dollars in three annual notes of four thousand dollars each. All these notes bear eight per cent interest per annum. That means that out of the money we raise to feed and clothe the homeless children of this State we must take nearly one thousand dollars to pay interest on this loan. Of this amount, eight thousand dollars will be due November the 1st of this year. With our other debts out of the way we hope to raise the amount needed, not only to pay the eight thousand dollars, but the entire debt of twelve thousand dollars. We now have everything out of the way but this one debt. To raise this amount each pastor's charge must do their part. Fifty cents per member will pay off this debt and give us a nice sum besides, that can be used in the care of the Home and the improvements needed about our property. If each and all will do their part, it can be done. If the example given our Methodist people by this good woman of another Church will stir our own people to action, we will have the problem solved. Now, let us all make a strong, vigorous effort. Let our people and membership be thoroughly canvassed. Let the preachers, the laymen, the

Woman's Home Mission Society, Ladies' Aid, Epworth Leagues and Sunday schools unite in one effort and it can be done. We can let this effort extend through the summer and end in our "Work Day," which will be in October, this year. One good sister suggests that we have "Tag Day," which has been so successful for other institutions. This might be done wherever practicable. We simply cannot run an institution of this kind with a heavy debt over us. Our people can pay this debt and we feel sure it will be done, but we must all make a united effort and not cease until it is done.

We are now preparing a letter which will be sent to all the pastors, giving them the amount expected for each charge to raise at the fifty cent per capita rate. I trust that interest in our Orphanage is so much on the hearts of our preachers that they will take this matter up with the people and give them a chance to make the canvass a thorough one.

We are now in sight of the realization of our hopes as to the payment of this debt. We have in hand over one thousand dollars that can be applied on the debt. We hope to soon have more, and by the first of November we trust that we can take up the entire indebtedness. What a God-send to our work! And the confidence this achievement will inspire will give us a hold on the hearts of our people that will insure our success for the future. May God lead and help our people in making this effort to place our Orphanage on a strong, substantial foundation.

ROBT. W. VAUGHAN, Superintendent.

DURANT DISTRICT CONFERENCE.

The Durant District Conference met in its annual session in Pickens, Miss., July 6-8. Rev. N. G. Augustus presided, and under his wise direction the sessions were interesting and profitable. About twenty-five laymen and all the pastors except one were present. Reports from the various charges were encouraging; 150 have been received into the church since last Conference; 366 church papers circulate in the district; financial matters are well in hand; pastors' salaries have been increased and in many charges the laymen have entirely relieved the pastor of the Conference assessments; the Sunday school interest is growing, and several Women's Missionary Societies have been recently organized.

The Laymen's Missionary Movement received special attention. Vigorous and timely addresses were made by Mr. T. B. King, of Memphis, Tenn., Mr. W. H. Smith, Mr. Parham Williams and others. Mr. King conducted a round-table discussion of the movement, which revealed the gratifying fact that the laymen are well organized in the district and that the movement has begun to move.

Millsaps College was represented by Rev. D. C. Hull and Dr. J. M. Sullivan, both of whom addressed the Conference, and Grenada College was represented by Rev. J. R. Countiss. In addition, we had as visitors, Rev. W. Fred Long, who addressed the Conference along the line of his work as Secretary of the State Sunday School Association; Rev. J. M. Wyatt, of the University Training School; Rev. W. M. Williams, who made a stirring appeal in the interest of the Orphans' Home; and Rev. G. W. Bachman, our efficient Conference Colporteur.

The preaching by Revs. J. R. Countiss and D. C. Hull was good for mind and spirit. One young man, J. S. Terry, of Kosciusko, was licensed to preach. W. T. Boswell, Parham Williams, E. W. Burton and R. P. Johnson were elected lay delegates to the Annual Conference.

The Conference received royal entertainment from the good people of Pickens. It was the honor and pleasure of this scribe to be entertained in the home of the pastor, Rev. S. M. Thames. The many friends of Brother Thames will be glad to know that his health has greatly improved and that he attends to the duties of pastorate and pulpit with his accustomed vigor and earnestness. West was selected as the place for holding the next session of the Conference.

R. A. TUCKER, Secretary.

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the 1990s, the number of people in the world who are under 15 years of age is expected to increase from 1.1 billion to 1.5 billion. The number of people aged 65 and over is expected to increase from 250 million to 450 million. The number of people aged 15 and over is expected to increase from 3.5 billion to 4.5 billion. The number of people aged 15 and over is expected to increase from 3.5 billion to 4.5 billion. The number of people aged 15 and over is expected to increase from 3.5 billion to 4.5 billion.

I had the pleasure of an interview with him only a

Dr. J. E. Baker, M.D.

This place is near the town of Lucena, about 150 miles from Manila. It is in the richest part of the island country. All around here are immense groves of the stately trees, and a charming sight they are. They begin to bear at about six years of

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"A PETITION."

(For the Advocate.)

In this peaceful castled mansion
Far above the ether blue,
With the saintly host of heaven
Singing song that's ever new;

With the glad hosannas ringing
From that great angelic band,
And the saints in glorious splendor,
In thy beaming presence stand.

As they praise thy holy name in rapture,
In strain unmix'd with woe,
Drink a deep from life's pure fountain
And the waters gently flow.

We, thy earthly wandering children
Who are sick of sin and strife,
And to whom the way seems dreary,
In the upward climb of life.

Ask thee, Lord, in accents humble,
As our tears like dewdrops fall,
To remember us, the wanderers,
On this gloomy mountain wall.

See the way, so dark, so dreary,
Here a pitfall, there a snare;
Savior, be to us a fortress,
Keep us ever in thy care.

Save us from these hidden dangers
As the weary years go by,
Then in mercy look up on us,
As we Abba, Father, cry.

Then we, too, shall sing thy glory
In that land so far away,
Where life's river flows forever,
As the ages pass away.

We shall learn the old-new story
Of the fulness of thy love,
Which for ages has been chanted
In thy heavenly courts above.

THE JOKE PLANT.

"Who watered grandma's plants?" asked Marcia, coming around the house to where the other children were playing with picture-puzzles.

"I did," "Why?" asked Thomas, fitting an arm on his man's body without looking up.

"You broke her fern all down," said Marcia.

"I didn't," cried Thomas. "I was just as careful as could be."

"I guess I saw it," said Marcia. "It was all withered and drooping."

"Why Marcia! Packed!" said Julia. "I saw that fern just a few minutes ago, and it was all right."

"And I saw it," put in Joseph, "and it was all broken, just as Marcia says. I guess I can see as well as anyone."

The children's voices grew louder and louder, until grandma came out to see what was going on. She listened to their story, and then said: "Suppose we go and see the plants. Maybe that will tell."

Julia and Thomas looked very triumphant when the plant was all right and not drooping at all. Marcia could scarcely believe her eyes, and Joseph looked very shame-faced, but just as Julia and Thomas were saying, "What did we tell you?" grandma reached over and touched the delicate fern-like leaves. All at once they drooped and fell, and the plant looked very forlorn standing there all broken and wilted.

"Why? Why? Why?" cried the children, but grandma motioned to them to wait.

One by one the little iron-like leaves began to rise, and in a few minutes were as fine looking as any one could wish. Grandma explained that it was called Sensitive Plant, and the children tried over and over to see the leaves fall and revive, but they never called it Sensitive Plant.

"That isn't a very good name," said Joseph. "I'm going to call it the Joke Plant, because it played such a trick on us." And to this very day the children look for Joke Plants whenever they go to visit their grandmother on the farm, and tell how they once were foolish enough to quarrel about them.—Hilda Richmond.

"DARE TO BE A DANIEL."

"You're afraid, Dan Miller, you're just afraid to do it," taunted Jim Wilson. Dan pressed his lips together to keep the angry words from coming out.

"I'll dare you to smoke a cigarette, Dan Miller," continued his tormentor. Dan's face grew white. Some of the boys laughed and Ned Tenney sang out provokingly: "Dare to be a Daniel, dare to smoke a cig."

Dan's black eyes snapped. He was very proud of the name and greatly admired the old Hebrew hero who had borne it thousands of years ago. Before he could speak the words plainly, Dan's mother had taught him the gospel song, "Dare to be a Daniel," and now, reminded of its words, he turned fiercely upon the boys.

"Keep your dare to yourself, Jim Wilson." My father says no manly boy ever dares anybody. Any way, I wouldn't touch one of your old cigarettes. I want to be in some account when I grow up, and everybody with sense knows that boys who smoke cigarettes make little, two-by-four fellows, with no strength of body or of brains, either. I've got a dare of my own that's a lot bigger than yours, Jim Wilson, and I just will dare to be a Daniel and dare to stand alone, so there. Dan walked away, trying to make believe he didn't care and didn't hear Jim's taunting words. "Good little Danny. Go home with his little dare."

But that wasn't the hardest part of it. For the next week Dan found himself left quite alone by the boys with whom he had been accustomed to play, and he didn't like it. But there was one way he could have a good time by himself, and that was to take his fishing rod and line out to the end of Burton's pier, for Dan was a born fisherman, having lived all his life by the side of Lobster Bay.

He sat on the pier fishing one afternoon a week later, thinking to himself: "I guess Daniel the first must have had a pretty lonesome time of it. I suppose it isn't right, but it seems to me a real live boy is more fun for company than just a purpose, true, like the song says." A minute later he heard a boy's voice on the beach below say sharply:

"Now, you youngsters, stay right here and play and don't you go any nearer the water. Hear me? If you do, you know what'll happen. I've got to go over with the boys to tend to some business."

Leaning over the edge of the pier, Dan could see Jim Wilson's two little brothers playing on the sands, and Jim himself, followed by a crowd of boys, hurrying down the beach.

Hours later, as Dan was on his way home with a fine string of fish for supper, he was stopped by Jim Wilson's mother.

"Have you seen my Jim, Dan?" she asked anxiously. "I left the babies with him, and here it is almost dark and I can't find either the babies or Jim."

"I shouldn't wonder if I could find them, Mrs. Wilson," said Dan. "Just follow me," and throwing his string of fish into the Wilson yard, he hurried down to the bay, Mrs. Wilson following as fast as she could go.

The tide had been coming in for the last hour, and the water had entirely covered the beach where the little ones had been playing. Some distance out was a rock so high that as yet it was not covered. An hour ago it would have been easy enough for the children to have reached it on the dry sand. Dan peered fearfully seaward, and saw crouched upon this bit of rock two little forms. He looked about eagerly for help, but not a man was in sight. A row-boat had been pulled up on the beach just out of reach of the waves, and before Mrs. Wilson had reached the beach, he had pushed it out into the water and was pulling at the oars with all the strength of his arms. Dan never could remember the rest very well: it was much like a dream when he tried to—the two little frightened children on the rock, the angry, boisterous waves that tried to turn his boat about and drive it landward; the noisy, roaring waters that drowned his voice when he called to the babies, the aching arms that seemed ready to snap from the strain of pulling against the tide, the last frantic effort of drawing the little ones into the boat, and then a blank until Dan found himself safe in his own bed, with his mother bending over him. Fisherman Pete told the rest of the story: Aroused by Mrs. Wilson's cry for help, he and his partner had rowed out and rescued Dan and the children. Dan had reached the rock not a minute too soon, for the next wave would have carried the little ones with it.

It was many days before Dan could return to school. The morning he went back, the teacher said: "Children, there is just one piece in our song book I think we ought to sing in honor of one of our number of whom we are very proud. Who can guess what that piece is?"

Jim Wilson was the first one on his feet. "I know, it's No. 25, and it fits him just right."

Then the children sang with smiling faces all turned toward Dan:

"Dare to be a Daniel,

Dare to stand alone,

Dare to have a purpose true,

Dare to make it known."

—Julia F. Deane, in Union Signal.

CAMPAGNING FOR MILLSAPS.

Dear Dr. Meek: Having about finished my work at this place and with several hours to wait for a train to Vidua, where I am to present the claims of Millsaps College to our people to-night, it gives me pleasure to do my best at a wireless chat with you. I am out assisting President Hull in the summer canvass and find the prospect for the college better than usual. Our people are everywhere pleased with the choice made in the selection of a new president, and those who do not know him personally are looking forward to an early acquaintance with him as he moves about through the State. I have been over in the Delta as far as Greenville and met with a most cordial reception by preachers and laymen, a number of whom put themselves to inconvenience to

bring me my way to the people with a message about Millsaps College, and to bring me into personal touch with the young men of each community. It seemed natural to stop at Greenville, but your absence was conspicuous, as I have always found you there, and such a help you were. President Commins, knowing the situation there so well, went aside from his own work to introduce me to Brother J. T. Moore, whose son I hope we may yet.

On the trip I was brought under special obligation to Brothers Hall, Sprazius, Graves, McCafferty, Head, Lipscomb, Smith, Augustus, Dorman, Barbee, Bingham, Eason, Pitchford, and others for kindness shown. The way is certainly open to Millsaps representatives, and it is our duty to push a canvass as far as we can.

As I have gone about within the bounds of both of our conferences, I have become convinced that there is a growing desire for the matter of inter-collegiate athletics to be left in the hands of the teachers and faculty. It seems to me, from a long and careful study of the matter, that a wise use and control of this feature of college life would not only increase the number of students, but serve to bring about better results generally.

Your work on the Advocate is giving great satisfaction. I hear many expressions of praise for it, all well deserved.

On my trips this summer I have been impressed with the increasing influence of Millsaps graduates over the State, as more and more of them go out into the various occupations, and they are taking high rank. But I must bring this to a close, lest you consign it to the waste basket in disgust.

It was my purpose to spend August in study at the University of Chicago, having been favored with a scholarship from there, but have about decided to continue my canvass for the college. With best wishes, Fraternally yours,

J. M. SULLIVAN.

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Editorial.

MAKING THE WORLD BETTER.

In relation to the vast universe, the earth is but a speck of dust floating in space. It is subject to law, and keeps its orderly place in the scheme of things, but comparatively it is so insignificant as to be almost a negligible quantity.

That is when viewed in relation to the universe. In relation to human life which has its existence upon the earth it ascends in the scale of values, till it becomes all-important. It is the scene of the working out of eternal destinies. It is the battle-ground of tremendous forces. It is the place where everlasting conflict is waged between truth and untruth, right and wrong. It is the place where character is made.

The existence of evil in this world is one of the age-long problems. We know it does exist. We see it all around us. Its effects are stamped upon the faces of the men and women we meet day by day. It shows itself in lives that are very far different from what was contemplated in the divine plan. It affects our own lives and oftentimes poisons the very springs of our own being. We see it in the conditions to which we are surrounded, which make it so hard to bring to full maturity and strength those capabilities which are the heritage of all normal men. Perhaps the plainest thing in the world is its evil.

In spite of all this evil is not the remnant force in the world. Sometimes we may think so. When the fight is hard and the battle seems to go against us, and our spirits begin to faint under the long conflict, we may almost feel that we are fighting against overwhelming odds and be tempted to lay down our arms. But this feeling comes only in the hours of discouragement. In those quiet times when we are competent to estimate forces and weigh issues, we have an invincible conviction that this is God's world, and that better and better things are in store for us. And then we gird ourselves afresh for the conflict and enter with renewed courage upon the great work of making the world better.

And this is the great work of every good man and woman. All else is incidental. Making a living is one of the smaller parts of that work. Making a life, in the narrow sense, is incidental. We are engaged in the infinitely greater thing of making a world what it ought to be. One man may be doing this, and another that, but the common aim of all is the bringing of this "divine event" though it may be far off toward which the whole creation is constantly moving.

The great question is not so much what to do, as how to do it. How can we, as an individual, so direct my own energies and control my own activities, as to aid in accomplishing this great task of making the world better?

The work cannot be done merely by the giving of kindly advice. The stream of life is flowing too swiftly to pause in its course toward the ocean of eternity while a little kindly advice is offered. The issue is too closely joined and the rush of the

stream is too impetuous for a little advice to make any difference. God's spirit was a good thing, but a man must do things for himself because they never have said, "Well done, thou good and faithful servant; I will make thee ruler over many things, enter thou into the joy of thy Lord." We must do things for ourselves, for the sake of the world, and for the sake of the Lord.

The world is to be made better by the quiet, persistent effort to make the little part of it as good as we as individuals live better. The incarnation of the truth in individual lives, lived in limited spheres, is the means by which the standard of righteousness is to be raised and the world constantly made better. The moral status of the world will not be revolutionized over night, and one life will not bring in the millennium. Gradually, and by the work of the many, is this betterment to be brought about.

This makes it possible for everyone to have a part in the greatest of all works. Make your part of the world the very best possible, and you will be doing that much to make the whole world measure up to that standard. It is not necessary for the individual to have a grasp upon the "world situation" in order to better conditions. It is only necessary for him to have a grasp upon the situation with which he is immediately concerned, and to make the very best possible out of that in order that he may do his share toward making the world better. The man in the obscure corner can do as much in his place as the man who stands at the meeting of the ways. Let every man do his best all the time everywhere, and we shall all have a better world in which to live.

A DISTINGUISHED CONTRIBUTOR.

Dr. W. D. Bradfield, who in this issue of the Advocate discusses the course of the Vanderbilt Board of Trust at their meeting in June, is pastor of the First Methodist Church, of Dallas, and one of the most eminent ministers in Texas. He is an alumnus of Vanderbilt University and preached the commencement sermon of that institution two or three years ago. He was a delegate to the last General Conference at Asheville and served on the Committee on Education. So conservative was he in his views, that for several days we were in doubt as to which side of the controversy he was on. We have never known a more judicious and fair-minded man, and his opinion on any subject should carry not a little weight. We trust that all of our subscribers will read carefully this dispassionate statement from the pen of Dr. Bradfield, who was present at all of the recent meetings of the Board and knows whereby he

A TRUE HERO.

The real hero of Methodism—who is he? Not the conspicuous Bishop, gifted and eloquent though he may be, not the pastor in high-steeped church, whose praises the secular papers sound; not the foreign missionary on the frontier, whose salary is guaranteed and whose work is ever in the public eye. No, he is the humble circuit rider who for a bare advance toils in the remote interior, obscure, unrecognized and unknown. Though unpaid, he falters not in duty's path; though sufferings come, with little sympathy without complaint he bears them; on through the years he goes, telling the story of redeeming love, and brightening human hearts and homes. The real builder of Methodism is this man of the saddlebags. The most luminous chapters of our glorious history, he has written. Nor will he fail to receive his reward. In God's good time the brow, untouched by earthly laurel, will be graced

A NEW VARIETY.

A new type of Methodism we are beginning to develop in this latter day. They feel that they have outgrown the Church of the West. Their way is not narrow—they want to raise their standards wider and higher. Their institutions of learning are too small—they want to make them unconfessional and build them larger with money obtained from those who do not and do not wish to give. With such a swindle we have lost a particle of ourselves. No matter who raised the tune of Methodist hymns, we will never stop singing the song. We believe that the blindest thing in this planet is the Methodist Church and that her people live both the means to build colleges and the means to govern them. But even if we felt that she were unequal to the task, we would not be willing to turn our back upon her to obtain resources from any source. We are old-fashioned enough to accept the teaching of the wise man: "Better is a little with right consciousness than great revenues without right."

A DESERVED PROMOTION.

Rev. H. Whitehead has been named Assistant Editor and Business Manager of the Alabama Christian Advocate, and will move to Birmingham and assume the duties of his new position on August 1st. At the same time the Rev. B. C. Chalmers, President of the Alabama Conference, will succeed Rev. S. Chalmers as editor. Brother Whitehead has been connected with the New Orleans Christian Advocate for more than three years, during which time he has rendered most faithful and efficient service, and we give him up with a little reluctance. Genial, friendly and efficient, he has been a good deal with our people here, and will be greatly missed. He understands the local work of a printing office is particularly familiar with the Methodist way of doing things, and has the interest of the Church at heart. Since his residence in New Orleans he has, while working for the Advocate, been active in the "Ladies' Mission," serving a charge each year with marked ability. We heartily commend Brother Whitehead and his estimable family to the Methodists of Birmingham and Alabama, and assure them that they deserve the best possible treatment, which we doubt not will be freely accorded them. We trust that under the new management our worthy contemporary, the Alabama Advocate, will move steadily forward upon a career of growing prosperity and usefulness. It has a great field, and we see no reason why it should not equal in every respect any Conference organ in the connection.

KINDNESS PAYS.

A dispatch from Macon, Ga., to the Times-Democrat of the 19th inst. says: "Shortly before the Klondike gold boom, W. V. Miller, a motorman of this city, then living in Atlanta, Ga., J. F. C. Miller, a minor, stranded and without funds. He took him in, fed him, and gave him money to pay his way as far as Birmingham. That was the last he ever heard of Curley until yesterday, when he received word that the miner had died in Dawson City and left him a fortune estimated at \$500,000."

Little did Mr. Miller think that the generous assistance rendered a needy fellowman would field such a large return. Indeed, his motive doubtless was wholly disinterested, and therein lay the beauty and value of it. Though instances so conspicuous as this are rare, nevertheless it is undeniably true that it pays to be gracious and kind and to do good. It brings into the heart of him who thus seeks to bless and brighten the lives of others a peace and joy which can be acquired in no other way, and to one who manifests such a spirit there comes from grateful humanity a like response. It was primarily of the Christian Paul was writing when he declared,

"Whatsoever a man soweth, that shall he also reap." And long before the time of Paul, the wise man said, "Cast thy bread upon the waters; for thou shalt find it after many days."

AN EPWORTH WINDOW.

We Methodists have been deficient in appreciation of the value of art and its symbolism as means of producing lasting impressions. Dr. John Mathews is credited with having said that a Methodist ideal of a church building could be summed up in the words, "bigness and a barn." A desirable change is coming over us, however, as many beautiful, churchly structures attest. But we are still deficient in the matter of adornment of our college chapels. A worthy undertaking it is therefore that the editor of the St. Louis Christian Advocate is advocating the placing of a memorial window in the chapel of the Central College for Women, Lexington, Mo. The window is to show the Epworth Rectory, a portrait of the mother of John and Charles Wesley, the old church in which the Wesley children were baptized, and the tomb of Samuel Wesley, from which his great son, excluded from the church, preached to the parishioners. Such a window will prove a better educator than many books of history. League Chapters in and outside Missouri that desire to contribute for this window may send their gifts to Dr. W. B. Palmore, St. Louis, Mo., and they will be acknowledged in the League Department of the St. Louis Christian Advocate.—Epworth Era.

PERSONAL.

Rev. O. P. Armour, of the Buena Vista Charge, is now in a meeting at McCondy. The Epworth Leagues on this charge are doing a great work.

The editor, somewhat run down physically, is resting for a few days with relatives and friends in Mississippi. The present issue has been chiefly brought out with him absent.

The outlook is very hopeful in the Alexandria District, under the aggressive leadership of that versatile presiding elder, Rev. Paul M. Brown, and the battle is being pushed on every side.

Mr. Z. Z. Linton, Mississippi Conference lay leader, and Mr. A. B. Conally, lay leader of the Brookhaven District, conducted a successful Laymen's Rally for the Osyka Charge at Muddy Springs Church, Sunday, July 17.

Rev. F. N. Sweeney writes: "I have just closed a good meeting at Bethel. Brother G. P. White, of New Roads, assisted me. Large congregations attended the services and we believe that much good was accomplished."

Revival services have been held at the Methodist Church, Baker, La. The pastor, Rev. F. N. Sweeney, was assisted by Rev. A. S. Lutz, of New Orleans. There was a large attendance, and the membership was greatly benefited.

From Rev. R. O. Weir we learn that the people of Arcadia were delighted with the work of Bishop Murrah, both as a presiding officer and in the pulpit. The new church will probably be ready for occupancy by next Sunday.

From Dr. E. B. Partin we learn that Rev. W. G. Harbin will help Rev. J. F. McClellan, pastor of Chunkey, Miss., in a meeting at that place, beginning with the fifth Sunday of this month. We hope and pray that there will be a gracious revival. Brother Harbin is a capable evangelist.

Dr. D. C. Hull, president of Millsaps College, preached a sermon in Philadelphia, Miss., a few days since that produced marked attention and commendation. He is steadily demonstrating that the curators made a wise choice in his selection. He is not only a capable educator, but a strong preacher.

A tasteful card announces the arrival in the home of the Rev. and Mrs. E. D. Lewis, of Nashville, Tenn., of Miss Margaret Virginia Lewis, who made her appearance on July 16. We extend hearty congratulations. Brother Lewis was formerly a popular young minister in the North Mississippi Conference.

Rev. W. W. Holmes, pastor of Louisiana Avenue Church, New Orleans, has returned from Homer, La., where he has been assisting in a revival service. He reports a good meeting and that Brother Coleman stands in high favor with all of his people and is doing a most excellent work.

We acknowledge the reception of a copy of The Revised Ritual of the Methodist Episcopal Church, South. Quite a number of important changes were made by the last General Conference, and all of these are indicated in this booklet. A copy may be had by sending to the Publishing House. The price is fifteen cents.

There has been a very fruitful revival at Shannon, Miss., with about thirty conversions and eighteen additions to the church. The pastor, Rev. J. J. Garner, was assisted by Rev. W. D. Bass, of Corinth, Miss., a strong gospel preacher and a successful revivalist, and the spirit of harmony prevails in the church.

Rev. T. H. Lipscomb writes: "Brother Clifford is

with me, and is an able and interesting preacher, especially in wealth of illustration, arising out of his wide experience both in England and America. We have started well, and I hope that he will come home closer, and that the results may be large. We have fine congregations. House full at night."

We have in hand a catalogue of Andrew College, of Cuthbert, Ga., of which Dr. J. W. Malone, formerly of the North Mississippi Conference, is the capable president. This well-known institution for the education of young ladies was founded in 1854, and has had a career of large usefulness and honor. But never at any other time has it had so bright an outlook as now. Dr. Malone's many friends in Mississippi will rejoice in his success.

We clip the following from the Jackson Daily News (Mississippi): "Doctor James Elliot Walmsley has been tendered the chair of history at the University of Texas, but does not know just yet whether he will accept it or not. This university is one of the leading institutions of the southwest, and enrolls about three thousand students each year. The friends of Millsaps College are very anxious for him to remain here, as he has rendered such efficient service to the institution since he has been connected with it. He has so revolutionized the history department here until Millsaps now offers the strongest history courses to be had in the State. Doctor Walmsley is recognized by those in a position to judge as one of the leading history teachers in the South."

Bishop E. D. Mouzon, of Texas, addressed a meeting of the Woman's Foreign Missionary Society at the Court Street Methodist Church in Hattiesburg, Miss., last Thursday night. A splendid musical program, consisting of vocal and instrumental numbers, was rendered, and a free-will offering for the benefit of missions was taken. This was Bishop Mouzon's first visit to Hattiesburg, and his address was listened to by a large congregation. The Bishop spent last Sunday in Jackson, being the guest of Rev. J. R. Jones, presiding elder of the Jackson District. He preached at the First Methodist Church Sunday morning at 11 o'clock, and at the Capitol Street Methodist Church at 7:45 p. m. During the present week Bishop Mouzon will dedicate several new churches in the Jackson District.

A RESOLUTION OF PROTEST.

Resolution by Brookhaven District Conference:

Whereas our attention has been called to the following editorial in The Daily Picayune of recent date:

"Mississippi Fanaticism."

"Under the laws of Mississippi every act which is not absolutely necessary to the maintenance of mere existence, or is not done through charity, is not only unlawful, but is punished with heavy penalties."

"At Scranton, in that State, a party who sold ice cream, and another party who sold soda water on Sunday were tried and convicted by a jury. In instructing the jury the judge said:

"The statute forbids anyone from pursuing his vocation on Sunday, household duties and works of necessity and charity alone excepted. Under the law as it reads, hotels and restaurants must close, the physicians cannot visit the sick, nor a surgeon operate on the wounded, nor a minister preach the gospel, nor a priest celebrate mass unless they show to the satisfaction of the jury that their labor is one of necessity or charity, and what constitutes labor of necessity or charity is a question of fact to be determined from the evidence and not a question of law."

"Such a law belongs to the Dark Ages and the worst period of human superstition."

"The courts are right to enforce it with extreme severity so as to make it as odious as possible. Only people insane with fanaticism and a desire to persecute would enact such laws."

Resolved, That we deplore the fact that Mississippi is afflicted with such ignorance and perverseness in official positions and must be subjected to repeated humiliation by the utterances of such men as misrepresent our sentiment and law.

Resolved, That we regret that a great paper like The Picayune should be deceived by such silliness and misrepresentation and take such occasion to insult a great State and a great people, who are certainly as capable of making their laws as the editor who penned this objectionable article.

Signed by: H. M. Ellis, H. B. Watkins, C. N. Guice.

THE INDEFATIGABLE.

A young preacher was preaching the funeral sermon of a brother minister at Washington, Miss., in the year 1821. It was a tribute to a man only a few years his senior, but who had exercised a great influence over his life. In fact, it was the one of all others who had helped him to come to the decision that he should give his life to the ministry of the Church. The preacher of the day was William Winans, and he was preaching the funeral sermon of Samuel Parmer—an unusual position for a young man to fill. Mr. Winans was born in 1788 in Western Pennsylvania. At an early age his father died, and he was obliged to do much toward the support

of the family, and he worked in iron foundries of the section.

When about sixteen years of age he was converted and joined the Church. When twenty he began to preach, and his first appointment was on the famous Limestone Circuit, of which mention has been made in other articles of this series. He was with James King as colleague. He labored only a year in Kentucky, but it is said that "it left a lasting impression on the Church." In 1809 he went to Vincennes. He found there a society of forty-three members, which had been formed by the famous Jesse Walker, and in the year increased it to one hundred and twenty-five. While serving as pastor of his Church he made the acquaintance of General Wm. Henry Harrison, then governor of Indian Territory. He was with General Harrison when the treaty of peace was made with Tecumseh, the famous Indian brave, and it was the coolness of his bearing that helped to bring about the final result.

In 1810 a call for volunteers was made for the work in Mississippi, and he responded. The journey was made on horseback, in the midst of winter, through a trackless wilderness. He was then sent on to New Orleans, where he remained about a year. In 1815 he married and felt obliged to locate, and in the meantime taught school. In 1820 he re-entered the Conference and served three terms as presiding elder, and part of the time was pastor. Then he became an agent for the Methodist Church in New Orleans, having associated with him the notorious John N. Maffitt. After this he served as presiding elder for several years. A friend said of him: "Often have I seen him on his tours of circuit duties scarcely able to sit in the saddle, drawing himself up in the pulpit, preaching for two hours with surpassing power and unction, and then falling down faint and exhausted, his handkerchief stained with blood; and for days thereafter motionless, hovering, as it were, between life and death. Thirty years ago, and at intervals since, he was thought to be in a rapid decline. He was afflicted with hemorrhages, bronchitis, derangement of the vital organs, and general debility; and physicians prohibited the excitement of the pulpit. But he would preach; he felt 'called of God to preach.' He was a member of the General Conference in 1844, and was declared by Abel Stevens to be next to Peter Cartwright—the most unique man of the assembly.—Prof. S. G. Ayres, Librarian of Drew Theological Seminary."

NOTICE.

To the Preachers and Members of the M. E. Church, South, in the Alexandria District, Louisiana Conference:

In order to be of as much service as possible to the revival work in the district, I am publishing no schedule of Quarterly Conferences for the third round. Each pastor and official board will be given due notice by private correspondence.

Fraternally,

PAUL M. BROWN, P. E.

MID-YEAR MEETING OF THE BOARD OF MISSIONS.

The mid-year meeting of the Board of Missions of the Mississippi Conference will be held at Hazlehurst, Miss., July 31 to Aug. 2. Bishop E. D. Mouzon has kindly consented to be present, and deliver two or three addresses. All the presiding elders are earnestly requested to meet with the Board at said date, and every pastor and lay leader in our Conference is cordially invited to attend this important missionary meeting, which we feel sure will prove to be an edifying and inspiring occasion. The pastors and laymen who expect to attend are requested to please notify Brother W. L. Linfield in advance, of their intention to come.

W. G. FORSYTHE, President.
M. M. BLACK, Sec'y Board of Missions, Mississippi Conference.

W. H. M. S., LOUISIANA CONFERENCE.

Dear Advocate: Referring to my article in last week's Christian Advocate (July 21), will you kindly make the following correction: "Appropriation of \$300 to our parsonage" should be: "Appropriation of \$300 to one parsonage." This donation was made to the District Parsonage, located in Hammond, La.

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WIFE LULLA LIPSCOMB WATERS.

Just before the outbreak of our insurrection in Japan, the Japanese government, for the first time, sent a woman and woman's dress to America. Lulla Lipscomb Waters, the first woman to be sent to the first war, was a woman of the first class, and she was the first woman to be sent to the first war.

Dr. C. F. R. Waters is with the following and report of this beautiful and beautiful.

Lulla Lipscomb Waters was born in the city of Columbus, Miss. June 12, 1874. A score of years ago, she was the wife of a man who for a season the hospitality of the time and which she came. It was a typical home of the old regime, in which open hospitality, refinement and Christian fellowship combined to make ideal conditions for the growth and development of young life.

One of this home life was Rev. T. H. Lipscomb of the North Mississippi Conference. Rev. W. E. Lipscomb, of the Mississippi Conference. Prof. Dabney Lipscomb of the Industrial Institute and College of Columbus, and Dr. James Lipscomb, who follows the profession of his father, Dr. W. E. Lipscomb.

Among the daughters of the home were Mrs. Mary Lipscomb Waters, a distinguished member of the family of the Stanton Bible and Training School, and Lulla, whose wedding we laid to rest yesterday under the maples in the beautiful cemetery at Saint Helena, Cal.

Mrs. Waters was a graduate of the Columbus Female College and the Peabody Normal of Nashville, Tenn. In 1907, she was sent to China as a missionary of the Woman's Board of Foreign Missions of the Methodist Episcopal Church, South, and was appointed to work at the Anglo-Chinese College, Shanghai. February 25, 1909, she was married to the Rev. B. W. Waters of the Japan Mission, and to the Japanese she gave twenty years of loving ministry. While thus engaged at Nakatsu, her Japanese home, her intensely strong nerves gave way. Early in February she was taken to Kobe and placed under the care of a skilled physician, but in a few weeks it became apparent that she must return to America.

Much was hoped from the sea trip, and for a time she seemed to improve, but just before arriving at San Francisco, a relapse occurred which made it impossible to continue the journey across the continent. In order that she might have every chance to recuperate, she was taken to the St. Helena Sanatorium, where every possible means were used to bring back strength, but all failed.

The disease that sapped her life was pronounced beriberi, and at 10:30 p.m. June 21st she passed from earth, leaving to mourning her loss her husband, three noble sons, her mother, four brothers, two sisters, and a host of friends in three nations.

How poor words seem when we come to tell the story of a character so exalted a life so nearly flawless. Like her Lord, she went about doing good. With lavish measure she poured the richness of her life into the lives of others, and there, as a gracious benediction, it abides and will abide in ever widening circles until the abundant fruitage shall at last appear and be measured before the great white throne.—From the Pacific Methodist Advocate.

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Tidings from the Field

Grenada Circuit:

I feel that I owe the Advocate an apology for not giving some information as to what has been done with the Grenada Circuit since Brother W. G. Burks has been moved to Guntown. But the reason that I have not made this known is that I have been waiting to get around to all the churches so that I could give true facts as they exist on the work. I have been around now, having visited almost every home in the charge, and I find that the work is made up of the best people I have ever met. They are so given to hospitality that it is going to be hard to return to Millsaps after Conference, because I am persuaded that "grits and gravy" are not so attractive as the "drumsticks" of the good homes on Grenada Circuit. But laying aside all thought of what grief it will bring to leave the work, I want to speak of the things that we want to do while here. There are two things that "weigh" heavily upon my mind at present: first, that we may develop a greater interest in Sunday school work; and second, that we have a series of stirring revivals on the charge this summer, and to this end I ask your prayers.—Jas. D. Wroten, P. C.

Laurel, Sixth Street:

On July 11 we began a series of meetings at Wisner, Miss., at the camp of the Eastman-Gardner Lumber Company here. It was our first experience in a camp, but found it very pleasant. These people are big hearted and know how to entertain a preacher. The Baptists had held a meeting in the same building the week before with good results. The noble-hearted men would work all day and come to church at night. Though a logging camp, we find a number of very fine people there; and the morals and religious atmosphere are more wholesome than is found in many little towns. Through the leadership of the Y. M. C. A. secretary, Mr. W. E. Peters and his good wife, much good is being accomplished—numbers of the people pray in public. The people live in cars or shacks. They have a nice modern Y. M. C. A. building, where preaching is had as often as can be and weekly prayer meetings, young people's union and Sunday school is held. These people turn out to church and are good listeners. We are expecting much good yet to come of the meeting. We closed Thursday evening with twelve accessions to the church, seven by baptism and vows and one other yet to be received.—J. O. Ware, Pastor.

Cleveland, Miss.:

Our congregation is not large for a station, but we have some fine people. The parsonage family have been shown many evidences of thought and consideration. Not many days pass that we are not remembered in a real substantial way. Of course, it always makes a preacher feel good when the people brag on our preaching and give us things. All the people of our town do not go to church, but our congregations are fairly good. Our Sunday school and League are doing substantial work, I think. Mrs. Shipman usually gives special attention to the League work, but her health has not been the best since we have been here, hence this department of our work has suffered some. Our people are liberal in the support of the material interests of the church. Assessed for pastor, \$1,320—one hundred and ten per month with lights and water furnished for parsonage. Pay presiding elder one hundred and eighty-nine dollars. We have a pretty new fence around the parsonage yard with new concrete walk from the gate to the steps (78 feet long). My, my, this fine, big, shady yard is a joy forever. Have worked over our church windows and rebuilt our concrete

step with a fine concrete walk leading to the sidewalk. Town council ordered concrete walks put down all over town. Of course, our church was about the first to heed this mandate of the city fathers. Have paid our assessments for both foreign and domestic missions and church extension. Sorry many of our people do not take your paper—maybe when they get through digesting all those great slugs of thought you left for them to walk on, they will apply for more through the New Orleans Advocate. We have just closed a very gracious meeting with Revs. J. C. Park and E. R. Stuart. Park did about the best ten days' preaching I have ever had done. He held a meeting for me in Amory three years ago, but I think him a better preacher now than then. This is, of course, as it should be, in a growing man. Brother Smart lead the singing. My! my! those two gentlemen make a fine team. 'Tis only too true I don't know much about singing, but judging from the way the people talked and from the way I felt when Smart would sing, he must be just a little above the top. Brother Woodard has his district well in hand, looking well after every interest. We are always glad to see him at the parsonage.—W. S. Shipman, Cleveland, Miss.

Oakvale, Miss.:

We have just closed a successful revival meeting at Hathorn, Miss. The Rev. E. J. Coker, of Eucutta, Miss., did the preaching, and his preaching was to the point, and with power. And he wrought well with my people. I can safely recommend him as being a good preacher, and a fine revivalist. The Holy Spirit was present during the entire meeting. We have some opposition at Hathorn, but amidst it all we believe that every member of our church received a great blessing out of the meeting. "Glory be to God." May God bless Brother Coker in his field of labor. Our next revival meeting will be at Oakvale, Miss., commencing on Wednesday evening, July 27, where we will open up fire against sin and Satan. We are praying that the Master may open up the windows of heaven and pour out upon us a great blessing. A revival of the old type is needed in these parts. The Rev. M. L. White, of Prentiss, Miss., will be the principal leader, with some helpers, and Clarence Westbrook, of Auburn, Miss., will lead the singing. We are expecting a great meeting. We hope (D. V.) to have our new church ready to hold our revival meeting in Brethren, we need your prayers. Will you pray at least one fervent prayer; that our Father will bless and save souls in our coming revival meeting? I am glad that I can say without a doubt that the Oakvale Circuit is coming to the front along all lines. May God bless the dear old Advocate and all of its readers.—Hillary Westbrook, P. C.

Potts Camp:

I have just returned from a two-weeks' stay on Potts Camp Charge, giving the time to revival work and preaching thirty-four sermons. It was a great time to me in many ways, the kind pastor and people sparing no effort to make my stay among them pleasant. The best of all, however, was that God was with us. Seldom have I seen such demonstrations of power as were manifest at many of these services, the "old-time power" which brought men, in middle life and "case-hardened" in sin, to the altar, where they publicly renounced their sins, and were happily converted. Over fifty joined our church, with others to join other churches. Bro. J. H. Bell, the pastor, is a wide awake and industrious man, as evidenced by these facts. He has raised and expended on churches and parsonage some \$800 or \$900, received a total of 74 into the church, most of whom came on profession of faith; organized a thriving Epworth League and a well attended mid-week prayer meeting. The Home Mission Societies of Potts Camp and Winburn have taken on new life and are working like beav-

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ers. The first of the year found the church at Winburn with a membership of only thirty, and getting only one sermon a month, in the afternoon. They now have over seventy members, and will guarantee to pay for one full Sunday, if not two, next year. I saw many other evidences of progress; and the possibilities of that rich country are indeed great.—E. E. Langford, Brooksville, Miss.


Courtland, Miss.:

We are getting along fairly well on the Courtland Charge. We are kept busy all the time, but cannot do all the work that we see that needs to be done, for "the harvest is plentiful, but the laborers are few, up here as well as elsewhere." We will begin our first protracted meeting next Sunday at Pope. We are praying for a great revival at every church on the circuit. We have had twelve accessions to the church to date. We have paid all of our domestic missions assessment for this year and have about one-third of our foreign mission money in hand. We hope to pay in full all of our assessments, by Annual Conference. We have made some very necessary improvements on the parsonage premises. When we came here last December we found everything about the premises, except the parsonage itself, in a dilapidated condition, but we have replaced the old toppled-down barn and all the other outside buildings with first-class new ones. We have also built 67 rods of good fence, made of the best electric-weld net wire and black locust posts, and

it is all paid for. Our Sunday schools are doing good work; but only one of them has observed Children's Day. We have three prayer meetings. We are soon to have three new organs, two of which will be in churches that have not had one before. We are all well pleased with the selection of men for Bishops made by our General Conference. We are in accord with the editor of the New Orleans Advocate and Bishop Hoss on the Vanderbilt question. Bishop McCoy won the hearts of all who met or heard him preach at our District Conference at Senatobia, and on his visit to Sardis. We are delighted with the prospect of having him preside over our next Annual Conference. Our people are all well pleased with the New Orleans Christian Advocate and its editor; we are also well pleased with the new editor of the Nashville Advocate. In conclusion, in justice to myself and the people on the Webb charge, whom I served last year as pastor, I desire to say that there are two errors in the minutes in my report. The minutes read: "Domestic Missions, assessed \$15, paid \$55; Church Extension, assessed \$40, paid \$30." It should read: "Domestic Missions, assessed \$55, paid \$55; Church Extension, assessed \$30, paid \$30." My duplicate statistical report shows that the Webb Charge paid everything in full, and the stubs in my check book and the returned canceled checks coincide.—T. H. Porter.

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All the subscribers to the Endow-
ment Fund of Millsaps College will
please note that the books, sub-
scriptions and other of the Mississippi
Conference are in the hands of Major
F. W. Millsaps and those of the North
Mississippi Conference are in the
hands of Mr. J. E. Walmsley and Mr. J. E. Walmsley.
Books from the former Conference
should be addressed to him at Jack-
son, Miss., and those from the latter
Conference should be addressed to him
at Columbus, Miss. We are trying
very hard to complete this work by
the last of this year, and I hereby ap-
peal to all our friends to send in their
checks as soon as possible.

J. E. WALMSLEY, Secretary, Jackson, Miss.

ABERDEEN DISTRICT.

The third Quarterly Conference at
Houston, was the best since I have
been on the district. J. W. Can has
been a great success in Sabbath ob-
servance. He is preaching to large
congregations and the message repre-
sents as advancing in every way.

A. P. P. never did as good work
before. I am sure, as he is doing to
the Mississippi Church. He is in favor
with his people, all of them, and is
happy and hopeful. He is serving as
the people of our country state.
The finances there are about up to
last year, about they will pay the
pastor \$100 more than last year. You
don't find \$100 more everywhere.
I go to the Hospital of the Holy
D. W. B. this week. B. A. Clark is
holding a meeting in the "Dove Star"
State. He will be away for twenty
days. President Hall of Millsaps has
his picnic on the 15th Sunday.

REV. J. H. FELTS

Effects of the Spoken Word.

Many persons are addicted to the
use of opium and other narcotics and
are suffering from the results. Some
of these persons are in the hands of
B. M. W. and his son, Dr. W. W. W.
They look upon these habits and their
effects with a great deal of interest.
They will be sent free of charge to
the hospital of the Holy D. W. B. in
Houston, Texas. I have no
doubt that I express my gratitude for your
wonderful cure. I am now in the
hospital of the Holy D. W. B. in Houston,
Texas, and in July 1909, I was cured of
my habit of opium and other narcotics.
I have been in the hospital of the Holy
D. W. B. for several years and have
been cured of my habit of opium and
other narcotics. I have been cured of
my habit of opium and other narcotics.
I have been cured of my habit of opium
and other narcotics. I have been cured of
my habit of opium and other narcotics.

FELDER CAMP MEETING.

The Felder Camp Meeting, Topisaw
Chapel, will begin on Friday night,
Aug. 12, and close on the 16th. All
ministers are invited. We insist on
all those of the Brookhaven District
to join us in this meeting. With all
Christians join us in prayer for a
great revival. We are anxious for
you, Mr. Editor, to attend the meet-
ing. J. B. King, P. C.
McComb, Miss.

CAMP MEETING NOTICE.

The Cleveland, Miss., Holiness As-
sociation will hold their fifth annual
Camp Meeting on the association's
grounds, Aug. 12-16. These grounds
are located three miles north of Cleve-
land, Miss. We have for our human
leader, Dr. Beverly Carradine, once a
member of the Mississippi and Louisi-
ana Conferences, but now a resident
of St. Louis, Mo. Prof. Henry Sewell,
of Atlanta, Ga., will lead the host in
song. We are expecting great things
at the hands of the Lord and sincerely
desire the earnest prayers of the Advo-
cate family. For further information
write R. J. Collins, P. C., Cleveland,
Miss. R. L. Beavers, Secretary, Cleve-
land, Miss.

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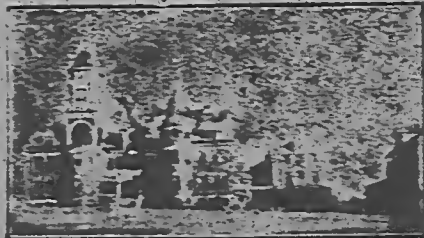
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Gloster, at Woodland Aug. 27, 28
Nebo, at Ebenezer Sept. 3, 4
Bayou Pierre, at Sweet Water Sept. 10, 11
Barlow, at Rehoboth Sept. 12
Wilkinson, at Friendship Sept. 17, 18
Scotland, at Galatia Sept. 24, 25
H. WALTER FEATHERSTON, P. E.

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Lintonia, at Bethany Aug. 20, 21
Tazoo City 8 a.m. Aug. 22
Eden, at Phillips Aug. 27, 28
Benton, at Tranquill Aug. 29
Flora, at Livingston Aug. 31
Harrisville, at Poplar Sp. Sept. 3, 4
Jackson, Capitol St. 7:30 p.m. Sept. 5
Jackson, Galloway Church, 7:30 p.m. Sept. 7
Deasonville, at Doyer Sept. 10, 11
Jackson, First Church, 7:30 Sept. 12
Fanni, Holly Bush Sept. 14
Canton Sept. 18
J. R. JONES, P. E.

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Bottom, at Raymond Aug. 4
Edwards, at Edwards Aug. 14, 15
Harrison, at Mispah Aug. 21, 22
Sartalia, at Sartalia Aug. 27, 28
Angulla, at Sunflower Aug. 31
Chapel Sept. 3
Hermanville, at Carpenter Sept. 3, 4
G. H. GALLOWAY, P. E.

Meridian Dist.—Third Round.

Waynesboro Aug. 7, 8
Scobba, at Spring Hill Aug. 10
Meridian, Central, 11 a.m. Aug. 21
Meridian, East End, 8 p.m. Aug. 21
Meridian, South Side and Poplar Springs, at S. Side Aug. 24
De Kalb, at De Kalb Aug. 26
N. Kemper, at Mt. Zion Aug. 27, 28
Buckatunna, at Chicora Sept. 1
Enterprise and Stonewall, at Concord Sept. 3, 4
Porterville, at P. Sept. 10, 11
Vimville, at Pleasant Hill Sept. 13
Meridian, 5th St., 11 a.m. Sept. 13
Meridian, 7th Ave., 8 p.m. Sept. 13
W. H. LEWIS, P. E.

Newton Dist.—Third Round.

Walnut Grove, at Good Hope Aug. 5

Carthage, at Conway Aug. 6, 7
Rose Hill, at Hopewell Aug. 13, 14
Laurel, 1st Church Aug. 20, 21
Laurel, Kingston Aug. 20, 21
Laurel, 6th Street Aug. 22
Newton Aug. 23
Homewood, at Gasque Aug. 24
Lake, at Lake Aug. 27, 28
Hillsboro, at Lane's Chapel Sept. 3
Forest, at Coutrel Sept. 3, 4
Montrose Sept. 6
Chunkey, at Lost Gap Sept. 10, 11
Decatur, at Union Sept. 15
Neshoba Sept. 16
Stallo, at Cook's Chapel Sept. 17, 18
Philadelphia Sept. 19
Hickory, at Spring Hill Sept. 24, 25
Indian Mission, at Talla Chulah Sept. 30
Edinburg, at Scotland Oct. 1, 2
T. J. O'NEIL, P. E.

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Hattiesburg, at Main St. Aug. 4
Hattiesburg, at Broad St. Aug. 5
Oloh, at East Columbia Aug. 13, 14
Sumrall Aug. 21, 22
Leakesville, at Adam's M. Aug. 24, 25
New Augusta, at N. A. Sept. 4, 5
Eastabuchle, at E. Sept. 10, 11
Magee, at Rials Sept. 15, 16
Bethel, at Summerland Sept. 17, 18
Seminary, at S. Sept. 19
Lucedale Sept. 21
Collins, at Ora Sept. 24, 25
M. B. SHARBROUGH, P. E.

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Hub, at Wesley Chapel Aug. 13, 14
Poplarville Aug. 15
Carriere and McNeill, at Picayune Aug. 16
Columbia Aug. 17
Oakville, at Baxterville Aug. 18
Coalville, at White Plains Aug. 20, 21
Long Beach Aug. 26
Lumberton Aug. 27, 28
Vanceleave, at Red Hill Aug. 31
Wolf River Mission, at Beulah Sept. 1
Moss Point Sept. 2
Americus, at Big Point Sept. 3, 4
Pascagoula Sept. 5
Escatawpa, at Orange Gr. Sept. 6
Gulfport, 25th Avenue Sept. 10, 11
Biloxi Sept. 14
W. B. JONES, P. E.

Brookhaven District—Third Round.

Gallman, at Old Crystal Springs Aug. 6, 7
Crystal Springs Aug. 9
Topisaw, at Topisaw Aug. 13, 14
Silver Creek, at S. C. Aug. 20, 21
Wesson, at W. Aug. 28, 29
Bogue Chitto and Norfield, at Bogue Chitto Sept. 3, 4
Prentiss, at Santee Sept. 10, 11
Buford, at Sandy Hook Sept. 16
Tyertown, at Tyertown Sept. 17, 18
Pearlhaven, at Pleas. Grove Sept. 25, 26
Brookhaven Sept. 25, 26
J. T. LEGGETT, P. E.

THE CHURCH AND THE SOCIAL EVIL.

The terrible ravages of the social evil will also challenge the faith and courage of the municipal church. How much of the poverty, the disease, the degeneracy, the crime, the wreckage of homes is due to this cause it were difficult to say. Competent observers tell us that the damage done by the saloons is trivial compared with this. Might not the churches, if they would stand together, do something to meet and check this terrible scourge?—Rev. Washington Gladden's "The Municipal Church," in the August Century.

We talk about eternal rest, but the truest rest is beautiful work. We can not imagine energetic, earnest souls doing nothing.—Selected.

The entire object of true education is to make people not merely do the right things, but enjoy the right things; not merely industrious; not merely learned, but to love knowledge; not merely pure, but to love purity; not merely just, but to hunger and thirst after justice.—John Ruskin.

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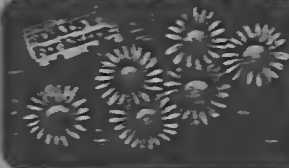
In the Spring of 1901 I was afflicted by this terrible inflammatory rheumatism. I suffered as those who have it know, for over three years and tried a host of remedies. Finally I found a remedy that cured me completely and I have not returned. I have given it to a number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial I will send it free. Address:

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Marriages

June 17, 1910, at the Sixth Street Methodist Church, Laurel, Miss., at 2 o'clock, by Rev. J. O. Ware, Mr. B. M. BRYAN and Miss ADDIE RICE, both of Laurel, Miss.

June 24, 1910, at the residence of the bride's brother and sister-in-law, Mr. and Mrs. J. O. Scott, at 2 o'clock, by Rev. J. O. Ware, Mr. E. S. WHITE and Miss NENA BRADFORD, daughter of Rev. J. O. Scott.

July 15, 1910, at the Methodist Parsonage, South Side, Meridian, Miss., by Rev. Isaac L. Peoples, Mr. CLEMONS O. SCOTT, of Deerfield, Fla., and Miss TINA MAY WEBB, of Meridian.

June 21, 1910, at the Methodist Church in Bertha, La., by Rev. J. O. Barrett, Mr. JOHN W. MITCHELL to Miss SUE CALDWELL, both of Union Parish, La.

June 22, 1910, at the home of the bride's parents in Dubach, La., by Rev. J. O. Barrett, Mr. JOHN H. WHITE and Miss EVA MAY AUTREY.

AVAILABLE FOR MEETINGS.

Dear Brother Meek: Owing to the disastrous failure of crops in the community last year, the congregation at Montrose, which I have been serving as pastor in connection with the presidency of the Mississippi Conference Training School located there, are unable to furnish sufficient support for my family for the balance of the conference year.

In consequence of this condition confronting me, Bishop Mouzon has released me from the pastorate, allowing me to engage in assisting my brethren in their meetings, whereby to secure sustenance for my family who still occupy the parsonage.

At this writing I am aiding Brother McVey on Waynesboro Circuit and have an engagement to assist Brother Rawls, beginning Aug. 13. Any other brethren desiring my help may address me at Montrose, Miss.

Fraternally, W. A. BETTS.

GOOD BOOKS FOR SALE.

Dear Brother Meek: As my health is so poor, that I can do nothing, and need money more than books, with your kind permission, I will announce these for sale. Viz:

People's Cyclopaedia, 4 vols. bound in Morocco in 1893. Price, \$25. My price, \$4.25. These are as sound as they ever were.

Shaw on Prophecy, Dan. and Rev. 676 pages. Cloth. Good as new. Price, \$1.50. My price, \$1.50.

Western Standards, revised by W. P. Harrison, vol. 1, 565 pages. Nice black cloth. \$1.

Division by Geo. Smith, F. S. A. Black cloth, new, 502 pages. My price, 75 cents.

Paine's Life of McKendree, 2 vols. Brown cloth. Sound. Price, \$2. My price, \$1.50. Purchaser to pay postage.

Have been a great sufferer this spring, and the end is not yet.

H. ARMSTRONG.

Olla, La. June 21.

UNEMPLOYMENT VS. THE CHURCH.

Unemployment is an ungainly name for an ugly fact. It is one of the grave misfortunes. If any man deserves a friend it is the man in need who is willing to work. Such a man ought never to be in doubt that there is one great friend to whom he can turn, and that is the Christian Church. A good many of these men do go to the ministers. There is a constant procession of them at the study doors, but it is hardly possible for us to find work for many of them. If the municipal church were properly organized we could have an employment bureau.—Rev. Washington Gladson's, "The Municipal Church," in the August Century.



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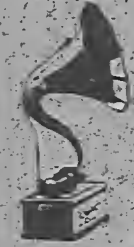
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Epworth League

By Rev. Wm. H. Coleman.

TOPIC FOR JULY 31.

THE REMNANT OF THE INHABITANTS OF THE LAND.

(Joshua ix, 16-21; xi, 16-20.)

Read the whole of these chapters from which our references are taken and you have the interesting story of how the Gibeonites made a league with Joshua and the victorious Israelites when they were conquering the land of Canaan and destroying the inhabitants thereof, and how the Gibeonites were thus spared and became "The remnant of the inhabitants of the land."

The one who assigns our topic and selects our text for each week has directed that the application this week be made to the American Indians as the remnant of the inhabitants of our land.

In making this application it is unnecessary for me to recite history to you; for you are already familiar with the known history of this interesting people; of how they were found here more than four centuries ago, the sole inhabitants of this beautiful land; of how they were without a history of their past; without an appreciation of the vast undeveloped resources of their country; without what the world calls civilization; without a true apprehension of God. And yet with many noble traits of undeveloped character and high ideals of life; a high type of uncivilized man.

You also know how they have constantly receded and vanished before the westward march of the white man's supremacy, until to-day, of all the splendid tribes of the red men of the forest, there remain only a few broken fragments. The census of 1900 gives the entire number to be only 266,780.

These live in Oklahoma, Arizona, New Mexico, California, South Dakota, Washington, and Alaska, with a very few scattered through some of the other Western States.

I shall not attempt to discuss the ethics of the vanquishing of the red man of the forest by the white man of business and politics, any more than I have to write their history. But there are certain lessons that we may learn both from the relationship of the Israelites to the Gibeonites, and of the Americans of to-day to this remnant of the Americans of the past.

(a.) In both the conquest of Canaan by the Israelites and the conquest of America by the Anglo-Saxons, we have a national illustration of the loss of the unimproved talent. The man who fails to improve what God gives him shall inevitably lose it. Even so the nation that fails to improve what God gives it shall lose it, and although we to-day feel secure in our national strength, yet our greatest protection is not in our navy or army; not in our system of government; not in our great wealth, but in the piety of our people who love and serve God and who try to do all things to his glory. We may make this nation the mightiest that the world has ever known; one that shall conquer the whole world. Or we may make it a reproach among nations; one that shall fail and fall.

To do the former we must make it a godly nation, and must conquer not with our navies and armies, but with the benign uplifting power of the principles of universal peace, universal brotherhood of man, by the incarnation in the lives of our leaders and our citizens of the principles of the Prince of Peace. And we may thus take the world for Christ, and become the beloved brothers of all men of all nations.

To do the latter of the above-mentioned alternatives we only have to multiply such vile, debasing scenes as the recent Jeffries-Johnson prize fight, such corruption in politics as some that have been brought to light in recent years, such national sins as licensing the liquor traffic for the sake of revenue, such indulgences as those accorded the white slave traffic and its

fruits of evil that are allowed to grow unchallenged in every city. With such vices growing until they engulf us we shall fall by the weight of our own corruption, not as the untaught inhabitants of Canaan, not as the simple-minded children of the forest that our ancestors drove from their happy hunting grounds, but as the Roman Empire. Which alternative shall we choose as a nation? Which shall we help to achieve as individuals, for our nation is made up of individuals?

(b.) On the other hand we have in these conquests a lesson of the responsibility of the conquerors to the conquered, or of the strong to the weak. In that early, crude age in which the Gibeonites made peace with the conquering Israelites, the Christian conception of the universal brotherhood of man was unknown, and yet the Israelites spared the lives of the Gibeonites.

In this enlightened Christian age much more is required of us. The policy of our national government toward the Indians seems to be just, in that liberal reservations of land have been made for them, public schools have been established for them, and certain laws enacted for their protection. But, notwithstanding all this, it is sadly true that in many instances they have been cruelly and unjustly dealt with by the white men. Only recently, in our United States Senate, Senator Gore, the blind Senator from Oklahoma, brought accusations against men high up in office and in life of a base scheme to defraud some of the tribes out of millions of dollars in the sale of their lands. These charges are now being investigated by our government.

But it is not enough for us as a government to deal with them in a legal way; even if our policies are strictly just and are honestly carried out. We owe them more than all this. We have not only fallen heir to the beautiful and richly-endowed country of their fathers, but we are also heirs of a civilization that their ancestors knew not to teach them; and better yet, the heirs of the infinite spiritual blessings of our Heavenly Father. All these better things we should share with this remnant of the former inhabitants of our land.

We should remember that God's Word declares that he hath made of one blood all nations to dwell on all the face of the earth (Acts xvii, 26), and that he hath commissioned us to disciple all nations and to teach them to observe all things that he hath commanded. (Matt. xxviii, 19-20).

Therefore, while our hearts, our prayers, our means rightly go across the seas to the remotest pagan lands in our zealous efforts to evangelize the world, we should not forget the brother in our own midst, who is the descendant of the red man of the forest and who to-day is capable of the highest culture and refinement, and who has a responsive heart ready to gratefully receive the love of the Father as it is revealed in the Son by the glorious gospel that he has commissioned us to carry to them.



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THIRD QUARTER LESSON 7. JULY 21, 1924
A LESSON ON FREIGHTS
MAYBE THE

Golden Rule: "If ye forgive men their trespasses, your Heavenly Father will also forgive you." (Matt. 6: 14.)

Петр и Линдзи.

A Step in the Right Direction.

Figures for Forgiveness

the number of times that forgiveness was required. For that matter the number is always definite and is usually small. The trouble with Peter was that he believed it possible to interpret spiritual things in terms of mathematics. Therefore he missed the meaning altogether. The quality of mercy is not strained. There is indeed something of infinity in the least manifestation of an ethical principle.

"490." Severely by seven is only a symbol, but it is a useful aid to the imagination in the crowded hours of the day. When annoyances cluster thickly about, and thoughtless, even unkind, words and deeds compel attention, then the huge size of this sum may well awe the temper into quietness and submission. A leader in a Y. M. C. A. class had cards printed and distributed among the boys. The cards bore the single inscription: "490." It is a pungent suggestion to all of us. It is a lesson in the arithmetic of love. In this arithmetic, even if the figure 490 is reached in practice (and how rarely is even the figure 3 required), then is the sum total still as far from being reached as even. Love is inexhaustible.

A Selfish Question

Peter's question is little more than refined selfishness. It barely moves in the direction of real forgiveness. "How oft shall my brother sin against me, and I forgive him?" He is the injured party, and also the self-appointed judge. Of course, the form of this question is quite natural, and Peter cannot be too harshly censured. Nevertheless, from the point of view of Jesus' intention, the question is altogether wrong. So long as the emphasis is put on the first personal pronoun in a matter of this kind, just so long is genuine friendliness prevented. Love does not calculate the offense. It is concerned wholly with the object of its purring affection.

The Gospel of Forgiveness

DATE OF BIRTH: 1914-11-14
PLACE OF BIRTH: [illegible]

1997

The Prayer of the University Men

"O God, I have sinned against thee many times. I have been often forgetful of thy goodness. Deal with me, O merciful God, O Lord, even as I deal with my neighbor. He hath not offended me one hundredth part as much as I have offended thee, for I cannot forgive him. He has been very ungrateful to me, although not a hundredth part as ungrateful as I have been to thee. Yet I cannot overlook such base ingratitude. Deal with me, O Lord, I beseech thee, as I deal with him. I remember, and treasure up every little word which shows how ill he has behaved to me. Deal with me, O merciful God, O Lord, as I deal with him." Can anything be more shocking than such a prayer? Yet this is just the prayer the transforming power offers up every time he repeats the Lord's Prayer.—REV. E. S. LEWIS, of Western Christian Advocate.

TO FATHERS AND MOTHERS.

This is the property of a person named
by the following names: Mr. John N. C.
[illegible] [illegible] [illegible] and
[illegible] [illegible] [illegible]

After having traveled in every State in the United States, many foreign countries and having visited many colleges, Mr. Johnson started the first national women's college in 1862. He selected the Methodist Male College and the Methodist Women's College for his institutions, from sending to all eastern colleges and universities.



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NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 57—No. 31.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2442.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, AUGUST 4, 1910.

CHAS. Q. CHALMERS, Publisher.

Charter and Amended Charter of Vanderbilt University.

(The following is an exact reproduction of a pamphlet which appeared under the above caption some years ago.)

No. 7214. In Chancery, at Nashville, Tennessee. Petition: Filed June 29, 1872; enrolled in Book 2, p. 48. The Central University of the Methodist Episcopal Church, South. To the Chancellor, presiding at Nashville, State of Tennessee:

The undersigned petitioners, citizens of Davidson County, Tennessee—To-wit: A. L. P. Green, David C. Kelley, Robert A. Young, and Edward H. East, also Jordan Stokes, of Wilson County, Tennessee; David T. Reynolds, a citizen of Giles County, Tennessee; William C. Johnson, Robert J. Morgan, citizens of Shelby County, Tennessee; Smith W. Moore and Milton Brown, of Madison County, Tennessee; Landon C. Garland and Philip Tuggle, citizens of the State of Mississippi; John M. Steele and James H. McFerrin, citizens of the State of Arkansas; Christian D. Oliver, William Dickens, and Edward Wadsworth, James L. DeYampert, citizens of the State of Alabama; W. M. Byrd, Wm. L. C. Hunnicutt, and Thomas Christian, citizens of the State of Mississippi; Wm. H. Foster, James L. Borden, and Andrew Hunter, citizens of the State of Louisiana, would respectfully petition the court to incorporate them under the name and style of The Central University of the Methodist Episcopal Church, South, for the purpose of soliciting subscriptions, donations, and for the erection and maintenance of an institution of learning of the highest order, containing all the schools belonging to a university of that character, together with all the rights, powers, and privileges which by law may belong to literary institutions chartered by the laws of the State. They pray to this end that the required publication may (be made) and all other necessary and proper steps be taken. And will ever pray.

THOMAS H. MALONE.

Charter of the Central University. Decree entered August 6, 1872; Minute Book 60, p. 267. The Central University of the Methodist Episcopal Church, South. Ex Parte.

This matter came on this day to be heard before the Hon. Nathaniel Baxter, Judge, etc., of the Circuit Court of Davidson County, sitting by interchange with the Hon. Edward H. East, the Chancellor presiding; but who was incompetent to preside and hear this cause, for the reason that he was interested herein; and the same was heard upon the petition of W. C. Johnson, Robert J. Morgan, Smith W. Moore, and Milton Brown, citizens and residents of the State of Tennessee and representatives of the Memphis Conference of the Methodist Episcopal Church, South; and Alexander L. P. Green, Jordan Stokes, David C. Kelley, Edward H. East, David T. Reynolds, and Robert A. Young, citizens and residents of Tennessee and representatives of the Tennessee Conference; and Landon C. Garland, a citizen and resident of Mississippi, and Philip Tuggle, a citizen and resident of Tennessee, the two latter representing the North Mississippi Conference; and James H. McFerrin and John M. Steele, citizens of the State of Arkansas and representatives of the White River Conference; and Christopher D. Oliver and William Dickson, citizens of the State of Alabama and representatives of the North Alabama Conference; and Edward Wadsworth and W. M. Byrd, citizens of the State of Alabama and representatives of the Alabama Conference; and W. L. C. Hunnicutt and Thomas Christian, citizens of the State of Mississippi and representatives of the Mississippi Conference; and James L. Borden and William H. Foster, citizens of the State of Louisiana

and representatives of the Louisiana Conference; and Andrew Hunter and J. L. DeYampert, citizens of the State of Arkansas and representatives of the Little Rock Conference; and it appearing to the court that said persons, in their said petition, prayed to be incorporated under the name and style of The Central University of the Methodist Episcopal Church, South, the object and plan of said university having been fully set forth in resolutions passed by the delegates of said conferences at a convention of the same, held in the city of Memphis, on the 24th, 25th, 26th, and 27th of January, 1872, and which resolutions are in words and figures as follows:

"Resolved by the Convention, 1. That measures be adopted looking to the establishment, as speedily as practicable, of an institution of learning of the highest order, and upon the surest basis, where the youth of the church and country may prosecute theological, literary, scientific, and professional studies to an extent as great, and in a manner as thorough, as their wants demand.

"2. That the institution shall be called the Central University of the Methodist Episcopal Church, South.

"3. That it shall consist, at present, of five schools, or departments—viz., a theological school, for the training of our young preachers, who, on application for admission, shall present a recommendation from a quarterly or annual conference and shall have obtained a standard of education equal to that required for admission on trial into an annual conference; and instruction to them shall be free, both in the theological and the literary and scientific departments. Secondly, a literary and scientific school. Thirdly, a normal school. Fourthly, a law school. Fifthly, a medical school.

"4. That the sum of one million of dollars is necessary in order to realize fully the object desired, and not less than five hundred thousand dollars must be secured as a condition precedent to the opening of any department of the university.

"5. That the location of the university shall be left to the decision of the college of bishops of the Methodist Episcopal Church, South.

"6. That the carrying out of this whole scheme is hereby committed to the persons therein named before as petitioners, who shall take immediate steps for securing a suitable charter of incorporation, and shall be a board of trust, with power to solicit and invest funds, appoint an agent or agents, and to do whatever else is necessary for the execution of this scheme.

"7. That seven of the board of trustees, at any meeting regularly called, shall constitute a quorum.

"8. That provision be made in the charter for giving a fair representation in the management of the university to any annual conference hereafter co-operating with us.

"9. That the bishops of the Methodist Episcopal Church, South, be and are hereby requested to act as a board of supervision of the university or any of its departments, and jointly with the board of trust to elect officers and professors, and prescribe the course of study and the plan of government."

And it further appearing to the court that, upon the filing of said petition, the Clerk and Master of this court caused, by an order at rules, the same to be advertised, in pursuance of the statute in such cases made and prescribed; and it further appearing to the court that no one has appeared and made known any objection to the granting of the prayer of the petition, and the court, upon inspection of the designs and objects of said corporation, finds nothing therein contained to be against public policy or good morals, or in conflict with the constitution and laws of the State or of the United States, is pleased to grant the prayer of the same, and doth hereby order and adjudge and decree that the petitioners be declared a body politic and corporate under the name and style of The Central University

of the Methodist Episcopal Church, South, and in that name may sue and be sued, plead and be impleaded, in the courts of this State or of the other States of the Union, or of the United States of America; may have a common seal, which may be used at pleasure, shall have perpetual succession; may solicit and receive subscriptions, donations, legacies, and devises; may hold real estate and personal property in such amounts as the business of the corporation requires, and may receive the same by contract, gift, will, or devise; and shall hold the same for the purpose of said incorporation, with all the lawful conditions imposed by the donor; may appoint such subordinate officers and agents as the business of the corporation requires, prescribe their duties, and fix their compensation; may make by-laws not inconsistent with the laws of the land or this charter, or of the resolutions of the convention at Memphis, as set out heretofore, which resolutions are hereby adopted as a part of this charter, but shall make all by-laws necessary and proper to carry out the objects of said resolutions, as well as for the management of its property and the regulation of its affairs, and may also have power to pass all by-laws necessary to the full of the powers therein given, or which by law may hereafter be conferred; and all said powers, rights, and privileges, together with such others as are not herein specially given and referred to, are hereby conferred upon said corporation in as full, complete, and ample manner as by the laws of the State the same can or might be; and said corporation shall have the power to confer all the degrees of merit and honor usually conferred by universities. It is further decreed that petitioners pay the costs of this proceeding; and that the Clerk and Master issue to them a certified copy of this decree.

NATHANIEL BAXTER, Judge.

No. 7231. Petition: Filed April 23, 1872; enrolled in Book 2, p. 499. The Central University of the Methodist Episcopal Church, South. Ex Parte. To the Hon. W. F. Cooper, Chancellor, etc.

The petition of the Central University of the M. E. Church, South, a corporation chartered heretofore by the Chancery Court at Nashville:

Petitioner would state to your Honor that heretofore, by a decree of record in this court, it was chartered as a university of learning; a certified copy of its charter is here filed marked "Exhibit B," and made a part of this petition. Since it has obtained its charter, its condition is so altered that it now desires to have an amendment to its said charter, which amendments are as follows:

It having been thought politic to limit the number of the Board of Trust to two from each co-operating conference, the names of Jordan Stokes and Robert A. Young be dropped from the list. Some conferences not having co-operated in the purpose of said institution, it is now desirable to omit from the list of trustees the names of the persons heretofore incorporated and who represented said conferences, as follows: viz., Christopher D. Oliver, William Dickson, of the North Alabama Conference; Edward Wadsworth and W. W. Byrd, of the Alabama Conference; W. L. C. Hunnicutt and Thomas Christian, of the Mississippi Conference; and James L. Borden and Wm. H. Foster, of the Louisiana Conference.

A large donation having been made to petitioner by C. Vanderbilt, of New York, of not less than \$500,000, as set out in "Exhibit C," herewith filed and made a part of this petition, petitioner prays that its name and style be changed to that of "The Vanderbilt University," and that the terms and conditions of said gift be incorporated as a part of said charter.

Petitioner also prays that the words, for the resolutions of the convention at Memphis set out herein, which resolutions are hereby adopted as a part of this charter, on page 12 of the printed charter here filed, be stricken out and omitted, and that said

Conference meeting at Marble Cliff, Bishop
residing. An effort was made on the part
two of our preachers to locate a man who,
ough known to be a good man, was not successful
in his work as some others. The brother had
passed from the Conference room, while his
character and standing in the mission was being
passed up and over. I said to the Bishop, "The
other ought to be here to hear what the brethren
have to say against him." That is so," said the
Bishop, "call him in." I did so. The brother did
not know what these brethren had against him. He
did not know how to reply. The Bishop told him
that the charges or complaints were all made a
long time ago, and he was to talk in his defense. The whole Conference
was wonderfully interested in the
case. The room was taken, and the brother's
brother was test by a large majority. The
Conference was heartily applauded by the good women.
His sympathies were wonderfully drawn in his
others favor. The good women and others pre-
sented the brother with a suit of clothes, a
new coat. The brother is now a member of the
Missouri Conference. He talked me up a good
time, and did some good work for me. I can sym-
pathize with him, because he, like myself, had really
a very, or very poor work, and he had to do
very hard, he could under the circumstances
give the boy a chance," said a man who had
been somewhat in the way of the boy's success. I
gave in giving a brother a good opportunity to let
me know what there is in him. If the boy will
let him humble, we will keep him poor. Yes, and
times, too poor to do. He could have done and
did so under more favorable circumstances.
From Sumner we were sent to up to the
was a wet winter and spring. The mission team
to twelve or eighteen inches deep, and we had
the work to the other. Brother Caldwell was there

one year. He told the people he had been looking for a "soft place" all his life, "and now," said he, "I have found it." Yes, as Uncle Billie Fortenbury had said about a road near Tylertown during a wet time, "the ground was mighty soft."

I traveled the work a part of the year under difficulties. Brother R. F. Witt had served the work two years, and with good results. The people loved him. We found many good people on the work. Thornton, Weems, Carrs, Gilberts, Welches, J. R. Jones, who is now presiding elder on the Jackson District. Calvin Jones and others.

From Lake we were sent to Carthage, where we stayed two years. From Carthage I was sent to Yazoo Circuit. These were trying years. In order to educate our boys, my wife moved, with our children, to Millsaps College in July, 1898. We rented a house and kept boarders for two years. It took all the board money and all my salary to run the boarding-house and pay \$175 rent. We promised to pay \$300 a year for house rent. We kept four boys in school till they graduated. The last one got through in 1904. By 1905, I had, by the help of the boys, paid house rent, furniture bills, etc., and got to where we could breathe easy again. I am so glad I can say, "I owe no man anything but to love him." I owe Dr. Cooper a debt of gratitude for helping us in the way he did to make it possible to have our boys educated. I also feel under lasting obligations to Sister Peter James, of Jackson, Miss., for her kindness to me in refusing to accept pay for money I borrowed from Brother James while he lived. God bless the good women of our land. But for the noble women in our country the church would suffer in many places financially. In 1900-1-2, we served the Fannin Circuit. In 1903-4 we served the Gallman Charge. Here we had joy and gladness—sadness and sorrow.

On the 28th of July, 1904, we had a family reunion. It was a great occasion. Nine children, about twenty-five grandchildren—all happy together for the last time on earth. "It is the jolliest crowd I ever saw," said a photographer to me. The following morning at the proper time, we met in the parlor for family worship. It was indeed a time of great rejoicing. All five of our preacher boys, together with Brother Terry, our son-in-law. The service lasted quite awhile. We all got happy, even the children, and rejoiced together. It was the last time. In less than a month one of the granddaughters and the grandmother were called home. It was on Friday, the 26th day of August, 1904, the partner of my bosom, the mother of my nine children, my stay in tribulation; she who had walked with me for more than 44 years, helped me bring up and educate our children, shared my joys and sorrows so patiently, surrounded by all her children, fell asleep in Jesus. She had fought the fight, kept the faith, finished the work. She had done her part well. Her ambition was to live to see all her children grown, saved from sin, and educated. She fully realized the desire of her heart. In less than three months after her last one got his diploma from Millsaps College, she went home to rest.

After the death of my good wife, I asked my presiding elder to release me from my work the balance of the year. My stewards and others did not think it the proper thing for me to do, and they were right. Good people lived in the Gallman Charge. They were good to me before and during my deep sorrow.

I carried up a good report to Conference; finances up in full. But oh, my God, how sad and lonely I was! But for my good children and others, who did all they could to help and comfort me, it would have been worse with me. One brother, who had buried two wives, wrote me, "You will never get over it." Again, "You will never be yourself again." Have I? God knows, I don't. Years ago I heard Aunt Sally Rawls, late of Marion County, say, as she paced the floor back and forth, "One-half of me lies out yonder in the cold and silent grave." Her deceased husband was a local preacher. Thank God for the bright prospects of a reunion of loved ones in the "sweet by and by." A good woman was dying. Her death was most triumphant. Her husband, seeing how happily she was passing away, got happy and shouted, "You will look me up when you come home, will you not?" said his dying wife. "Yes, provided I don't find Jesus first." If I do, I may not see you in a thousand years," was his reply.

WEAKENING CONCESSIONS.

By Rev. L. C. Calhoun.

Erroneous concessions are indeed a very prolific source of weakness, and they are common things among the children of men. The proper estimate should be placed upon things. Intelligence requires this. Things that are valuable should be so considered, and conduct should be shaped accordingly. There is something, whether important or unimportant, that is uppermost in everyone's mind; there is something that is paramount in everyone's affection, that he regards as chief. The highest wisdom requires a person to fix his mind on this actually chief thing, concentrating his interest there and never conceding that it is inferior to anything else. To fail here, is to fail below the true ideal, and then the highest success, to say the least of it, is out of the question.

It is easy to make a serious blunder in respect to the ministry. If a man truly called to the work of the ministry, concedes that his office (in its principles) is inferior to that of some other minister or ministers, he makes a fatal mistake. This reflects on the Lord who has thus chosen him. There is no egotism (in an offensive sense) in properly valuing God's work. It is not an assumption for a minister, however obscure he may be, to "open his mouth boldly to make known the mystery of the gospel." He must recognize the importance of his calling in order to trust, honor the Spirit. There is, of course, a great diversity of gifts among men, all "by the same Spirit." Some have much broader capacities than others do, and any one need not hesitate to concede this. To one he gave five talents, to another two, and to another one. That is on the divine side. If the one-talented man concedes or grants that the Lord has failed to duly honor him by giving him only one talent, he should use with fidelity that talent; there all the honor lies. The principle of service, whether with one, two, or five talents, is the same. There are many alienations from the church on account of erroneous concessions. The church, without a doubt, is the greatest of all institutions; Christ, the Lord of all the universe, is its head, and to concede that it is inferior to any other organization is a specially great source of weakness, and impedes progress on all essential lines. For instance, there are those who join some secret order, giving great attention to it and none to the church, and say, "this is good enough religion for me," and in that they rest. Such ought to bear in mind particularly that the church contains the ministry, and the sacraments, and the secret orders do not, then, too, all persons, however pure, are not eligible to membership in a secret order.

Such concessions as I have mentioned here have lowered the tone of many a community and put a religious chill on the people there. The old colored brother expressed himself thus: "De societies just shell off all de corn to de speckled chickens, and giv' de Lawd de cob." There are some things that become popular because of their superficiality—that is, with some people. When the Lord just gets the "cob," to those presenting it, he is a very insignificant being.

The Bishops in their address to the General Conference spoke of the attitude of the children and young people toward the preaching services, particularly about such a large number going away after the Sunday school exercises. This is evidently one of the saddest reflections connected with our religious activities. What is the cause of this? It is certainly "because there is a concession—that in some way, has gotten into the minds of our people—that the Sunday school is separate from the church and takes the place of it, and hence they take an interest in the one and do not in the other, and so to tell, there are some who teach classes, and habitually absent themselves from preaching. Certainly this is a bad example. The preacher does not feel like going up to him and saying, "Sir, it is a courtesy due me that you should stay and hear me preach. Common politeness demands it, it would seem, but there is an infinitely greater reason than that: the preaching is one of God's ordinances, which all church members promised to observe. The people everywhere should have a higher notion of the demands of Christianity."

CHRIST THE CENTRAL ATTRACTION.

By E. B. Partin, M. D.

To the Christian, Jesus is the chief attraction in this life, as well as in the life to come. He said: "I, if I be lifted up, will draw all men unto me." To him the soul is drawn in times of trouble and sorrow. As a bright light that shines in a dark place drives all the darkness away, so when Jesus dwells in the heart, sorrow and sighing flee away. In him we find comfort and strength—yes, every good thing. He satisfies the longing soul and binds up the broken heart. In him we live and move and have our being, and without him can do nothing. But when he is present, "we can do all things through Christ which strengtheneth us."

Mr. Spurgeon, in speaking of what the Christ is in the Christian, said: "In all circumstances and conditions, we look to Jesus only. Are we in wealth? Christ crowns it. Are we in poverty? Christ cheers it. Are we in honor? Christ calms us. Are we in shame? Christ consoles us. Are we in health? He sanctifies it. Are we in sickness? He relieves it. As he is at all times the same in himself, so he is the same to us. To the same Christ we must come and cling under every new circumstance. Our heart must abide faithful to her one only Lord and lovingly sing:

"I'll turn to thee in days of light,
As well as night of care.
Thou brightest amid all that's bright,
Thou fairest of the fair."

The best and most joyous experiences that come to us in this life, are when Jesus is nearest us and reveals himself to us. The evil one presents other attractions to the Christian to try to rival the attractions of the Savior, but like good old Corvoso, the class leader, said, "If we let Christ dwell in the

heart he will soon cast into insignificance everything that dares to rival him."

"He justly claims us for his own
Who bought us with a price;
The Christian lives to Christ alone,
To Christ alone he dies.
Jesus' thing own at first receive,
Enfill our hearts' desire,
And let us to thy glory live,
And in thy cause aspire."

THE SEASHORE DIVINITY SCHOOL.

The session of the Divinity School just closed was a great success. The attendance was nearly three times as large as it was last year. The preachers came from the States of Alabama, Mississippi, Louisiana and Tennessee. The Alabama Conference had nearly five times as many in attendance as last year. In addition to the Methodist preachers, several Baptist, Episcopalian and Presbyterian ministers were in attendance. We were glad to welcome these brethren. A large number of the preachers brought their families, and they, too, enjoyed the lectures and the recreation that the occasion and the place afforded.

The lectures were all good. Dr. C. M. Bishop, of the Missouri Conference, opened the session on Tuesday night with an eloquent sermon. For the first three days the school enjoyed his Cole Lectures on "Jesus the Man," which he delivered at Vanderbilt last year. In his masterful diction, Dr. Bishop threw new light upon the subject and gave his audience a larger appreciation of Jesus.

Then came Dr. Shailer Mathews, of the University of Chicago, who gave six lectures on "The Theology of Jesus," "The Theology of John," "The Theology of Paul," and "The Interpretation of the Letter of Paul to the Galatians." It is needless to say that Dr. Mathews captured his hearers. Dr. Mathews is a deep thinker and always presents his subject in a striking way.

Dr. Gross Alexander then came in for a course of three lectures on "The First Gospel" and three on "The Fourth Gospel." By a great play, Dr. Alexander is regarded as the foremost scholar in our Church. He has the ability to get to the heart of things. We feel sure that his four Gospels have a deeper and a larger meaning for all who hear his lectures.

Dr. Henry T. Cope, of Chicago, who is the General Secretary of the Religious Education Association, was with us throughout the session. His daily lectures on Psychology were especially fine. He was spirited and attractive. Whenever he spoke he had a message that was worth hearing. I am sure that every preacher who heard them has a better knowledge of himself and of human nature, and will be more capable of leading souls to Christ.

There were also daily classes conducted in the Four-years' Conference Courses, Post Graduate Classes, and a Class for Applicants. The work done in these classes was of a high grade, and the young preachers expressed themselves as being well pleased with this method of taking off their Conference work. At the close of the School written examinations were given by the committees, and sixty per cent was the requisite grade for passing on any subject. The preachers who stood the examinations will not have to stand at the Annual Conference. A certificate, signed by the instructors of the class and the Dean of the School, has been issued to each undergraduate, which will waive any further examination.

It was the general consensus of opinion of all in attendance that we have a great institution established that will prove a blessing to the ministers of the Gulf-Coast States, and through them to the Church at large. The writer heard a number of the younger men declare that they expect to attend every summer, and it was pleasing to hear the older men express no less delight with the work of the school and its progress. One man was heard to remark: "Why, I didn't know you had all this down here. This is one of the biggest things in Southern Methodism." And so it is. We hope that every preacher in the four Conferences will attend next summer.

The Dean of the school, Dr. Murrah, having been elected to the Bishopric, resigned, and Dr. Franklin N. Parker, presiding elder of the New Orleans District, was elected to fill the vacancy. Dr. Parker will have charge of the Faculty and general supervision of the school. He has already thrown himself into the work and will be a strong factor in the success of the institution.

ROBT R. ELLISON, Secretary.

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Paul Smith, Jr. has recently enjoyed a life revival in which the Methodist Churches of that city united. The results were the conversions to the participating organizations and a general spiritual quickening of the community. Presiding Elder J. D. Harriott was the chief director of this successful evangelistic campaign.

The next World's Sunday School Convention will be held in Geneva, Switzerland, in 1913. These great gatherings are held every three years, and their influence for good is far-reaching. Especially are they promotive of the spirit of fraternity and good will among the various Protestant denominations.

Dr. J. W. Lee of Atlanta, has gone to Europe where he will remain for some weeks. He has been a considerable traveler for years and has enriched the interests of the Church by his observations abroad. There is talk of Dr. Lee being returned to St. Louis to serve the St. John's congregation again. Southern Methodism has no more popular and successful pastor.

The new president of the British Wesleyan Conference is the Rev. John Hornabrook, who had been secretary of that body since 1903. He is of Cornish stock, though born in a Wesleyan mission in the West Indies. He was for twenty-six years a circuit preacher, chiefly in the provinces and great manufacturing towns. He has greatly distinguished himself as an administrator and money-raiser. Mrs. Hornabrook is the daughter of the late Rev. Luke Wiseman and the sister of the Rev. F. L. Wiseman, the well-known superintendent of the great Birmingham Mission.

It may be of interest to your older Methodist readers to know that William B. Murrah, lately elected one of the Southern Methodist Bishops at Asheville is a son of William Murrah who served the Bennettsville Circuit (then Pee Dee Circuit) in 1829. When I went as junior with Rev. John M. Carlisle to the Bennettsville Circuit in 1873, Brother James Bolton gave me a list of the preachers on the work from 1821. In this list was William Murrah, and the tradition still lingered of his eloquent preaching. I thought the Bishop must be either a direct or collateral descendant, and wrote to ask him. A letter just received from him says: "The William Murrah referred to was my father. I have often heard him speak of Pee Dee Circuit. His last work in South

High W. H. Kim of Korea, said at the recent World Student Church Convention at Washington. Twenty-five years ago there was not a Christian in Korea. Twenty-five years ago there was not a Christian in China, but through the few missionaries who came here to us there are a million Christians. Twenty-five years ago there was not a Sunday school in Korea. Today there are 150. Sunday schools were a neglected part of the work. Teaching was not done, and the Bible in Korea was for the few who had it. Now copies scattered over the land, Korea is divided among the denominations. When a Methodist moves into the Presbyterian section he becomes a Presbyterian, into the Baptist section a Baptist. When a Baptist moves into the Methodist or Presbyterian section he becomes a Methodist or Presbyterian, etc. But they all become Christians. Their God is the spirit of unity in Jesus.

The First Methodist Church of Corinth, Miss. claims the proud distinction of having the largest young men's Bible class in America, and the claim is doubtless well founded, for the organization captured the grand prize of the recent session of the World's Sunday School Convention held in the city of Washington. And a remarkable feature of the class is the fact that its teacher and guiding spirit is a woman, Miss Elizabeth Kirkpatrick, a frail, delicate little lady, who, by consecration of purpose, personal appeal, and wonderful magnetism, has organized a class of 150 young men, including within its membership the foremost citizens of the community, practically everyone of whom regularly attends the sessions held at 9:30 o'clock each Sunday morning. A picture of the class, with Miss Kirkpatrick in the center, and a portrait of the Methodist Church at Corinth, was also awarded the capital prize at the World's Sunday School Convention, and another prize was given to the beautiful banner of the organization bearing on its silken folds the great seal of Missions, surrounded by magnolia blossoms.—Jackson Daily News.

Mr. Editor: Recently there fell into my hands a paper which, for the benefit of the older readers of your paper, I copy—a unique list of puns. It is entitled, "A Bird's Eye View of the Methodist Conference," and dated "Jackson, Miss., Nov. 22, 1859," and reads thus:

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Secular News and Comment

The Bureau of Statistics at Washington furnishes the information that since March, 1907, to same date in 1910, the number of Americans moving to Canada was 520,500, taking with them nearly \$100,000,000 for investment. The majority of them were from the middle West.

A farmer in Madison Parish, La., has 110 acres in pecan trees between 20 and 25 years old, and many other acres in younger trees. The trees are 60 feet apart, and on the 110 acres there are about 1,300 trees.

Three million farmers of the United States are co-banded together to attempt the defeat of such members of Congress and other public officials as are deaf to the demands of agriculturalists for laws advancing their interests. The Farmers' Union is agitating this.

The government experts at Washington have been examining samples of the so-called ice cream now so common in interstate commerce, and find it contains ordinary glue, an acid, flour, and a coloring matter, which combination is very unwholesome. The acid is used to keep it from spoiling. Officers have seized and destroyed the stuff by the wholesale in New York, Tennessee and other places.

Nearly a hundred bales of the new crop of Texas cotton have been received in Houston. The great drought out there will shorten the yield very much. Arkansas, Oklahoma, Tennessee and northwestern Mississippi have had too much rain, and the crop is reported unsatisfactory. Heavy rains have prevailed in Alabama and Georgia where it is not needed, and is spoiling the crop. But in western north Louisiana there is an exception, the cotton is good, and there are no boll weevils to speak of. With one exception (Rankin County, Miss.) there is scarcely any mention made of weevils in the crop reports. In this Mississippi locality the pests have appeared in great numbers, destroying the crop and filling the farmers with despair, as they had planted almost nothing else.

The details of the pending judicial election in Tennessee is not pleasant reading. It is one of the most bitter campaigns ever waged anywhere. Not only is there feverish activity in the respective State headquarters, but local committees all over the State are strenuous and aggressive. So bitter has this campaign become that families are divided and even dissension in churches has been caused. Never before in the history of the State have there been so many speakers on the stump, and from now until the polls open on the morning of August 4, the campaign will be of a whirlwind character. The negro registration in the State has broken all records, and it is claimed by the Patterson faction that they will, almost to a man, vote the straight Democratic ticket. On the other hand, the independent Democrats aver that the votes of the white Republicans will far overbalance the negro vote.

The amount of vegetables shipped to Panama is enormous. One ship, for instance, which sailed from New Orleans on July 8, took, in addition to a vast amount of other provisions, 1,950 bushels of Irish potatoes and 133 bushels of onions, and this was counted a small list. This is repeated every week, as the sailings occur about that often. Similar shipments go from Mobile, and about twice or three times that much from New York. The bidders here for the vegetables are often put to great trouble to fill their bids. The potato crop of Louisiana and Mississippi was about exhausted in June, and the onion crop was something of a failure this year. The West was called on to help out, but the response was poor. In order to get the onions, purchases had to be made in New York of cargoes from Egypt and reshipped here, and most of those sent on the 8th came all the way from that far country. Even two cargoes of potatoes from Ireland to New York have been ordered to be trans-shipped here.

Mr. Childs, of Lake Providence, La., arrived in New Orleans on the 26th inst. back from Panama, where he has been working on the Gatun part of the canal for two years, and he gave a Picayune reporter a very interesting talk. "Much has been said regarding what an earthquake might do to the canal or to the Gatun dam. The best engineers in the world have been looking forward to what might happen, and every calculation that the mind can conceive has been made. An earthquake will not destroy the locks, nor can it affect the dam. It might cause slides, but these can be easily removed without any great harm being done. The completion of the canal in 1915 is just as certain as anything human can be, and it will be a great work accomplished." "Seeing is believing," said Mr. Thomas, a passenger with Mr. Childs; "much that one hears is

a misunderstanding, and I can see where I, too, would see things in a different light if I had not been to the canal. The lock system will answer all the purposes that a sea level canal would, and it will be finished in many years less time and will cost many millions less. To see the job is the thing. It is really the cutting away of a mountain, and I do not believe any person, after seeing the work, can have anything but praise for the government and the men that are fast bringing the great waterway to a completion."

BROOKHAVEN DISTRICT CONFERENCE.

The secretary of the Brookhaven District Conference has been tardy about furnishing the Advocate with an account of its proceedings. This is not due to any lack of appreciation of this meeting, for we have never enjoyed a more delightful occasion. It was a pleasure and an inspiration from start to finish.

The town of Prentiss, in Jefferson Davis County, was lavish in its hospitality, irrespective of denominational lines. Since the coming of the Mississippi Central Railroad, this town has enjoyed a period of prosperity that is evident on every hand. That our Methodism is keeping pace with the growth of the community is abundantly proven by the handsome new church, built during the present pastorate, that of Rev. M. L. White, the structure being a matter of pride to the entire community.

The opening sermon was preached on Tuesday night by Brother Paul D. Hardin, which touched the key note for one of the most spiritual conferences we have ever attended.

This first session was called to order by the presiding elder, Rev. Jas. T. Leggett, Wednesday morning. Brother Leggett keeps things well in hand and under his presidency there was not a dull moment during the entire session.

During the morning session very cordial addresses of welcome were extended the Conference by our Brother W. H. Livingstone for our congregation, and by C. R. Dale on the part of the town generally. We thought none the less of Brother Dale that he allowed it to crop out that he had "been down into the water." His hospitality and general good nature at least had not been dampened by the process.

We were sorry to note the absence of several pastors and a number of delegates. We regret that sickness at home should have detained several pastors.

Among the most attractive features of the Conference was a carefully prepared address delivered by Dr. I. W. Cooper on the work of the last General Conference, of which he was a member. His familiarity with every important act of the Conference made his address very interesting and instructive.

It was a pleasure to us all to have Brother Bachman on hand with "the books" and to note that he was pretty well patronized.

The first afternoon of the session was devoted to the Laymen's Missionary Movement. Enthusiastic addresses were delivered by Z. Z. Linton, G. W. Holloway, H. T. McGehee, M. L. White and J. T. Leggett. It is impossible to put on paper the things these brethren helped us see and feel. In this district the Prentiss charge has the banner for the best working of the plan of the Laymen's Movement. Brother White knows how.

Whatever may be said about financial conditions, the reports from the charges generally are the best this writer has ever heard at this time of the year. Among the most surprising to us was the report of Wesson, which has everything right up to date. Wesson has suffered this year with the closing of the mills, but perhaps never has our Church there done better work. No wonder they have had a gracious revival recently.

Besides the opening sermon, the following brethren preached: T. H. King, J. L. Decell, W. M. Sullivan, H. M. Ellis, H. B. Watkins, W. L. Linfield. There was an evangelistic note in the preaching which seemed significant of a revival spirit to us.

The following brethren were granted licenses to preach: W. B. Perritt, P. H. Grice, H. G. Gatlin, George F. Connerly and Charles A. Schultz. On Thursday evening, after an impressive sermon by Bro. H. M. Ellis, the congregation extended Christian greetings to these brethren by a hearty handshake, after which Brother Parmenius Howard led in an earnest prayer that God's blessings might follow them.

Brothers H. G. Gatlin, J. L. Decell, H. B. Perritt and W. B. Waldrop were recommended to the Annual Conference for admission on trial. One of the most joyous things of this conference was the character of young preachers that it brought to us.

Our delegates to the Annual Conference are: J. P. Rembert, B. F. Goza, Z. Z. Linton and J. B. Summers. Alternates: H. T. McGehee and N. E. Alford. We meet next time at Osyka.

Our licensing committee is composed of I. W. Cooper, H. M. Ellis, W. L. Linfield, P. D. Hardin.

Among our older men, Brothers P. Howard, superannuate, and N. E. Alford, local elder, were a great blessing to the Conference by their presence and prayers and talks.

Brother A. B. Connerly, of Brookhaven, was elected District Lay Leader and Brother H. T. McGehee, Vice Lay Leader.

The thanks of the Conference are very fervent to the people of Prentiss and for Brother White, to whose thoughtful care, to a large extent, is due the success of this Conference.

H. B. WATKINS,
C. N. GUICE,
District Secretaries.

A TRIBUTE OF LOVE.

It is our sad office to record the sudden death of our sister, Mrs. Josie Warren Huntley, the wife of our pastor. She had taught her Sunday School class and had taken part in the opening exercises of the morning service, having just sung with the choir the second hymn, on Sunday, June 12th, when the call came. She passed away at about the same hour on Monday, June 13, 1910.

While we bow to what seems a stroke of Providence, strange as it is sorrowful, we can but grieve that one so gifted for the Master's work, so willing to do her best at any time and in anywise to aid his cause, and so very efficient in her sphere as our beloved Sister Huntley, should be taken so suddenly from us. To us it seems that no husband ever needed the help of such a wife more than did our beloved pastor; certainly, no children ever claimed the love and sympathy and guidance of such a mother more than did hers. No Church and community were more blessed with the rich, helpful personality of a pastor's wife than was this one in the person of Sister Huntley. Our Woman's Foreign Missionary Society, and our Woman's Home Mission Society, the latter claiming her as its president, feel specially poorer because of her going. She inspired both by her sunny faith and optimistic manner; and she very materially advanced the society over which she presided. Her touch upon the Young People's work of our Church was helpful and hope-giving. Her going away gives us great sorrow.

To Brother Huntley and his motherless children we tender prayerful sympathy, and sincerely share their sorrow. To all who loved her and are sad, we would say: "We loved her, and we, too, are sad."

Signed by: M. A. Lamkin, Ollie Conerly, Mabel Love Guice, L. R. Beard, M. R. Barney, E. W. Featherstun, for the Home and Foreign Missionary Societies of Gloster, Miss.

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REV. W. L. C. HUNNICUTT, D.D.

It gives me pain to tell the readers of this Advocate that the gentle and beloved Brother, W. L. C. Hunnicutt, D.D., has passed away from the field of his earthly labors to the general assembly and church of the first-born written in heaven. No doubt many have already heard the sad news, but the report here renews it will doubtless deepen the sorrowful fact in very many hearts who cherished a tender regard for one so true and brotherly in his sympathy with the afflicted and so apt and ready to give instruction and comfort to all with whom he conversed. So natural was he, so artless, so unaffected, that one meeting him would impulsively say, "There is an Israelite, indeed, in whom there is no guile." His conversation in all respects was such as to invite one to trust his sincerity without suspicion and to find in him principles of highest honor and truest devotion to the obligations of duty. It is no matter of surprise that people amongst whom he lived were drawn to him by the strongest ties of personal regard and friendship, and that his departure is so great a grief to a large circle of relatives and acquaintances in both Georgia and Mississippi.

William Littleton Clark Hunnicutt was a native of Coweta County, Ga., born May 26, 1834. His father was Dr. J. E. P. Hunnicutt, a practicing physician and a descendant from a Quaker family. His mother was Martha Lundie Atkinson, whose grandfather was a clergyman in the Church of England. The sweet gentleness of her beautiful character drew all hearts to her, and in the home she was the tenderly beloved mother. Both parents were natives of Virginia. The Coweta County boy was reared on a Georgia farm, accustomed to the tasks and diversions of agricultural life. His alert and inquisitive mind found study and amusement in every object of plant and animal and soil about him. Nothing escaped his eye or thought. He took a lively interest in all he had to do and in the systematic order observed in every part of the place. It was the way with the father, followed by the son, who delighted to observe and obey the parental will. He was a free, happy boy in his growing up under the strict though loving discipline of a careful father and mother. In those days so far back in the nineteenth century, the itinerant preacher had to take week days for his services. When the day for preaching came, all hands on Dr. Hunnicutt's farm stopped work and went to church. Religion was put first in the daily life of the family. Though busy with professional practice and farming labors the father of that home found time and motive for daily family worship. The children of that home readily grew into habits of regular, systematic, industrious, devout living. The discipline was suited to the careful training of body, mind and morals. Longstreet Academy was nearby; and in that school the children got their start in scholastic education. When William was of right age and was well grounded in preparatory studies, he entered the Sophomore class at Emory College, Georgia, a school of high-grade scholarship and discipline, under the presidency of that great master, George F. Pierce, and in due course took his degree of A.B. from that institution. The young alumnus was at first inclined to follow his father's profession, and with this view he spent one year in the Medical College of Atlanta, Ga. During that year his mind underwent a change and he adopted teaching as his pursuit. He took a school for boys in Atlanta, which he taught for two years. During his stay in Atlanta, his home was with the family of the father of Bishop Haygood. Madison College, at Sharon, Madison County, Miss., was just rising to prominence under the presidency of the great Dr. Thornton. Prof. Hunnicutt was called to the Chair of Ancient Languages in that college in 1858. In August of the next year he was married to Miss Eliza, daughter of Major John H. and Eliza Magruder, of Madison County, resident near Sharon. His habits of accuracy and thoroughness in teaching soon gave him marked credit as a man of superior fitness to train the young for the great work of adult life. The intellectual and religious life of that community was at that time specially favorable to higher education and Prof. Hunnicutt found it delightfully congenial to his own residence there.

In 1860, he was elected to the presidency of Sharon Female College. Gradually his mind and heart were opened to a call to the gospel ministry as his life work. On Feb. 23, 1861, he was licensed to preach by the Quarterly Conference of Sharon Charge, Samuel W. Speer being presiding elder. At the session of the Mississippi Annual Conference the same year at Canton he was admitted on trial into the itinerant ministry. He was ordained deacon by Bishop Jas. O. Andrews, Nov. 8, 1863. He was appointed to missionary work in the Confederate Army, and became chaplain to Gen. Walhall's Brigade. In November he was ordained elder by Bishop Robt. Paine at Crystal Springs. When the army was disbanded he returned to his home in Madison County, and shortly after came to Jackson, Miss., and engaged in a private school with Prof. H. W. Pearce. At the session of the Conference of 1865, he was appointed to Jackson Station. This charge he served during 1866 and 1867, continuing his school work for awhile. But in 1867 he was chosen president of Madison College and also of Sharon Female College, and took

charge of both schools. Charles B. Galloway, then recently graduated from the University of Mississippi, assisted in the instruction in Madison College. Both schools continued to do valuable work for a few years till it became impossible to maintain their organization, and both of these preachers served the adjacent churches as they could while teaching the schools. In 1870 Dr. Hunnicutt served Sharon Circuit while still president of Sharon Female College. In 1871 he was sent to Yazoo City and served part of 1872 in charge of Canton Station to fill a vacancy. At the Conference of 1872 he was sent to Natchez Station where he remained four years in charge. During 1877 and 1878 he served Brookhaven District; 1879, Vicksburg District; 1880 to 1883, Jackson District; 1884, Port Gibson Station; 1885 to 1886, Vicksburg District. In 1889 he was chosen president of Centenary College, Jackson, La., and in 1890 had charge of that station also. He remained president there till the summer of 1894. During 1895 he was in charge of East End Church, Meridian. The next year he was in charge of Capital Street, Jackson, Miss. 1897 to 1900 he served Natchez District. The following three years he served in charge of Woodville Station. In 1904 he took the supernumerary relation and from that time until his death he and his wife made their home with the writer, locating in Jackson, Miss., in 1907. During 1909 Dr. Hunnicutt supplied an unexpired year at Edwards. At the Conference of 1909 he was restored to the effective list. At this Conference he was appointed without salary, by his own request, to raise funds to help meet Mrs. Sage's offer to the American Bible Society. He was so deeply interested in this work that even after the required sum was raised to secure her donation, he continued to work for the cause, saying that a much larger sum would not be too much to raise for it, and believing that if Bibles were put in any country, the Christian religion would follow. He was away from home on this mission when he became ill.

He loved Mississippi and the Mississippi Conference. His friends and relatives wanted him to go back to his native State and finish the work of his life there. The appeal was strong, but he felt that the stronger reason favored his adopted State, in whose political and religious welfare he was deeply interested. How well he wrought here many hundreds of Christian citizens love to testify. These all sorrow over the departure of one who so lovingly and gently ministered the precious instruction and comforts of the blessed gospel to them in the last fifty years of his patient and cheerful service. Our brother was affected like other men by the events that touched his sensitive nature, but he was never given to despondency. His broad view of life and the buoyant teachings of the divine Word kept his soul in an atmosphere of electric cheerfulness. He was never so depressed that he could not sing the songs of Zion. He was a man of rare versatility and good humor. He taught a gospel of sunshine and constantly "let a little in." Dr. Hunnicutt was recognized as one of the strong leaders in the thought and activities of his Conference. He was amongst the foremost in giving practical, effective methods for profitable working of the enterprises of the Conference. Several times he was sent as a delegate to the General Conference. He had the high honor of a place on the Joint Committee to complete a suitable hymn book for use in both the great Methodist Churches in the United States. He often wrote valuable papers for publication in our religious periodicals, taking part in the discussion of leading questions of doctrine and polity. In both writing and speaking, his style was uniformly plain and simple. His aim was to state the truth in the plainest words and sentences that fidelity would allow. A show of learning, florid adjectives and shining rhetoric were excluded from his speech as offensive to cultivated ears and to reverent, serious hearts. His preaching possessed a remarkable and easy insight into the meaning of the Scripture which he used for the instruction and exhortation of his hearers. There was always a transparent sincerity, earnestness and simplicity, adorned with a spiritual consciousness and devoted aim at spiritual benefit to his congregation, that gave a winning charm to his preaching, and made him a valuable instructor in the paths of righteousness. He was a lifelong and patient student—a close observer of everything around him. He had a marvelous passion and facility for talking with children always in a manner to entertain and instruct them. He would give them any length of time in describing to them the nature and habits of birds and hogs and larger animals, as well as the stems and flowers and fruits of plants. A child or youth was to him an object of intense interest and engaged all of his powers to instruct and guide. Dr. Hunnicutt was a man of painstaking patience in all fields of study. He could not be content with a surface knowledge of things, he must know what, how, why, when and where as far as his mind could go into things physical, intellectual and moral. Hence he was generally ready on all important questions, and instructive. His convictions were formed after the most searching investigation and were then held firmly till he was assured of mistake. He rejoiced in the doctrines of American Methodism, believing that to be the teaching of the Holy Bible and adequate for the salvation of the world. He was an ardent advocate of every movement for giving the gospel to all the world. Every form of missionary work had his earn-

est approval. The Epworth League, Y. M. C. A., the Students' Volunteer Movement and the recent Laymen's Movement appealed to his faith and hope and energy as providential instruments in the hands of Christians for evangelizing the world. He was optimistic of increasing progress towards this glorious goal. He was slow to take up new forms and methods in place of those already tried and successful. But he favored strongly a creed of world-wide Methodism as possessing a moral influence of very great advantage, tending to draw the people of God closer together. He had no quarrel with the various forms of Methodist organization, so long as they would hold to the fundamental doctrines and genuine spiritual life. But he was inclined to think that it might be better to change the name of our own Church for the satisfaction of those who complain against the word South. Our brother had a liberal hospitality toward the opinions of other men. He was thoroughly true to his own convictions, without the slightest dogmatism. He was prepared to fellowship with other Christians as brothers together in Christ. His heart was in complete sympathy with every movement to put down vice and strife. He was accustomed to advocate his views, by the pen as well as by oral speech. Our Church papers have frequently been adorned with his chaste, elegant and instructive articles on important subjects. His war on the pistol is well known and has been waged for a long time and has gained strong endorsement by the secular as well as the religious press. The poetic fire burned with fervor in his mind, and ever and anon broke out in lyric effusion characteristic of his fraternal and spiritual sympathies and of his lofty ideas of holy worship. This was the trend and movement of the man. His friendships were deep and strong and nourishing—beautiful to see. He fastened friends to him with heartchords. The bereaved widow has received such expressions as this: "Perhaps you will never know what a dear friend and companion your beloved husband was to me. I could confide in him the innermost secrets of my soul and feel that I had a kind, sympathetic friend who knew my imperfections, but loved me none the less. I will never have another to take his place for you and I know how rare such pure, unselfish persons are." Another writes: "A more sincere, transparent character I have never known—utterly without guile, absolutely unselfish, with undisturbed faith and unflinching courage, he was truly a man to be honored and loved. I feel that I have lost an advisor and friend whose place cannot be filled." Many other testimonials have come, all bearing witness to the gentle, lovable simplicity and lofty spiritual courage of this noble man of God. Surely we are to be thankful to God for the ministry and friendship of this unsullied, consecrated follower of Christ. We need no more than the life he lived to assure us that he has entered into the house not made with hands, eternal in the heavens. Let us keep in mind the glorious gospel he has preached to us and enforced by his own consistent conversation and fellowship. But we must pause before this remarkable life, so symmetrical and complete, so rich in fruits of faith and love so pure and true, so liberal and kind; a life unstained from his boyhood by any social or private self-indulgence—a fit model for our boys and young men. Yet a man of like passions with ourselves, with like limitations and infirmities, simple, plain, unpretentious, modest, sincere, free from guile; yet, profoundly true to his deep, solid convictions. In his time he witnessed the battle between religion and science, and studied the arguments of both sides, and emerged from the conflict with a firmer grasp on the validity of Holy Scripture, and the divinity of the holy Lord and Savior, and the reality of the glorious gospel of the blessed God. On this foundation he built his convictions, his faith, his hopes, his energetic actions, his urgent appeals to men for purity and righteousness. On this foundation he yielded his commission and his soul to his divine Master and passed to his reward bestowed for his faith and labor. Much more might be said of this good and true man of God, but I forbear. We may say: "Well done, good and faithful servant; enter into the joy of thy Lord."

"Thou art gone to the grave, but we will not deplore thee."

Whose God was thy ransom, thy guardian, thy guide;

He gave thee, he took thee, and he will restore thee.

And death has no sting, for the Savior has died."

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JOE'S MISSION.

Joe Meyers was spending the summer in the little town of Clinton on Clinch River. One morning, as he walked along a road leading into the country he heard a child talking and stopped to look over a fence and see if he could find some amusement. A little girl in a torn calico dress sat under a big tree, holding a battered old doll on her lap.

"Take these here pills, dolly," she was saying coaxingly, "an' you'll git well right off. If you air a bad chile an' won't swaller 'um, you'll die. Now, that's right," she went on, having succeeded in pushing the "pill" through the doll's mouth.

Joe watched her for a while and then opened the gate and went into the yard. "Hello," he began genially, "may I rest for a minute? What are you giving your doll? Well, I declare," Joe burst out suddenly, "they are pearls—a pint of them!"

"They're no sich," she exclaimed vehemently, "they're jes' pills to make Polly well."

"Where did you get them?" asked Joe, getting excited over the heap of beautiful pinkish white stones.

"Jim got 'um fore he got busted inside an' put out thar," Her hand indicated a little knoll at one side where under a spreading elm tree, a newly-made grave was visible. "I shore mis' Jim. He wuz awful good to me."

"Jim? Why, he wuz jes' Jim. He lived with Granny an' me an' he ust to hunt an' fish an' git clams outen the river with these here pills in 'um. That wuz fore Mis' Jones bull busted him all up, put horns clean through him. My, but Granny an' me did a sight of cryin', we uns all did, Mis' Jones, too."

Joe looked at the pathetic little figure of the mountain girl, and though only fifteen himself, he was old enough to be moved with emotion at the sight of her pinched little face and started body. Then he looked at the little heap of beautiful Tennessee pearls, which bring such big prices in the jewel market to-day, and which Jim had been too ignorant to appreciate; costly pearls, being fed to a battered old doll by a starved child!

"Where is your Granny?" asked Joe. "Let's go and find her."

"Well," agreed the child, "she's sittin' by a leetle fire. She's got the misery in her back, you know."

Joe had been in too many of the mountain cabins to be surprised at the poverty there. He was surprised, however, to find that the old grandmother—a yellow, wrinkled old woman, dipping snuff—was totally blind.

"Here's a boy, Granny," said the child.

"Howdy," she grunted, "set down. Dust off a cheer fer him, Mary Sue."

The little girl took the skirt of her dress and slapped at the bottom of an old cane chair.

"I came in," began Joe nervously, "to see if I could buy some of Mary's pearls? She's been feedin' them to her doll."

"Them leetle rocks she plays with? You want to buy 'um, huh?"

"Yes," said Joe, "and I feel sure—"

"Will ye giv' me a leetle bacon an' meal an' some coffee fer 'um, huh?" she interrupted shrilly and eagerly. "Me an' Mary Sue ain't hav' nuthin' to eat since yestiddy."

"Oh, my," cried Joe, "let her go back to the store with me now and I'll send you some things right away."

"We uns ain't beggin'." You all kin buy the rocks an' send me some bacon an' coffee an' a leetle snuff, shore some snuff."

Mary Sue reluctantly gathered up her "pills." As Joe gathered up the last pearl and tied them in his handkerchief she shook her doll until the pearls inside rattled. "Do you want these ones, too?" she questioned wistfully.

"No," said Joe, "you keep them until you are grown. Now come and go to the store with me."

Stopping by the hotel, put up for the benefit of summer visitors in the pretty little town, Joe called his mother and showed her the pearls. Mrs. Myers was a magazine writer and she seized upon the stones and the child in the interest of her profession, and again because Joe's story touched the mother in her and she wanted to help the wee girl and the blind old grandmother.

When the pearls had been locked up, Mrs. Myers and Joe took the child to the store and bought plenty to eat and to wear for the people who had been ignorant of the wealth they possessed. Going back to the cabin, Mrs. Myers was surprised to find three twenty-dollar gold pieces lying on a rock in the front yard where the child had been playing.

"Where did you get this money, Mary?" she asked.

"A man, he tuk some of my pills an' giv' me them dishes yestiddy," she answered solemnly.

"Starving," said Mrs. Myers to Joe, "with sixty dollars in the front yard. Oh, this pitiful igno-

rance! Some man has probably taken a thousand dollars' worth of pearls and left this money to ease his conscience."

The next day, Joe took the pearls and left for the nearest city with a letter from his mother to a pearl expert who was a friend of hers. The stones brought five thousand dollars which Joe proudly carried back and deposited in the bank in Mary Sue's name. Her father, whom she only knew as Jim, had accumulated the pearls for years, and with Mrs. Myers as guardian, they were the means of giving Mary Sue a good education and of fitting her to be a veritable missionary to the East Tennessee mountaineers and the river folks.

When the summer was over and Mrs. Myers and Joe were ready to go back to the city, Dr. Black, the old Presbyterian minister, called to see them.

"You have done more good work this summer," he said sincerely, "than all my preaching has done, and God, I know, will raise up Mary Sue to be a blessing to you and a shining light to point other darkened souls the way to love and knowledge and Paradise."

—A. Marie Crawford, in Christian Observer.

MOTHER GOOSE.

That was her real name, and not a fictitious one, as many people believe. Elizabeth Foster was born in Charleston, Mass., a town near Boston, in 1665.

Her family, being Puritans, she was reared as other little maidens then were, to be industrious. She was also taught to cook and sew and spin. On Sundays she went to the meeting house and sat demurely quiet through the long sermon, and on week days went to the free school and learned to read, write and count.

Little Elizabeth was, nevertheless, a mirth-loving child and greatly beloved by her playmates. Some of her rhymes are sly little jokes. You remember she tells us that

Dr. Foster went to Gloucester
In a shower of rain,
He stepped in a puddle
Up to his middle,
And he never went that way again.

Dr. Foster was evidently some member of her family, her uncle, perhaps, whom the saucy Elizabeth was poking fun at.

History does not tell us how early she began to produce her little rhymes.

At the age of twenty-seven she was wooed by a widower named Isaac Goose, who had ten little motherless goslings.

Her family, and indeed Elizabeth herself, opposed the match, but at length her kind heart was softened by the pitiful plight of Father Goose and his little goslings, and she finally married him.

Then six children of her own were added to the number, making sixteen in all.

No wonder poor Mother Goose tells us that "she had so many children she did not know what to do."

She probably sung them to sleep at night to "Rock-a-bye, baby, on the tree top," or to "Bye-o-baby bunting, father's gone a-hunting," and on wash days they merrily rubbed to "Rub-a-dub-dub, three maids in a tub."

When Joshua and Gilfilian took the pails and went to the top of the hill behind the house for water and disaster befell them, she probably made them laugh even while the tears stood in their eyes and they were being plastered up with vinegar and brown paper, by singing, "Jack and Jill went up the hill."

She also put into rhymes the tragedies that occurred in the neighborhood, telling of the children that were drowned, "Sliding on the ice, upon a summer's day," and about the poor pussy that the naughty Johnny Green put in the well.

But finally the flock were all scattered. Father Goose departed this life and poor Mother Goose was left all alone. Then her favorite daughter, Elizabeth, who had married Thomas Fleet, a printer, prevailed upon her to make her home henceforth with them, and to this fortunate circumstance we owe it,

that thousands of children all over this land have been made happy by her simple little jingles.

Dear, merry, Grandmother Goose thus came to live among another flock of little ones in Pudding Lane, Boston.

Thomas Fleet had a printing office of his own, and to his wise head came the thought that if his own children were so pleased by his mother-in-law's fun, why might not others be also? So he began to write down her jingles whenever he got a chance to do so, following her about the house and even asking for more as the children did.

One day Mr. Fleet laid before Mother Goose's amused and astonished eyes the first volume of the now famous book. How she laughed when she turned to the title page and found pictured thereon a goose with its mouth wide open? It bore this title: "Songs for the Nursery, or, Mother Goose's Melodies for Children, Printed by T. Fleet at his Printing House, Pudding Lane, 1719. Price, two coppers." Her historian tells us that for thirty-eight years she lived to add new rhymes to each new edition, and died in 1757, at the age of ninety-two, her name a household word, dear to children, her memory blessed by mothers in many lands. —Clara A. Williams, in Our Companion.

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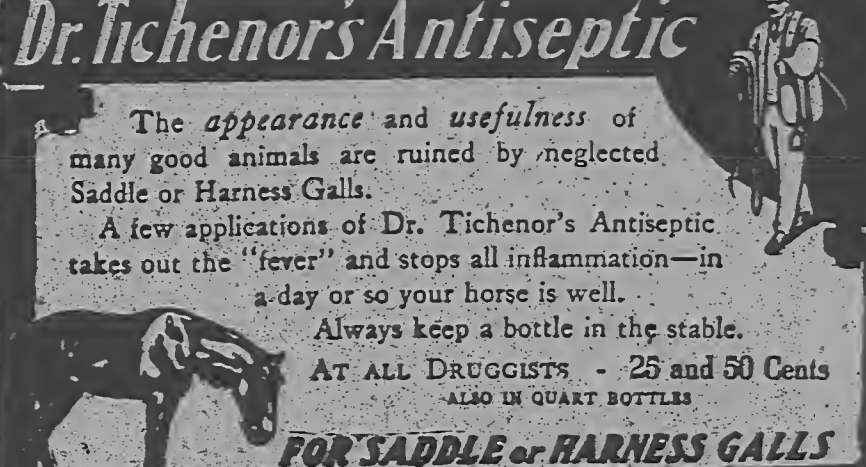
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Editorial.

SOME LESSONS FROM THE CALL OF MOSES.

There is no more interesting and fascinating character in the world's history than Moses. From the moment that he appeared as a babe in the little ark amid the bulrushes of the Nile up to the time of his translation from Nebel's light and his honored burial by the Lord's own gracious hand, his career charms like a romance and awakens in one's bosom an aspiration to live for the things that are highest and best. Every paragraph of the brief account we have of his life and labors is luminous with instruction and teaches the needed lesson which the world finds so difficult to learn—that the path of virtue, though thorny at times, is the only way to the altitudes of majestic manhood, to real usefulness and true success.

Particularly impressive was the manner in which Moses received and accepted the divine call to become the leader and deliverer of God's chosen and oppressed people. It came to him when he was alone in the silence of the Midian desert. What a part solitude has played in the making of men and in the promotion of the march of human progress! It is when other scenes are shut out that God most unfolds himself and things spiritual to the soul's inner vision. It is generally when other sounds are hushed and quietude reigns around that "the still, small voice" is heard. It spoke to Elijah on Horeb, not in the storm, or the earthquake, or the fire flashing athwart the heavens, but in the after calm. It was on bleak and wave-washed Patmos, torn from his place in the Church and bereft of human companionship, that Saint John communed most with radiant spirits from "the invisible other world," and had his most inspiring glimpses of the City Celestial. It was in the loneliness of a prison that Bunyan dreamed his immortal dream, and that Paul composed several of his noblest epistles—sparkling streams of truth that will flow on, blessing and enriching mankind, until time has blended its fading light with the dawn of eternity. The Master himself had and cherished his seasons apart—hours that he insisted upon spending alone. As his tragic end drew near, he said to his disciples: "Hereafter I will not talk much with you." "He would now be silent to men, talking chiefly with God. The stream that lifts up its voice in the cataract among the hills and makes sweet music amid the stones of the valley is suddenly hushed as it merges itself into the sea; so Christ fell into a solemn silence as he came in sight of the ocean of sorrow of Gethsemane and Calvary." Every Christian should have his periods of retirement, when he can think and meditate and pray alone. Though there is no such thing as a solitary religion and the communion of saints is important, individual introspection, confession, and supplication are essential to the development of genuine piety and lofty character. The quiet hours of life are the moments which, perhaps, contribute most to the formation of worthy ideals and the shaping of human destiny.

God appeared to Moses in "the burning bush." The significance of this has been variously interpreted. Some have taught that the bramble aflame, but unconsumed, with the angel of the Lord (perhaps Christ himself) in the midst of it, was symbolical of Israel in servitude, wrapped in the fires of persecution, but undestroyed because of the presence and guardian care of him "who never slumbers, nor sleeps." But beautiful as is this exposition, we do not believe that it sets forth the true teaching of the burning bush. We think with Dr. F. B. Meyer that it brought to Moses a message more personal and direct. The thorn bush of the desert was a lowly and contemptible shrub. It had no grace of form, or attractiveness of foliage, or commercial value. But through it the infinite God could mani-

fest himself and it could be used for the accomplishment of his divine plans. The thing considered the meanest and most common could be made to shine with his glory and transformed into a vehicle for the disclosure of his presence and power. Moses greatly needed to be taught this lesson at this particular time. For forty years he had been in exile, attending to the common-place duties of an ordinary shepherd. The pomp and pageantry of the Egyptian court was but a fading recollection, and the dream of becoming the liberator of his fellow-countrymen, which had fired his early ambition, had doubtless been utterly abandoned and had come to be looked upon as only one of the foolish vagaries of youth. Eighty years of age, slow of speech, rusticated in manner, broken in spirit, and having ceased to aspire to a loftier place in life, the future seemed to have little in store for this man whose infancy and opening career had been so marvelously shielded and guided by Providence. But in Moses' complete renunciation of self lay his fitness to become "a chosen vessel of the Lord." His felt weakness was his real strength; his nothingness in his own sight made him great in the sight of God. The low bramble with encircling fire and the angel of the covenant in it, proclaimed that he, though dejected and cast down, might be filled with the Holy Spirit and made the mouth-piece of the great Jehovah. How hard it is for even Christians to realize that the crucifixion of self is necessary to the highest holiness and largest usefulness! Self-reliance produces spiritual weaklings; it has been the age-long blight of the Church. Our own impotency and God's sufficiency are the two great lessons which the disciples of Jesus everywhere need to learn.

But Moses would not consent to undertake the task of leading the Israelites out of their bondage until God had promised to be with him and sustain him. "And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" "And he said, Certainly I will be with thee." Moses was right in refusing to go forth unaccompanied by the divine presence. No one should presume to undertake a great mission for God and humanity, trusting in his own strength. Most pitiable is the situation of the minister who has ventured to take up the work of that sacred office without the conscious realization of a divine call to it and the unmistakable assurance that the Master is a constant co-laborer with him. Every disciple should live in touch with his risen Lord, who has said: "I will never leave thee, nor forsake thee." Re-enforced by him, we need not fear to go out and do our part in the stupendous struggle for the world's redemption. Led by him, we need never stumble or grope in darkness.

"A tender child, of summers three,
Seeking her little bed at night,
Paused on the dark stairs timidly;
'Oh, mother, take my hand,' said she,
'And then the dark will all be light.'
We older children grope our way,
From dark behind to dark before;
And only when our hand we lay,
Dear Lord, in thine, the night is day,
And there is darkness never more."

When Moses went forth as ambassador for God he carried his credentials with him. He was given a rod which, when cast upon the ground, would become a serpent; his hand thrust into his bosom would become leprous when withdrawn, and thrust back again would become sound and well; water which he dipped from the Nile and poured upon the ground would turn into blood. For four hundred years there had been no miracles, and these manifestations of power authenticated his mission and demonstrated the fact that he was truly the Lord's representative. And so the world-to-day demands of those who claim to come as messengers from the Almighty that they exhibit their credentials. The demonstration of the power of the Holy Spirit is the only thing which at this time can prove that they have been sent from God. Parchments signed by ecclesiastical dignitaries amount to little. They only evidence the commission of the Church. The real question concerning every minister is whether the Master has called and commissioned him. "Has he fruit in his work? Are any truly convinced of sin and converted to God by his preaching?" Does the divine attestation attend his pulpit messages? This is what the people desire to see, and this is what they have a right to expect. And herein lies the remedy for our empty pews and the widespread indifference to religion existing among the masses. Nothing draws and impresses like the Holy Spirit at work in the hearts of men. True penitents at the altar will attract vastly more than the pictures of a stereopticon. A preacher whose utterances are really accompanied by spiritual and life-giving power will not long want for hearers. Is this divine certificate to the genuineness of our ambassadorship lacking? If so, shall we not cry aloud to our Heavenly Father until he accords it to us? Men known to be in touch with Christ and through whom he speaks are the supreme need of the world. They, and they only, may hope to secure the attention of the needy millions of mankind, and lead them from a worse than Egyptian thralldom into a nobler freedom than that of Canaan.

THE VANDERBILT CHARTER.

We publish in this issue a copy of the charter of Vanderbilt University and the amendments, which have been made to that much-discussed instrument. We also print the correspondence between Bishop McTear and Commodore Vanderbilt concerning the establishment of the institution. It has been our desire to do this for some time, but we have found it exceedingly difficult to obtain the full text of the document originating the University and under which it is now operated. We take pleasure in giving it to our readers, because we want them to be apprised of the exact situation. We hold the view that our people are entitled to know the facts in the case, and should be shown proper consideration in the adjudication of a matter in which they, as a part of the Church, are so vitally interested.

With the contention now advanced that a few leading Methodists are so much wiser than their 1,800,000 brethren, that they alone are competent to manage our educational institutions and determine their relations to the Church, we have not the slightest trace of patience. The legal phase of the Vanderbilt controversy, though it is now the pivotal question, is in reality the least part of it. Primarily and fundamentally, the issue to be settled is a moral one. The supreme question is not one of law, but one of right. It is, "What part did the founders of the institution intend that the Methodist Church should have in its government?" If their purposes are defeated by legal manipulation and technicalities, injustice will have been done. No judicial construction can make right that which is wrong. There are loftier tribunals than any earthly court, and one of them is that of enlightened public sentiment. Before that great bar, as well as before the courts of the land, this issue must be and will be tried. And, furthermore, the very existence of the Church in any true sense in the field of education is involved. Let the notion that a worthy and growing institution of learning can only be successfully managed by an independent board of trust prevail, and our whole religious educational system will be ready to topple to the ground. More on this subject we will not say at present. But it is our purpose to discuss it at length in the near future.

There are two or three points in the Vanderbilt Charter to which it may be well to call special attention. One of them is the expression: "and shall have perpetual succession." It should be observed that it does not say independent succession, as is claimed by the Board of Trust. It is held by Bishop Hoss and those who share his view that this clause merely guarantees the perpetuity of the Board—that it should not cease with the passing of any particular set of trustees, but go on indefinitely. It should also be remembered that the five able lawyers of the Commission did not construe these words as giving the Board the right to elect their successors. The truth is, the Charter is silent as to the method of constituting the trustees. As a matter of fact, the Convention which met in Memphis in January, 1872, named a temporary Board of Trust and instructed them to proceed to get out a Charter. This they did, and submitted their work to the Annual Conferences in the fall for their approval, and each of them nominated four trustees who were given the places for which they were designated; and these formed the Board. The rights of the Conferences to participate in the selection of the trustees seems then to have been accepted as a matter of course. (See Chancellor Kirkland's pamphlet, entitled, "Vanderbilt University," issued in 1898, and the report of the Vanderbilt Commission in the Nashville Advocate of Dec. 14, 1906.)

Nor should it be overlooked that in determining who has power to elect the members of the Board of Trust, the common law and the Tennessee Act of 1895 are also to be taken into consideration. That Act is, in part, as follows:

"Section 1. Be it enacted by the General Assembly of the State of Tennessee, that all educational institutions, whether universities, colleges, academies, or institutions incorporated by special act, or are under the general laws of this State, or that may hereafter be incorporated, shall have and are hereby given power and authority to acquire any real or personal property, and to take, receive any and all gifts, bequests or devises of property, real, personal, or mixed, for educational purposes, heretofore or hereafter made subject to such limitations and conditions as the donor or testator may attach thereto."

"Section 2. Be it further enacted that whenever any such educational institution has been established and is being maintained and patronized by, or having been otherwise established is now being maintained or patronized by any religious society or denomination, or shall hereafter be so established, maintained, and patronized, the representative governing body of such society or denomination shall have power, at its option, to elect its Board of Directors or Trustees, to fill vacancies therein, etc."

This statute was held to be constitutional and valid by the Supreme Court of Tennessee in a case before it in 1904. Let it also be remarked that in his correspondence, Commodore Vanderbilt said not one word bearing on how the Board of Trust of the University was to be constituted.

The amendment allowing by-laws contrary to the Memphis resolutions, which had formerly been em-

bodled in the Charter, should not be misunderstood. That was designed to give more liberty in the arrangement of the courses of study and in the minor details of the management of the institution. That it was not intended to affect the Charter rights of the Bishops or any essential feature of the declarations of the Memphis Convention is manifest to one familiar with the history of the institution; for, notwithstanding this change, Bishop McTyeire, who understood fully the purpose of every moment that was made, in his last will and testament urged, "That all of the Bishops exercise steadily and constantly their charter rights as members of the Board of Trust, directing and controlling." Had it been the intention of this amendment to abrogate these rights, the Bishop would not have given any such injunction.

AN ANIMATED DISCUSSION.

A vigorous discussion of the Vanderbilt situation has been going on in the columns of the Jackson Daily News. It began with a spirited communication from the pen of Mr. J. R. Bingham, of Carrollton, Miss., who sides with the Board of Trust and has taken the position that if the Church should control the institution, "it will shrink into the proportions of a college." Just why it would so dwindle Brother Bingham does not tell us. He only affirms it for the present. Possibly the proof will be adduced later. To Brother Bingham's article, Mr. J. D. Barbee, of Greenville, made a lengthy reply, arguing strongly for the position assumed by the General Conference in the controversy. To this Brother Bingham made an aggressive rejoinder, only to find himself confronted with a new antagonist in the person of Dr. H. W. Featherston, who stands squarely up for the rights of the Church. Brother Bingham has just responded to his last opponent, who doubtless will have something further to say on the subject.

It would be invidious to express an opinion as to which of the disputants we think has exhibited the most skill as a dialectician. But we feel sure that Brother Bingham will appreciate having his attention called to one blunder that he made in his reply to Dr. Featherston. He stated therein that the General Conference "levied an assessment of \$25,000 to defray the expenses of a lawsuit." That is not true. The General Conference raised the educational assessment \$25,000, but that was done at the request of Dr. Hammond, who stands with Bishop Hendrix and Chancellor Kirkland in the present controversy. That money is destined for the work of educational extension, and a large part of it was promised to needy institutions before the General Conference met. The Board of Education has authority to make any assessment that may be needed to maintain the rights of the Church in Vanderbilt University, but if they have yet taken any such action it has not been announced to the public.

THE SEASHORE ASSEMBLY FOR CHRISTIAN WORKERS.

The session of this organization which has just closed was a brilliant success. The attendance was good, the addresses were of superior merit, and the instruction imparted as to methods of work was practical and helpful. The interest was sustained throughout, and some of the services were inspirational in effect. The following officers were elected for the ensuing year: President, the Rev. J. Bruce Alry; vice-president, the Rev. C. D. Arkison; secretary, Miss Laura Rankin; treasurer, Miss Ellen Jackson; counsellors, Mr. H. L. Baker, of Louisiana; Dr. A. F. Watkins, of Mississippi; R. A. Clark, of North Mississippi, and H. W. Grant, of Alabama.

CENTENARY COLLEGE.

Elsewhere appears a statement from Dr. Felix R. Hill concerning the outlook for the next session of this historic institution. It is most gratifying to know that the situation is so encouraging and that the future seems to be so full of hope and promise. Centenary has wrought well in the past and has behind it a highly creditable record, but its best days are yet to come. Let every Methodist in Louisiana lend a hand in filling the halls of the college and in entrenching it in the public esteem. Never was education, genuinely Christian, worse needed than now. Moral character is the great necessary asset, without which individuals and nations fail. The influences that touch student life are all-important, and exercise a far-reaching effect in shaping human destiny. Our young men will be safe at Centenary, where the entire atmosphere, social, educational, and religious, is wholesome. Let us send them there.

BISHOP MURRAH IN NEW ORLEANS.

Bishop W. B. Murrah, who has episcopal supervision of the Louisiana Conference, spent the latter part of last week in the city, conferring with Dr. Parker and others concerning the situation in this territory. He is wide-awake as to the needs of Methodism, and studious as to existing conditions in the several important fields assigned to his charge. The Bishop looks to be in perfect health, and is enthusiastic in his work. He was just back from a visit to Houston, Texas, from which section he brought a cheering and inspiring message. All of the interests of the Church are safe in the hands of this able and judicious chief-pastor.

PERSONAL.

Rev. T. W. Lewis recently assisted Rev. E. Nash Broyles in a meeting at Coffeeville, Miss. It is needless to say that the people of that community heard some vigorous and able preaching.

The Baptists have lately had an interesting revival at New Albany, Miss., where the Rev. E. L. Wesson is the pastor. Brothers A. W. Langley and L. M. Lipscomb took an active part in the meeting.

Dr. I. W. Cooper, the popular president of Whitworth College, recently preached two impressive sermons at the Mississippi Chautauqua at Crystal Springs. He is in much demand for important occasions.

The congregation at Mansfield have voted their pastor, Rev. A. W. Turner, a vacation during the month of August. He well deserves it. The Louisiana Conference has in it no more faithful and energetic worker.

We regret to learn that Rev. J. M. Huggin has found it necessary to give up his charge, the Mount Pleasant Circuit, in North Mississippi. Bishop McCoy has appointed Rev. Stander Raper to serve the work until the Annual Conference.

Zion's Herald thinks that surely the world is growing better. It facetiously says: "Within a week three subscribers to whom bills overdue for subscriptions had been sent thanked the sender for calling attention to the matter."—Nashville Advocate.

Rev. H. N. Harrison, of Donaldsonville, La., has been elected to a chair in Mansfield Female College and has signified his acceptance of the position. Brother Harrison is a man of wide and accurate scholarship, and his selection is being universally commended.

Writing from Water Valley, Miss., Rev. J. H. Mitchell, the efficient and enterprising pastor, says, "Our church work goes on encouragingly." There is no such word as failure in Brother Mitchell's vocabulary. We thank him for his kindly interest and good wishes.

We were pleased to have Rev. W. G. Harbin drop into our sanctuary Saturday of last week. He is just back from Texas, where he did most of the preaching at the Brenham District Camp Meeting. He reports a large attendance and that much good was accomplished.

Bishop Murrah will dedicate the Methodist Church at Ponchatoula, La., next Sunday at 11 o'clock. It is a neat brick structure, which reflects much credit upon that excellent community. The editor thanks Rev. J. P. Haney, the worthy pastor, for a cordial invitation to be present.

Rev. W. R. Goudelock has been conducting a series of revival services at Caledonia, Lowndes County, Miss., in which he has had the efficient aid of Rev. Len Egger, of Dallas, Texas. Much interest has been manifested and the church has proven wholly inadequate to accommodate the crowds.

Bishop and Mrs. W. B. Murrah entertained Bishop Mouzon at dinner in their hospitable home at Jackson, a few days since. The other guests were Major R. W. Millsaps, Dr. Smith, the new pastor of the First Methodist Church of that city; Rev. J. R. Jones, Professor Ricketts; and Mr. William H. Watkins.

In a business letter to the office, Rev. D. L. Cogdell, of the North Mississippi Conference, adds: "We are moving forward, I think, on the Lula and Lyon Charge. I have organized a church at Rich, with twelve members. I hope to have the parsonage refitted in the fall." A more tireless toiler than this noble itinerant can nowhere be found.

Information has reached us of the marriage on July 27, at the home of Dr. E. M. Baker, at Pelahatchie, Miss., by the Rev. C. McDonald, of Mr. S. B. Myers and Miss Mamie E. Baker. The accomplished bride is a granddaughter of the Rev. A. D. Miller, late of the Mississippi Conference, and the groom is a prosperous young business man of sterling moral worth.

Rev. A. G. Shankle, of Ruston, La., left with his family for Georgia on July 26, where they will remain for a month. The Daily Leader of that city states that Brother Shankle had been closely confined by his pastoral duties for a long time and was in need of a period of rest. We trust that his vacation will make him strong for the work of the approaching autumn.

We acknowledge the reception of a beautiful card announcing the arrival in the home of Mr. and Mrs. S. J. High, of Tupelo, Miss., of Master James Allen High on July the 19th. We extend most hearty congratulations, and express the earnest hope that a favoring Providence may watch over the little one and bring him in the course of the recurring years to a noble Christian manhood.

In remitting for the renewal of her subscription, Mrs. W. A. Pennington, of Monroe, La., speaks in commendatory terms of the Advocate. Among other things she asks the question, "How can people calling themselves Christians get along without their church paper?" Those who are much interested in the Master's work cannot do so. They want to know about the progress of the kingdom.

The citizens of Houston, Miss., are striking out

vigorously for the enforcement of the Sunday laws of the State. This is as it should be: nothing does more to undermine the foundations of morality than the desecration of God's holy day. In the person of Brother L. W. Cain, this prosperous town has a fearless champion of civic righteousness. The worth of such a pastor to a community is incalculable.

A gentleman once horrified us by stating that a certain corporation's definition of an honest man is "one who will stay bought." If we were asked to frame such a definition, we should say he is one who will pay a delinquent subscription to a church paper. Doctors and preachers may have a hard time getting what is due them, but they are not in it in this respect compared to the average Conference organ.

Rev. J. W. Raper continues to place us under obligations for efficient work done for the Advocate. Referring to his charge, he says in a letter bearing date of the 25th ult.: "We are moving on nicely at Byhalia, and hope that the close of the year will find things in a good condition. We will have Bishop McCoy with us for the dedication of our new church on the 28th of August, and all former pastors are hereby invited to be present."

Rev. H. E. Smith, who for many years was a popular and useful member of the North Mississippi Conference, but who in 1886 transferred to Texas, has recently been visiting friends in the Magnolia State. He delighted the people of Carrollton with his presence, after an absence of twenty-four years, and was given an enthusiastic reception. He formerly served that charge, where he wrought faithfully and efficiently, and won the high esteem of all.

Rev. Frank Seay, professor of Hebrew and New Testament Greek at the Southwestern University, at Georgetown, Texas, delivered a highly intellectual sermon to an expectant congregation at the Louisiana Avenue Methodist Church of this city last Sunday evening. Prof. Seay is a son of ex-Governor Seay of the Lone Star State, and was born in New Orleans. He is a scholar with a wide reach of information and an impressive and instructive preacher.

Rev. W. E. M. Brogan, of Starkville, Miss., writes: "Rev. Chas. T. Barton, recently appointed to the Shuqualak Circuit to fill out the unexpired term of Rev. Q. A. Oats, deceased, has given up his work in order to accept a position with a business firm in Kentucky. Rev. Mark Guinn, a Millsaps graduate, has been assigned to that field in place of Brother Barton, and has already assumed control of the charge. He is a young man of more than ordinary promise."

The Yazoo County Sunday School Convention was held July 20 and 21. The attendance was gratifying, and the exercises interesting and profitable. The following officers were elected for the ensuing year: N. A. Mott, president; R. E. Martin, vice-president; Beat 1; J. E. Redding, Beat 2; R. C. Langford, Beat 3; Mrs. R. Gilbert, Beat 4; W. H. Black, Beat 5; Mrs. E. W. Gibbins, secretary; and J. C. McGuire, treasurer. The next session will be held at Tranquil Church in the northern part of the County.

The correspondent of the Times-Democrat at Plaquemine, La., wired that paper on the 29th ultimo as follows: "It was learned to-day that the health of Rev. T. M. Bunley, the Methodist minister here, is completely shattered, caused, it is said, from overwork. Mr. Bunley is a brilliant student and scholar, and is extremely popular. He returned a few weeks ago from Washington, D. C., where he had gone as a delegate to the World's Sunday School Convention. He will be taken to a sanitarium for treatment." We sympathize with our brother in his indisposition, and pray that he may speedily recover his health.

The Carrollton Conservative makes the following comment upon the religious services conducted in that goodly town on Sunday, the 17th ult.: "The largest congregation assembled in Carrollton this year worshiped in the Methodist Church last Sunday at 11 o'clock. The sermon by the Rev. Doctor Duncan, of Athens, Ala., was clear in thought, strong in its grasp of truth, admirable in breadth of view, charming in its diction, and impressive in its delivery; and it created an atmosphere of profound reverence, conducive to spiritual worship. Mr. Langley's sermon in the evening was a practical exposition of presenting our bodies a living sacrifice, and elicited much favorable comment."

A dispatch to the Commercial Appeal from Nettleton, Miss., states that the recent union revival conducted there by the Rev. E. B. Ramsey, of Memphis, was the most successful one ever held in that community. The two honored superannuates of the North Mississippi Conference residing there, the Revs. J. B. Stone and K. M. Harrison, who lately have not been in robust health, were able to be present at a number of the services, to the great delight of their friends. At the close of the meeting a young men's and boys' prayer meeting was organized, and several hundred dollars was subscribed to build a reading room, which will be under religious auspices. Nettleton is the home of that worthy local preacher, Rev. J. A. Lowe, to whose splendid influence the remarkable activity of the churches in that locality is largely attributable. Brother Lowe was a delegate to the last General Conference, where he stood for a healthful conservatism and the maintenance of the integrity of Methodism.



When our ICE CREAM is served at receptions, or any place whatever, it gives a refined touch and an added pleasure to the occasion. We use the purest Sweet Cream and the finest and purest of all material necessary, is why. A trial order never fails to convince. We deliver to families as small quantities as a quart.

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CHURCH DEDICATION AT ALEXANDRIA.

Dear Brother Members: Bishop W. B. Murray is to dedicate our church at Alexandria, La., on Sunday, Oct. 9. We extend a cordial invitation to all former pastors to be present. I will be glad for you to make a note of it in the Advocate. Yours truly,
H. R. SINGLETON,
Alexandria, La.

McHENRY CAMP MEETING.

The camp meeting at McHenry, Miss., will begin Sept. 4 and run ten days. The chief preacher will be Rev. John Paul, who is truly an able teacher and great preacher. Mr. Felix Phillips will lead the singing. Let everybody come and stay ten days. Put something into the meeting for God's glory, and get great blessings.
MISS ZORA SAUCIER, Sec.
Saucier, Miss.

A-PREACHER WANTED

For a charge in the New-Orleans District. The work will only support a single man. A splendid opportunity for city mission work.

F. N. PARKER,
Presiding Elder of N. O. District.

RECEIPTS ACKNOWLEDGED.

Rev. S. A. Brown, Comio, has paid Church Extension in full, \$56.
Rev. W. R. Williams, Cockrum, has sent eight dollars for Galloway Memorial Church, Jackson, Miss.
J. R. BINGHAM, Treasurer,
Carrollton, Miss., July 27, 1910.

Meridian Woman's College, Meridian, Miss., one of the nation's leading colleges for young ladies, has recently added new opera chairs to its handsome auditorium. It has just completed one of the handsomest pipe organs in the South, and has exchanged all the old pianos for new ones. Every piano will be new, just from the factory. It has employed fifteen music teachers, with a great Master Musician as director, one who was trained by that world renowned teacher, De Koniski, court pianist to the Emperor of Germany. This director was his favorite pupil, and the only one to whom he ever gave a diploma.

This already great Southern college and conservatory will have its faculty and equipments wonderfully increased by these additions. It has also enlarged the forty-acre campus to sixty acres, made lakes for boating and fishing, added athletic grounds for tennis and basket ball, and its unique military drill. It has added a special dormitory for young children. See advertisement of this great college elsewhere in this issue.

The fear of the Lord is the beginning of wisdom; it is the best and most natural way of living; should we not fear and reverence the God that made us, that preserves us and provides all things for us.—Selected.

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Take **Horsford's Acid Phosphate**
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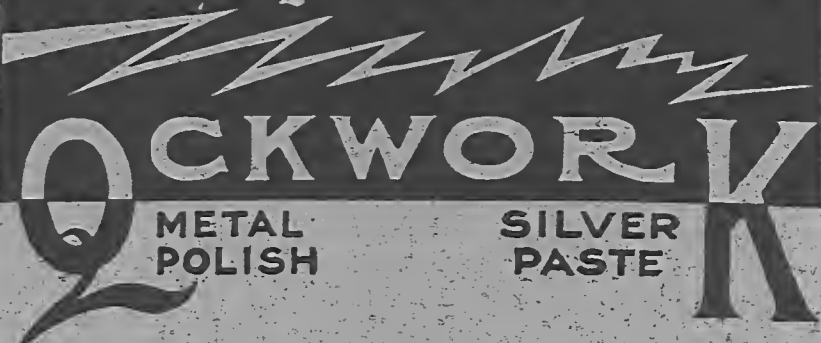
Never to tire, never to grow cold; to be patient, sympathetic, tender; to look for the budding flower and the opening heart; to hope always and, like God, to love always—that is duty.—Amiel.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

In the matter of regular church-going, the force of habit asserts itself as truly as in other matters that concern us. This habit is a gracious, friendly influence in the lives of many of the best of our Lord's disciples.—Selected.

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No matter how thirsty you are, or how tired you are, or how particular you are, you'll like Coca-Cola because it hits that dry spot—relieves fatigue and tickles the palate all the way down.

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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

While the "gates stood ajar," on June 13, 1910, in the holy hush of an early hour, the beautiful spirit of Miss EUGENIA VANDIVER crossed eternity's boundless sea and passed into the "city of gold," methinks, amid shouts of welcome and anthems of praise by the hosts of redeemed who have gone on before, and the glad plaudits, "well done," of the Savior whom she loved and so faithfully served. Miss Eugenia was born April 19, 1875. But since early girlhood has lived in Baldwin, where the writer has known much of the homelife of this lovely girl and seldom have we found in the heart of woman such love, such unselfishness, and, withal, such Christian fortitude as adorned the life of this "child of a King." Being a victim to bodily ills almost her entire life, she was naturally indulged by a tender, loving mother until that mother was called home just two years gone by an indulgent and fond father, by three noble brothers who know how to love and serve as but few know, and by a sweet-spirited sister and two sisters-in-law who are equal to any stress laid upon noble womanhood; but "none of these things moved her" to neglect what she believed to be her duty to others. Among her last words were: "I should like to live longer so that I might serve better those whom I love; but if I cannot it will be all right. At home, among friends and in the church—Methodist—of which she was a faithful member, she was a light that could not be hid, but shall shine brighter and brighter along the pathway of those who shall follow on. Little wonder then that skilled physicians, loved ones and friends should have been untiring in their efforts to keep with us this brave Christian girl, for we felt we so much needed her; but the Master said, "I have need of thee," and we bow in humble submission to his will for "He doeth all things well." Bereaved ones, look up and be comforted for,

"Not now, but in the coming years, it may be in the better land, We'll know the meaning of our tears, And then sometime we'll understand."

MISS NANNIE ROWAN.

Mrs. LILLIE M. JACO (née Ray) was born Feb. 13, 1875, and died at her home near Crenshaw, Miss., after a painful illness of several days, caused by blood-poisoning. The writer performed the marriage ceremony at the home of her parents near Sardis, Miss., on March 31, 1895, that united her to Mr. Chas. C. Jaco, with whom she lived so happily for about fifteen years. Her devotion to home and loved ones was very great. She seemed to live for her husband and six children and friends. Whoever entered her home found genial hospitality. Early in life she became a Christian and united with the church of her parents, the Baptist Church, but after her marriage, joined the Methodist Church with her husband, in which she lived and worked until God called her up higher. This home knew but few sorrows before Dec. 5, 1909, when diphtheria caused the sudden death of their little girl, Elizabeth Mai, who was born Nov. 7, 1903. But sometimes sorrows gather like clouds thick and fast. On Feb. 14, 1910, the same dread disease took the baby, Alta Lillie, who was born April 14, 1908. Then ten days later the wife and mother fell on sleep. All three are waiting side by side in the Longtown Cemetery for the resurrection morn. when they shall join the poor heart-broken father and four other children. Long, lonely, and dreary will the days be, and heavy, how heavy! the hearts will be, but when the day comes when "sorrow and sighing shall flee away," then one day shall be as a thousand, for since "we shall see him as he is" we shall also see each

other as we shall be and "we shall be like him." "We are not sufficient for these things." "My grace is sufficient for thee."

"BROTHER BEN."

On July 6, 1910, the great reaper, death, calmly entered the home of J. G. England and peacefully gathered him into its great harvestfold. He was born May 1, 1846, and lived with his parents, Mr. and Mrs. Thomas Welch England, in Webster County, until his marriage to Miss Eliza Young, daughter of Rev. Tom Young, after which they located themselves in a comfortable home about two miles west of the little town of Cumberland, Webster County, where he died. He leaves a wife and three children to sustain the loss of this devoted husband and father. He was an upright, honest citizen, a faithful member of the Methodist Church, South, and a true, loyal member of the Masonic lodge, all that was mortal being laid in the newly-made mound in Cumberland cemetery by them. I knew him to be a consecrated Christian and one who seemed to be ever mindful of his God, keeping his precepts. One seeing his peaceful countenance and his cheerful, agreeable disposition could not but feel that they were in the presence of a child of God. Dear bereaved ones, weep not, for our only possible grief is the loss to us of this dear one, for he has only passed; as it were, from a long pilgrimage in a land where all that has life must bloom and die, and crossed the river into that bright, celestial land where God has promised a home for all that keep his precepts. For

There's a Christian home in heaven, far beyond this vale of tears, And it was prepared by Christ who reigns on high;

If we live Christ's best example, we need have no doubts or fears, For we'll reach that heavenly mansion by and by.

When we reach that home in heaven, that's prepared for you and me, There we'll meet our loved ones waiting at the door.

Over there they long have waited, since they crossed the crystal sea, There we'll join with them in praises evermore.

ONE WHO LOVED HIM.

JOHN FRANK MITCHELL was born Sept. 30, 1873, and died June 24, 1910. He joined the Methodist Episcopal Church, South, in early childhood and for the last ten years he has taken an active part in church work—the last five years he has been an official of the church. About ten years ago he was happily married to Miss Eddie Wasson. He leaves a father, mother, one brother, a wife and three children to mourn for him. He was always ready and willing to go out and do anything the church saw fit to place upon him or ask of him. He was not afraid to die, having said a number of times that he was ready to go, and even prayed for the hour to come. Brother Mitchell loved his family with that love that makes home sweet and happy. He loved his church and was always at his place, ready to take the lead in singing; this he enjoyed doing. While he was a willing worker and the church needed him, the Father saw fit to call him home. There is a vacant place in the home and a vacant place in the church. Frank is not dead, but sleeping. We look forward with blessed assurance of meeting him beyond this vale of tears, where we will not say good-bye.

J. A. GOAD.

FELDER CAMP MEETING.

The Felder Camp Meeting, Topisaw Charge, will begin on Friday night, Aug. 12, and close on the 19th. All ministers are invited. We insist on all those of the Brookhaven District to join us in this meeting. Will all Christians join us in prayer for a great revival. We are anxious for you, Mr. Editor, to attend the meeting.

J. B. King, E. C.

McComb, Miss.

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Ida, at Munlin's Chp.	Aug. 24, 25
Greenwood	Aug. 27, 28
La Chute, at Taylortown	Sept. 3, 4
Pelican, at Bethel	Sept. 6, 7
Pleasant Hill, at Robeline	Sept. 10, 11
Mooringsport	Sept. 13, 14
Bossier City	Sept. 16
Zwolle, at Bayou Scie.	Sept. 17, 18
Many, at New Hope	Sept. 20
Hornbeck, at Holly	Sept. 22
Leesville	Sept. 23
Bon Ami	Sept. 24, 25
DeRidder	Sept. 25, 26
Langville	Sept. 27, 28
Noel Memorial	Sept. 30

T. J. WARLICK, P. E.

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St. Tammany Ct.	Aug. 6, 7
Covington	Aug. 7, 8
Shidell, at Shidell	Aug. 14
Felicity	Aug. 21
Algiers	Aug. 21
Carrollton	Aug. 28
Second Church	Sept. 4
First Church	Sept. 11
Rayne Memorial	Sept. 18

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Houma, at Bourg	Aug. 6, 7
Patterson	Aug. 13, 14
Prudehomme, at C. P.	Aug. 20, 21
Rayne	Aug. 27, 28
Jennings	Sept. 3, 4
Lake Charles	Sept. 10, 11
Sulphur, at Sulphur	Sept. 11, 12
Eunice, at L. P.	Sept. 17, 18
Bell City, at B. C.	Sept. 24, 25
Lake Arthur	Sept. 25, 26

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Rayville	Aug. 7, 8
Mangham, at Union	Aug. 13, 14
Downsville, at Willhite	Aug. 20, 21
Waterproof, at Wesley	Aug. 25
Floyd	Aug. 27, 28
Eros, at Indian Village	Aug. 31
Lake Providence	Sept. 3, 4
Merrouge	Sept. 7
Brookland	Sept. 10, 11

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Ruston Dist.—Third Round.

Ruston	Aug. 7
Vernon, at New Prospect	Aug. 13, 14
Bienville, at Burk Place	Aug. 18
Bernice, at Summersfield	Aug. 20, 21
Ringgold, at G. B.	Aug. 27, 28
Gibbsland, at O. G.	Sept. 1
Jonesboro, at Wyatt	Sept. 2, 4
Winnfield	Sept. 4, 5
Houghton	Sept. 8
Lisbon, at —	Sept. 10, 11
Minden	Sept. 17, 18
Cotton Valley, at —	Sept. 19
Lanesville, at P. G.	Sept. 24, 25

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Zachary, at Ethel	Aug. 20, 21
Baton Rouge, Second Ch.	Aug. 21, 22
E. Feliciana, at C. G.	Aug. 26
Pine Grove, at C. G.	Aug. 26
Tickfaw, at Red Oak	Sept. 3, 4
Baton Rouge, First Ch.	Sept. 5
Pt. Vincent, at Huffs Chp.	Sept. 10, 11
Den. Sps., at Palmetto	Sept. 17, 18
Hammond	Sept. 18, 19
New Roads	Sept. 24, 25

C. C. MILLER, P. E.

Marriages

July 27, 1910, at the parsonage, at Auburn, Miss., by Rev. Jas. V. Bennett, Mr. W. E. KING and Miss MAT-TIE THOMPSON, all of Auburn, Lincoln County, Miss.

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MRS. LULA LIPSCOMB WATERS.

Twenty years last spring, Rev. B. W. Waters, of the Japan Mission, and Miss Lula Lipscomb, of the China Mission, were married. Daughter of Dr. and Mrs. Lipscomb, of Columbus, Miss., and sister of Mrs. Mary L. Hargrove, of the Scarritt Bible and Training School, the best blood of the South flowed in her veins. Refined, educated, cultured, she was fitted, both by graces of person and intellect, for any position. Deeply spiritual, knowing much of the secret things of the Most High, rarely devoted to her Bible and to secret prayer, she was absolutely her Lord's. Latterly, frail in body and working constantly beyond her strength, because of the exigencies of mission work, she lived for years in utter isolation. Doing this and without complaint, in a hostile climate, with no school privileges for her children, she knew what it was to be crucified with Christ, and to die daily with him. Under other and more favorable circumstances she might have been with us for years, but someone had to fill the gap. A territory of nearly three million souls, on the Klushu coast, Japan, needed the gospel, and she, with her husband, were willing to stand in the lot.

Knowing her for a score of years as a neighbor, as a privileged guest in her home, and as a fellow-worker in the gospel, frequently conversing with her about the things of the kingdom, I say, without hesitation, Lula Waters would do it over again, even at the same price. Hers was the martyr's spirit, ever ready to do and to die.

Her worn and wasted body rests in a strange land. In the far-away foothills of the Sierras, in the soil of California, she sleeps. Denied the privilege of meeting those dear to her in the flesh, she died the death of a true soldier of the cross. Invalided home, with the hope of prolonging her precious life, the Master, himself, came and called for his tired servant, and now she is with him—the one she loved so well, and that to her is heaven.

A husband, three noble sons and several of her own family survive her, all journeying to the place to which she has gone. They have been in the way, many of them, a long time. And it is not far to yonder clime, and, some day, they will be with her and with their Lord. Till then, this hope buoys them on their pilgrim pathway—her Lord is their Lord and he has promised that they shall be with him forever.

What a meeting, what a greeting, there must have been when the sweet spirit of Lula Lipscomb Waters drew near to the heavenly gates! The precious son buried in Kobe, Japan, and his dear mother awaiting the resurrection in Sonoma County, California, with redeemed Orientals won by her to the Master, who had preceded her to heaven, all together in the presence of their Lord. What a meeting this, hard by the throne of God! And when I think of it, I could wish myself among them. **W. E. TOWSON, Cairo, Ga.**

CAMP MEETING NOTICE

The Cleveland (Miss.) Holiness Association will hold their fifth annual Camp Meeting, on the association's grounds, Aug. 11-21. These grounds are located three miles north of Cleveland, Miss. We have for our human leader, Dr. Beverly Carradine, once a member of the Mississippi and Louisiana Conferences, but now a resident of St. Louis, Mo. Prof. Hemp Sewell, of Atlanta, Ga., will lead the host in song. We are expecting great things at the hands of the Lord and sincerely desire the earnest prayers of the Advocate family. For further information write **R. J. Collins, P. C., Cleveland, Miss.; R. L. Beevers, Secretary, Cleveland, Miss.**

He who is living on a high level, battling bravely to do his best, making happiness secondary to right, honor, truth, usefulness and justice is the one to whom happiness first comes.—Selected.

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Tidings from the Field

From Verona:

Our third Quarterly Meeting came off last Saturday and Sunday at Planterville. It was a profitable occasion all around. Brother Felts, our presiding elder, was at his best. The people attended well, and the interests of the work were in good shape. We will soon commence our protracted meetings and expect a religious time. More anon.—D. W. Babb.

Smithville Charge:

I have a fine meeting in progress at Old Antioch on my charge. We have had evidences of the old-time power. This is the ninth day, with the exception of two days' help from Brother Yancy, I have done the preaching. I will hold a meeting at Paine Memorial Chapel next week with the assistance of Rev. L. T. Sargent. Brother F. M. Nichols, an old citizen and member of my charge, is critically ill. We ask prayer in his behalf. Capt. Caldwell, another one of our oldest citizens and a member of my charge, who has been very low, and not expected to live for several months, is getting well. My people enjoy the Advocate more and more, and think it never was so good. I use every opportunity for extending its circulation.—W. A. Bowlin.

Decatur, Miss.:

On last Sunday night we closed a nine days' meeting at Union, which was said to be the best ever held in that place. We were assisted by Rev. D. E. Kelley, he doing the preaching, and Rev. B. L. Sutherland led the singing. Brother Kelley preached with power; his sermons were forceful, and to the point. There were about fifty conversions, twenty-five accessions, and twenty-one family altars erected. The Lord was with us in great power. The Baptists opened their nice, large, new church to us, as our new church was not completed and the old one was not large enough. They worked in hearty accord with us. I thank God that a spirit of harmony and love prevails there and we can say, "glory to God for it." We expect to occupy our new church soon; will have Children's Day the first service in it. We hope to have it ready for dedication ere Conference. We are moving along very nicely at Decatur. We have plenty to do and we are trying to do our duty. Pray for us and may God bless you and your work.—H. E. Carter.

Waynesboro Circuit:

Dear Doctor Meek: Recently at Pleasant-Wood Church, on the Waynesboro Circuit, a delightful period was spent by the writer with Rev. J. T. McVey in a protracted meeting that resulted in four accessions on profession of faith and a spiritual uplift to the membership and community. The church and pastor are earnestly laboring together for the promotion of Christ's heritage. The followers of Calvin are numerous and very fraternal and in the song service of the sanctuary are particularly helpful. Brother McVey is an intelligent and tactful worker and untiring in his efforts as a shepherd of souls. He has a parsonage project on hand that bids fair to reach a happy consummation ere the year ends. At Waynesboro, it was a privilege to meet the venerable and venerated Francis Marion Williams, the father of the orphanage man so well known and loved throughout the bounds of the Mississippi Conference. Having seen his portrait and a sketch of him in the current issue of the Methodist Hand Book, the writer was able to recognize and appreciate the worth of the grand old hero of many a hard-fought battle for Christ. His name is as ointment poured forth in all this region of country. The cultured pastor of the Waynesboro Station, continuously showed the visiting brother through the house of

worship, where he dispenses the Word of life to his flock and the community. At the parsonage, a son is hopefully convalescent after a protracted and serious illness. The people called Methodist in this section of the country are much in love with the genial and godly man now serving them as presiding elder.—W. A. Betts.

Dry Run Charge:

Will you give me a little space in your paper to say a few words about Dry Run Charge? Pleasant Grove was taken off of this work and Liberty and Stringfellow Schoolhouse put on. These words were said to us before we left Conference: "You have got a hard place now." So I went praying to the work and we closed a meeting at Liberty the 21st of July with twenty conversions and eleven accessions to the church and others to come soon. Rev. D. M. Floyd did the preaching. He is a good man, a good gospel preacher and a good revivalist. We feel like it was a great blessing to Liberty for D. M. Floyd to be there with us. We had a great meeting at Stringfellow Schoolhouse. There were twelve conversions, and the people express a determination to build a church. Rev. M. V. Shearer did the preaching. He is an earnest man and a good preacher. We believe he sowed a lot of good seed over there that will bring forth fruit. We feel like the association with these two good men has been a great help to us. We have a lot of fine people at these two places and all over our charge. We have learned to love them all. May God bless us with a great revival at the other

places on the charge.—J. T. Gullett, P. C.

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Epworth League

By Rev. H. B. Watkins.

TOPIC FOR AUGUST 7, 1910.

GOD'S UNFAILING LOVE.

References: Hosea XI, 8-9; John XIII, 1.

I have read with such pleasure and profit the comments in the lesson taken from our excellent League organ, The Epworth Era, that I feel like giving my space this week to the reproduction of that article, as follows:

Hosea's ministry is dated between 745 and 735 B.C., just succeeding that of Amos. Following the long and prosperous reign of Jeroboam II, a period of comparative anarchy prevailed, and the social and moral conditions grew worse and worse. Assyria had recommended her westward movements, and was threatening the independence, if not the national existence, of the smaller nations. The prophets Amos and Hosea saw in these corrupt conditions within and the alarming political situation without sufficient proof of impending disaster. Their profound conviction of the righteousness of God precluded the thought that Jehovah would intervene to protect them, regardless of their moral character, and made them indeed regard the Assyrians as the avengers of divine justice; the burden of their message was a call to repentance and a threat of dire punishment for the impenitent nation.

Hosea goes beyond Amos, however, in the sweep of his message. He sees as well as the earlier prophet the need of punishment; indeed, better possibly, because he understood as the other did not the awfulness of sin; but there is a greater insight with him into God's love; punishment becomes discipline for those who will be taught by it, and the hope of restoration is stronger. Hosea had come to this deeper insight through the agony of a great sorrow. His wife had been untrue to him, and righteousness said that punishment must follow sin. Still, he loved her; and while the holiness of his love said she must be punished, love said she must be saved from her sin and brought back home. If love's hard discipline could save her. So there came to him the realization of the deathlessness of true love in spite of the unfaithfulness of the loved one; and as he thought of the wonder of it in himself, he knew that such love must be God's gift because with such unfaithful love God loved his faithless people. Thus Hosea's most distinctive message is that of the tender, yearning love of God for his sinful children.

The first four verses of his eleventh chapter give a beautiful picture of God's love for Israel in the childhood of the nation. There is the picture of the father teaching the toddling infant to walk and clasping it in his arms and comforting it when it falls. Then the figure changes, and it is now the picture of oxen and a driver, significant of the growing brutishness of the people; but it is still a picture of tenderness and considerate treatment. "I drew them with cords of a man, with bands of love; and I was to them as they that lift up the yoke on their jaws; and I laid food before them." This is the earliest of all passages, says Ewald, in which human means precisely the same as love.

There follow verses announcing the coming punishment, because, says Jehovah, "my people are bent on backsliding from me." The sword shall fall upon their cities, and shall consume their bars, and devour them because of their own counsels. Then through the lips of the prophet there breaks forth from the heart of Jehovah the cry of tender yearning: "How shall I give thee up, Ephraim? how

shall I cast thee off, Israel? how shall I make thee as Admah? how shall I set thee as Zeboiim? my heart is turned within me, my compassions are kindled together." And the promise is given: "I will not execute the fierceness of mine anger. I will not return to destroy Ephraim; for I am God, and not man, the holy one in the midst of thee, and I will not come in wrath." George Adam Smith calls this "the greatest passage in Hosea," and it is indeed a wonderful expression of the long-suffering love of God, of the divine pity that offers another chance to a stubbornly disobedient people, and when it punishes does not utterly destroy, but seeks to reclaim the wandering ones as long as there is any possibility of reclamation. Such was the prophet's thought about God more than twenty-six hundred years ago.

1. The love of God is unfailing in spite of man's sin. It is not strange that God should love the pure and good; but the wonderful thing about God is that he is kind toward the unthankful and the evil, making his sun to rise on the evil and the good, and sending rain on the just and the unjust, and that he so loved a sinful world that he sent his Son who died for us "while we were yet sinners." Let no one tell children the lie that "God doesn't love bad children." The only hope for them and us is that he does love us always. Mere hard punishment that has no love in it is brutalizing; love alone offers another chance and inspires to amendment and willing service. We might be the cowed slaves of an unloving Omnipotence; but we can be freemen and loving children only under the benevolent rule of a Heavenly Father. To save us from the love of self, which is the heart of sin, we must have a Savior who weeps over those who will not be gathered to him and who dies for us, "the righteous for the unrighteous, that he might bring us to God."

2. The heart of God suffers infinite pain because of the sin of men. Hosea's love for his wife and his terrible grief and shame for her sin made him realize the passion of the divine heart as no one before him had done. And this is the worst of sin, not that it offends dignity or undermines authority, but that it wounds love and makes it unavailing, that it separates from the source of truth and life and does despite to the spirit of grace.

3. The unfailing love of God demands that the sinner be disciplined. The highest gift of God is fellowship with himself; but this presupposes for its full realization holy character, ethical likeness to God, which is not his bestowment, but man's response to the revelation of truth and righteousness, the call of duty and privilege, the invitation and command of God. So for the unresponsive heart there must be correction, discipline. This is shown in the experience of Hosea in the fact that his wife suffered and was enslaved, and that when he brought her back it was not to welcome her straightway to her old place of intimate love, but she was to "abide" for him "many days" and prove her amendment and loyalty.

4. The unfailing love of God is eager to forgive the most guilty if only they return to him with penitence. No heart, then, that has any movings of penitence, any desire for a better life, any groping after the help of God need despair. The infinite love is ever ready to meet us more than halfway, and all our awakening comes from the stirring of his Spirit upon our forgetful and hardened minds and hearts.

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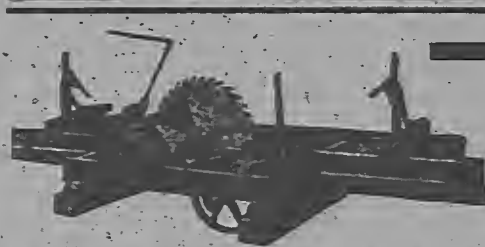
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The Sunday School Lesson

By Rev. T. H. Lipscomb, B.D.

THIRD QUARTER. LESSON VI. AUGUST 7, 1910.

JESUS ON THE WAY TO JERUSALEM.

Parallel Passages: Matthew xix, 1, 2, 13-26; Mark x, 13-28; Luke xviii, 15-28.

1. And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea beyond Jordan.

2. And great multitudes followed him; and he healed them there.

13. Then there were brought unto him little children, that he should put his hands on them, and pray, and the disciples rebuked them.

14. But Jesus said, suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

15. And he laid his hands on them, and departed thence.

16. And, behold, one came and said unto him, Good Master, what good thing shall I do; that I may have eternal life?

17. And he said unto him, Why callest thou me good? there is none good but one, that is God: but if thou wilt enter into life, keep the commandments.

18. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness.

19. Honor thy father and thy mother: and Thou shalt love thy neighbor as thyself.

20. The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21. Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me.

22. But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23. Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25. When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

26. But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

Golden Text: "Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." (Matt. xix, 14.)

I. The Lesson's Meaning.

Nowhere in all history, we are convinced, can be found so sublime an illustration of courage, physical as well as moral, as is seen in Christ as he set his face steadfastly toward Jerusalem, knowing full well the things that should befall him there. Our common ideal of courage—to rush boldly into the thick of battle, and there, perchance to fall, covered with glory and the admiration and praises of one's countrymen—is one thing; but deliberately to follow a course of conduct which brings only the hatred and opposition of the chief of one's own people, and then deliberately to go forward to face shame, and mockery, and scourging, and death by crucifixion is quite another and an infinitely higher thing.

But even more wonderful still was the spirit in which Christ made this journey. We might expect to see him going with set face and determined look, as Luther to Worms, and such would have been sublimely human; but we find Jesus infinitely courageous without seeming so, and able under such trying circumstances to take little children in his arms and bless them, and to carry forward his work of unselfish ministry regardless of his personal prospects.

So, our lesson opens with an incident which none would expect in connection with such a journey as Christ was now entering upon. "They brought unto him their babes," as Luke affectingly puts it. And how could they have refrained! They were accustomed to carrying them to the temple for circumcision, and to the Rabbis (if especially revered) for blessing, so what more natural and more Christian instinct than to bring them now to Jesus? We do not believe the disciples would have rebuked them under ordinary circumstances. They must have been heavy with the prospective end of their journey, and so thought, it is no time now for the Master to be bothered with children. But they but little knew the serene heights in which he dwelt, and Mark tells us that Jesus was moved to indignation at their rebuff of the parents; and said, (those sweet words which we learned in our childhood): "Suffer the little children to come unto me; and forbid them not: for of such is the kingdom of heaven." "Of such is the kingdom of heaven," these last words are being interpreted by some to-day, as indicating that there is no need that children be regenerated, as implying they are naturally sinless and holy—in a condition already fit for heaven. But such is a perversion of the real meaning of Jesus, and is disproved even by the experience of all who have had anything to do with even the fairest and best of little children. The evidences of depravity—willfulness, selfishness, anger—are all too apparent from the start, and if the kingdom above is to be made up of little children, transported as they are unchanged to heaven, there must be a great many jarring notes of discord there, and sorrow and crying will not be done away. We believe that the spirits of children dying in infancy are sanctified as well as saved through Christ's atonement. No, the meaning is: Of those who are like children in their better traits—in humility, in trustfulness, in teachableness, in obedience—of such is the kingdom of heaven. And he who will not receive the kingdom of God in this spirit shall in no wise enter therein.

The remainder of our lesson consists of the story of the rich young ruler who came to him, and kneeling, as Mark tells us, asked: "Good Master, what shall I do that I may inherit eternal life?" To whom Christ replied, "Why callest thou me good? none is good save one, even God." Some find difficulty in this reply, and Dr. Horton suggests that the Revised Version translation in Matthew, "relieves it," "Why askest thou me concerning that which is good?" However, Mark and Luke both stand plainly, "Why callest thou me good?" etc. To us the explanation is

simple. The address, "Good Master," was a very unusual one among the Jews, and Christ merely asks, "Why do you address me thus? perhaps as a leading question to discover whether it represented any high appreciation of his character." He did not repudiate being good, but he did reject the title unless its use signified some real appreciation of his nature. He did not want it as a mere compliment.

But the answer to the question was given, and the evident sincerity of the young man as he replied, "All these things have I observed from my youth," touched the heart of Christ, and Mark (whose record is best throughout) tells us that "Jesus looking upon him loved him."

But though he loved him, the task he set him was severe, as he answered then the further question, "What lack I yet?" "One thing thou lackest; sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow me." Christ claimed him as a personal disciple; and that he might join the company of the twelve—perhaps to take Judas's place, after he by transgression fell—be suggested, rather commanded, "Go sell all that thou hast." The command doubtless arose, too, out of a recognition on Christ's part that love of his wealth was in the way of his soul. The command is of course not of universal application, though it is universally demanded that a man must be willing to sacrifice all for Christ, holding all then only as stewards under the direction of God. The young man refused to obey. "He went away sorrowful, for he had great possessions," and loved his possessions on earth more than Christ's companionship and treasures in heaven. And so was fulfilled again, "He that will save his life shall lose it," whereas had the young ruler here consented to lose his life for Christ's sake, what large place of honor and glory might he not now have in both the Church militant and the Church triumphant. As it is, his name even is unknown.

The lesson closes, as the treasure-lover turns away, with a warning from the lips of Christ as to the danger of riches. "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven." The interesting and supposedly scholarly explanation of this passage, which represents the "needle" as the small side gate of the city for pedestrians which a small camel could barely squeeze through, I find no authority for. Christ here means to assert an absolute impossibility. The German Meyer affirms: "To render this word by a narrow gate, a narrow mountain pass, or anything but a needle is simply inadmissible." So on hearing so absolute a statement the disciples "were astonished exceedingly." This was the more natural in them, for "With the Jews it was believed by all that a rich man was shown by his wealth to have God's favor, and could secure additional favor by beneficence." "Who, then, can be saved?" they cried, and Christ qualified his totally exclusive figure by saying that what is impossible to nature is possible by the grace of God; that rich men can be saved, though the danger of trusting in and being satisfied with worldly goods is exceeding great.

II. The Lesson's Message. Points to Impress.

1. There is no conflict between tenderness and courage. While performing one of the most courageous acts of his life, Christ took little children in his arms and blessed them. Don't be afraid of gentle deeds and kindly words. They are marks of lofty souls. The great Bishop Brooks played horse for the children on the floor.

2. It is a holy impulse which leads us to bring our children to Jesus, therefore let us bring them, for Christ rebukes those who rebuke us for doing so. How our Baptist friends can refrain from bringing their children open-

ly to Jesus, as here, and seeking his blessing upon them I cannot see. It is well that fore-birth-children of Christendom disagree with them on this point of bringing young children infants (paidia) to Jesus. And we will still believe that his blessing upon them amounts to something, though they cannot understand it.

3. "Of such is the kingdom of God," have I the child-like disposition with which I cannot enter the kingdom—humble, trustful, teachable, obedient, forgiving. Otherwise let me not deceive myself.

4. And Jesus, looking upon him, loved him, yet he gave to him no easy task. True love does not always express itself in making smooth the way and easy the task, sure, after is the ruin of the one thus spared. It rather demands much and aims at great achievement. Parents to-day have great need of remembering this.

5. Let us not shrink from doing the one thing needful which Christ reveals to each one as the condition of discipleship. You say, I cannot afford it. You cannot afford not to do it. The young man kept his gold for a few brief years, and lost his soul, and we know not what honor and glory.

We speak of the "shadow of death"—it is only the shadow which falls on the portico as we stand knocking at the door—the next, the Father's voice of welcome is heard.—Selected.

Where it is said, "There is no fear in love," there is a gracious suggestion to some amiable persons who should have clearer vision and larger inflowings of spiritual life.—Selected.

Prayer is so mighty an instrument that no one ever thoroughly mastered all its keys. They sweep along the infinite scale of man's wants and God's goodness.—Hugh Miller.

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VOL. 57—No. 31.

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ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, AUGUST 11, 1910.

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REFLECTING THE GLORY OF THE LORD.

Very wonderful indeed was the interview of Moses with God on the mount during the period of forty days and forty nights. Moses was there in intimate communion with God, and during this entire period he did neither eat nor drink. He was thus taught, by a strange and blessed experience, that man does not live by bread alone, but by every word that proceedeth out of the mouth of God. Perhaps his communion with God was such that he neither required nor desired the bread which perisheth. There are many difficult questions which can readily be asked regarding the nature of this communion with God and the method of life which Moses lived while that communion continued. But we may be quite sure that God, who sought this communion, answered in the practical experience of Moses all those questions that seem to us so difficult. Moses could readily be sustained without the ordinary use of the means necessary for our sustenance. Moses had meat to eat, of which the world knew nothing. Not with meat and drink, but by his light, his law, his love, his peace, and his joy, did God fill the body and soul of his distinguished servant.

In developing the thoughts of this incident, attention may fittingly be called to the shining of the face of Moses. Moses carried with him from God the two tables of the testimony written by the finger of God; but he also carried back to the people the best kind of personal adornment—a shining face. No man is ever so beautifully adorned as the man whose face glows with the light of God. His shining face was a mark of the divine favor to himself. The people, in this way, were to know that he had been with God and had been accepted by God. They would not, therefore, be likely again ever to question his divine authority because of their present knowledge of the communion with God he had just enjoyed. He thus carried, as has been suggestively said, his divine credentials in the shining of his face.

The face often is the man. The soul looks out through the eyes; the heart often voices itself by the lips. A shining face is suggestive of a peaceful spirit, and a musical voice of a properly attuned soul. It thus comes to pass that when men have lived with God they carry the very glory of God in their faces. It would not be surprising if ever after that moment until his mysterious death, Moses was a different man in face and in spirit from what he had ever been before. This interview may have contributed to the vigor of his old age. There are marvelously mysterious laws of life; we have not yet mastered them in their full meaning. There is a broad margin of mystery lying between the known and the unknown, between life and death, and between sickness and health. We occasionally make incursions into that margin of territory, and we often carry back therefrom some new knowledge; but in the years to come parents, physicians and clergymen will have vastly enlarged spheres of knowledge—knowledge of which now we only dream in our loftiest moments. There are times when we are just as distinctly conscious that God pours physical vigor into us as we are that we are alive. In our everyday life we live too far from God, and the result is that we fail to receive from God copious supplies in physical vigor, in mental force, and in spiritual power and joy.

Mysterious joy often comes into the hearts of God's people, and the glory of the Lord often shines in their faces. Christian joy will make a homely face beautiful; a rugged and seamed face, if illumined with the glory of God, is a sight to charm the soul of an artist and to inspire with joy the heart of an angel. God loves joy and not gloom. The gloomy Christian misrepresents his Heavenly Father; he practically says that God is a hard master. A long face on a Christian man is truly a false face. Do not tell me that men of the world are joyous. They never know genuine joy, such as they might know if

they were men of God. They call a life of sin a life of pleasure. It is a life of slavery. He who serves the devil serves a hard master. There is a great difference between joy and happiness. Happiness is just what happens; but joy is not external, it is internal. Joy is not dependent upon what happens; joy springs from within the soul. We must live with Christ if we would gain his image. A few minutes in the day with God will change the whole day; it will soften the spirit; it will sweeten the life; it will beautify the home; it will make the heart joyous and the face radiant.

Moses did not know that his face was shining. This is the very charm of his shining face. Others saw the shining; but he did not know it. The truth was attested by Aaron and by the children of Israel generally. They were dazzled and awed by what they saw. Goodness always commands respect. The value of a man's testimony in court depends upon the man's life out of court. The influence of a physician in a sick room depends somewhat upon the spirit and life of that physician outside the sick room. One reason why certain spiritual forms of treatment of disease have come into vogue is because some doctors forget that their patients have spiritual natures.

Moses, in his modesty and humility, put a veil upon his face. He accommodated himself to the capacity of the people to bear the tokens of God's nearness. He then went into the tabernacle before the Lord and put off his veil. Every form of concealment is necessarily thrown aside when men present themselves before God. How beautiful was the unconsciousness of Moses! We never know the power that goes out from us: often unconscious power is the highest form of power. The beauty of the Lord our God is upon many Christian men and women, and they are thinking only of their own unworthiness. Their faces and lives shine with the indwelling of Christ in their souls; but they see not the radiance of glory which all others see in their lives and faces. Their unconsciousness is one of the best evidences of their possession of divine grace in its fullest measure. The moment a man thinks he is perfect, that moment he ceases to be perfect. The moment a man begins to think of himself unduly, that moment he begins to think of God unjustly. The man who forgets himself and goes out to help his fellow-men, and thus to serve his God, is saving his soul after God's fashion.

How beautiful was the humility of John the Baptist! He never forgot his inferiority to Jesus the Christ. He virtually said, "I am only a voice. I am nothing but one crying in the wilderness." But what did Jesus Christ say of him? "Among them that are born of women, there hath not risen a greater than John the Baptist." This is the proudest eulogy that was ever pronounced upon a human being in the history of the race. In Prov. xv, 33, we read, "Before honor is humility." On one of the colleges in Cambridge this thought is beautifully expressed. There are three gateways: the first is called "Humilitatis," the gate of humility; the second is "Virtutis," the gate of virtue; the third is "Honoris," the gate of honor. This is the order of the Christian life.

If you can do nothing else for God, you can carry a shining face. Charles Kingsley finely said, "If you wish your neighbors to see what God is like, let them see what he can make you like." May we hear the words of the Master, "Even so let your light shine before men, that they may see your good works and glorify your Father who is in heaven."—Rev. R. S. MacArthur, D.D., in Northwestern Christian Advocate.

THE CHILD.

Let us labor for our children. "Of such is the kingdom of heaven." They themselves and adults who are like them—receptive, teachable, not resisting the inward monitions, willing to be led, in sympathy

with the ways and spirit of Christ—all belong to the kingdom of heaven. They are not fully matured saints. They have not "resisted unto death striving strong against sin." But they are in the arms of Christ or getting as close as possible to Christ. They choose and love and take pleasure in him. That is "child religion." The Spirit of God is in and at the root of it. It is not "nature" according to the tough old theory. It is "grace." Every child has it.

You tell a certain type of itinerant evangelists to "let that child alone." Keep the hands of indiscriminating, sentimental, sensational "evangelism" from flogging, fussing with, labeling and counting these tender plants in the garden of our God. No, don't "have patience" with such rude intermeddlers. Rebuke them in the name of the Master. Let parents and pastors and Sunday school teachers and the wisest women of the Church take these children in hand and learn the exquisite art of letting them alone a great deal. A child's fears may be easily excited, its sympathies awakened, and almost any sort of response secured. And scores of children can be led "to the altar" or persuaded to "rise for prayers," or to "meet our dear brother the evangelist in the inquiry-room." And the counting, when it can include children, will make splendid numerical gains to be announced as results of the "remarkable work of grace just closing on Numberville circuit."

Put a stop to all this. And do it in such prompt and emphatic fashion that our superficial and emotional invader will think that he has himself come to the halter. Of course, I discriminate between evangelists and evangelists!

And while you prevent the abuse of sensitive childhood by both honest and dishonest exploiters of religious awakenings, see to it that with all wisdom, diligence and fidelity this same young life is sought, studied, instructed and safe-guarded in the interest of a real, rational and radical religious life.

1. As a pastor, know every child in your church. Have its name in the little vest-pocketbook that you carry over your heart. Have the little ones of your fold in your heart. Think about them. Visit them. Talk in wise and winsome fashion to them. Assume that they are lambs of Christ's fold. So record them. So train them. Develop conscience in them, a sense of responsibility and a perfect faith in the love of God for them. And do it 365 days every year. So do it that you need not speak often about it to them, but let the very sight of you suggest it.

2. As a pastor, work with their parents in the same interest. Put on parents a sense of responsibility for home religion, family prayer, Christian example and the compulsory attendance of children at the church service.

3. As a pastor, prevent the false theory that "the Sunday school is the children's church." If youngsters can go to but one place on Sunday—public service or Sunday school—let it be to the public service.

4. As a pastor, make the public service short and attractive. One hour is usually long enough for a public service. There are exceptions. Make them rare. Better have shorter services—less choir display, fewer "artistic" anthems, shorter public prayers and short sermons, packing an hour's thought into thirty minutes. Of course, you may make exceptions.

5. As a pastor, hold special services for children. Teach them everyday ethics. Teach to children the sublime doctrines of the gospel—all of them that you think of spiritual value to an average adult. Do all this teaching in a natural tone, avoiding pathos and the "tremulous" voice. Be sane and simple and sincere, and don't let a child fancy that you are more interested in his real welfare for one month, one week or one day of the year than you are for the whole of the year. Periodical piety is a poor thing to exploit.—Bishop Vincent, in Central Christian Advocate.

Frank Martin, Pres. John McCall, Secy. & Treas.
W. S. F. Hill, Genl. Mgr. C. H. Ellis, Asst. Secy.
Geo. A. Horn

THE VANDERBILT BOARD OF TRUST.

By Rev. G. B. Winton, D.D.

A correspondent of this Advocate recently raised the question whether the trustees of Vanderbilt University do or do not recognize their trusteeship. It is precisely their sense of obligation as trustees which has led them to take the course that they have taken.

The terms of the trust under which any incorporated board of trustees acts are defined by its charter, which is of the nature of a contract with the State to do certain things. If the board is one that holds money in trust, its duties may be further defined by deeds of gift of funds accepted by it. If gifts are made without special provisions, it is understood that the donor considers himself sufficiently protected by the charter.

Now, one of the solemn obligations of the Board of Trust of Vanderbilt University, conferred by its charter, known to its donors, and from the beginning accepted, announced and exercised by the board itself, is the duty of filling vacancies in its membership. The recent General Conference, and now later, the College of Bishops, asked the board to delegate that function to another body, namely, the General Conference, a body not so much as named in the constituent law of the board. But, since neither the General Conference nor the College of Bishops is a civil court of Tennessee, with power either to define or to alter the provisions under which the board acts, it could not and cannot accede to this request unless first assured by a duly empowered court that such a course would not be unlawful. Its members honestly believe that it is an illegal thing, and therefore an immoral thing, for them to seek to divest themselves of a responsibility laid upon them by their charter. Their counsel advise them that the committee of lawyers appointed by the General Conference of 1906 is no more a civil court than the General Conference itself, and that the opinion of that committee could not serve as a protection for the members of the board should they violate the law.

Nashville, Tenn.

HOW AN OUTSIDER VIEWS IT.

Vanderbilt University, Tennessee, is supposed to be the property of the Methodist Episcopal Church, South, and as the Church has built it, and as both the Trustees of the University and the General Conference agree on this point, it may be taken for granted that the ownership of the University is vested in the M. E. Church, South. But lately there has arisen some dispute as to the control of said University. The Trustees declare that while the Church owns the University, the Trustee Board alone is morally and legally responsible for its control. The Board claims that, by the charter, the Trustee Board alone can appoint new trustees and make regulations for the government of the University; and while it admits the right of the Church to deal with University matters, it declares that such right can only be exercised through the Trustee Board. This contention the Bishops and the General Conference seem disinclined to accept, and the last General Conference in Asheville, N. C., appointed certain Trustees to fill vacancies in the Vanderbilt Trustee Board. A few days ago the gentlemen so elected presented their credentials, and were politely informed that the Board could not admit them as Trustees, as the Board claimed that it alone had the right to fill vacancies in its ranks. This means, of course, that a Board of the Church, while acknowledging technically the Church's right to control, has refused to submit to that control. The issue is a serious one, and will now probably be settled in the courts. It seems altogether a most unfortunate chapter in Methodist Church history, and ought surely to have been avoided. The Board may be right technically and legally—as to that we cannot tell—but the control of the University ought surely to rest in the Church which has created it, and not in any minor body.—The Christian Guardian.

DR. SMITH'S ENDORSEMENT.

By Mr. J. D. Barbee.

My Dear Mr. Meek: A fugitive clipping, which I suppose to be taken from the Nashville American, has fallen into my hands through the kindness of some friend. It reads as follows:

"The following letter, from Dr. Charles Forster Smith, who was for a long time a member of Vanderbilt University faculty, but now Professor of Greek in the University of Wisconsin, will be of interest to his Nashville friends. It was written to Bishop Hendrix in connection with the present Vanderbilt controversy:

"509 West Main Avenue, Knoxville, Tenn., July 10, 1910.—My dear Bishop Hendrix: I have heard of the Bishops' meeting on the Vanderbilt matter and venture to write to you concerning this controversy. I presume that you stand alone, or nearly alone, among your colleagues on the Board of Bishops, and it requires courage to stand firm under such pressure. You have been a very brave man in this

junction and have commanded my increased admiration. What you and the Chancellor stand for has my unqualified approval. The University belongs to the Methodist Church, South, but it must be administered by a self-perpetuating Board of Trust, and only such a body can efficiently and safely govern it. Only resort to the courts can settle the legal question, and I am glad this resort is to be no longer delayed. If the decision should be in favor of what is called the Church side, it would be, in my opinion, a victory that would ruin the highest usefulness of the university as a seat of learning and do greater harm to the cause of Christian education and to the Methodist Church than anything that could happen.

The result of such a victory for the Church would be that Vanderbilt would become simply another little Methodist College. With the ideals and plans for the Board of Trust and Chancellor, Vanderbilt seemed destined to become a great university, creditable to the South and the nation, that would attract more and more the youth, not only of the South, but of the East and the North and the West. I have desired above all things to see some very strong Southern universities, equal to any in the land, that would restore the educational balance and keep things from getting top-heavy by reason of all the very strongest institutions of learning being north of Mason and Dixon's line. If your side wins, the Church will come, even in my day, to rejoice in your victory. I believe that you are right in your views of this case, and I am glad to believe that you have the courage of your convictions. I am sorry to differ from Bishop Hoss, whom I love as I do few men in all the world; but he is honest in his belief and I would think less of me if I did not stand by my convictions. It will surely be recognized that I have a right to express my opinion where Vanderbilt's best interests are concerned. Very truly yours,

CHARLES FORSTER SMITH.

I wish to make only two or three comments on the contents of this letter.

First: If the dominant element of the Board of Trust had in the beginning, or at any time within the past five years, come before the Church with their program and said: "Here it is; this is what we propose, and we believe it to be for the best interests of all concerned, the University and the Church, and for the following reasons," and had thereupon appealed to the judgment of the Church—that might have been "brave." Their courage has not at any time mounted to that altitude. But to seek to gain their end by stealth and indirection seems to me to wear an entirely different aspect. It is not "brave" to assume, as Dr. Smith does, that the entire College of Bishops of the Methodist Episcopal Church, South, one alone excepted, are a company of ignoramuses. It is simply contemptible.

Dr. Smith possesses information denied to the Church, as indicated by this statement in his letter: "What you and the Chancellor stand for has my unqualified approval." What do they stand for? Is it their words or their votes? They certainly do not stand for the Church—they have simply laid down on it.

Second: It is quite refreshing to have a member of the opposition admit thus publicly that Bishop Hoss "is honest in his belief." So far as I have seen, this is the very first admission from that source that his motives would bear the scrutiny of investigation. I am moved to wonder, moreover, since Dr. Smith loves him so much, that he could not find it in his heart to grant that Bishop Hoss' course also might be described as "brave." If it be not "brave" to stand up boldly against entrenched power and influence, single-handed and alone, then I do not comprehend the meaning of the word.

Third: Must we accept the ipse dixit of these gentlemen who continually announce to us with an arrogant flourish that "the result of such a victory for the Church would be that Vanderbilt would become simply another little Methodist College"? Why do they not furnish us with a bill of particulars so as to remove all doubt from our minds? What is there about the Methodist Church that produces mildew, decay and death? If it is such a monster and its influence so fatal, we desire to know it, that we may withdraw from it before it is too late. When Bishop McTear, who during the last few years has been the object of the most unrestrained laudation from Dr. Smith, was president of the Board of Trust, with undisputed sway did they teach Methodist, Greek, Methodist Latin, Methodist mathematics or Methodist science at Vanderbilt? Do they teach these brands to-day? Can it be truthfully said that there is the slightest tincture of sectarianism at any Southern Methodist school? If so, I have never heard of it.

Dr. Smith has a queer notion of benefiting the cause of Christian education and the Methodist Church by turning its chief institution of learning over to the higher critics and other enemies. Bah!

DR. W. L. WEBER AND MANSFIELD COLLEGE.

Dear Mr. Editor: No doubt the many friends of Dr. W. L. Weber, the recently elected president of Mansfield Female College, will be delighted to learn that he has about recovered from his surgical operation and that his usual health is now a certainty. He is now in his office at Mansfield ready and anxious

to correspond with any who have girls to send to college.

The Board of Trustees is, indeed, fortunate in securing the valuable services of Dr. Weber, who is, in fact, one of the leading educators in the South. No man is better equipped for the responsible work of training our young women for the Church. He is a refined Christian gentleman and a scholar. Having had years of experience in teaching in the leading colleges and being the author of several textbooks, he is especially fitted not only for teaching, but for selecting a competent faculty.

My honest conviction is that Mansfield College has bright prospects for the future. We have everything in our reach that it takes to make a "class A" college. We have splendid buildings located in the most beautiful section of the State; we have the very best teaching force; we have the girls and our Methodist people have the money. If we will bring these elements together, we can have just such an institution as our Church needs in this State.

We appeal, therefore, to every preacher, layman and alumnus of the old college, to affirm in this great work. Why not have as good a college for women here at home as can be found anywhere? You will no doubt be met with the contention that sending girls out of the State broadens them. Is it not a fact that if pupils are broadened they are broadened by their teachers? Broad teachers will give broad culture. At Mansfield we propose not only to broaden but to deepen. And is it not true that our young people need to be deepened?

Let us remind ourselves that many of our good women who are doing most for the Church and for humanity were educated at old Mansfield College. Many of the leading men in the State say, "My brother was educated there." Then come to the aid of your mother's Alma Mater and see to it that she holds her place in the history of this country.

Send the names of girls and money collected to Dr. W. L. Weber, Mansfield, La.

T. J. WARLICK.

ARE THE LABORERS WORTHY OF THEIR HIRE?

By Rev. Joseph S. Terry.

This is the most vital question that concerns the Church of God to-day: are the laborers worthy of their hire?

Surely we would not depreciate the merit of the bride of Christ, whose light illumines all nations to-day, but from the viewpoint of individuality, this question is entitled to serious consideration.

This time is at hand when every man must exercise his own thinking powers. Too much dependence upon some one else leads to unwise ends, and causes discontent. In the early part of the seventeenth century, John Wesley, when asked concerning the assignment of his parish, answered: "The world is my parish." Here we see asserted the views of an independent mind. This great man of God had a heart large enough to embrace all mankind. His views were not so narrow, and his service so small, but his convictions were executed in extending sympathy to the sons of men everywhere. The words of Christ unto his disciples, "Can ye neither curse, nor scold, nor shoe; and salute no man by the way," was the power which animated the fathers of early Methodism, who fought amidst heresy and dissension.

Let us reason together: doesn't this question, whether or not the laborer is worthy of his hire, relate to the very centers of church government? It excites no man. We cannot behold the indifference practiced by some ministers, whose business it is to look after the interests of those in less authority, and defend them in the light of Christ's imperative commands. Christ's mission in the world, was to give his life "a ransom for many," and not to appoint any man to a position on the right hand of his Father in heaven. The brightest star that ever illumined the mediæval papacy was extinguished when "simony" knocked at its door, and was ushered in. We would not brand the Church of the living God, and the circulating medium of Christian endeavor, with such a dark streak of heresy, but the warning comes to those who are called to perform the sacred duties of the same. When Christ was offered the nations of the earth by Satan, he replied: "Thou shalt worship the Lord thy God, and him only shalt thou serve." This temptation has come to many a Christian toiler, but thanks be ever that the true spirit of Christ's ministry is not that of a monopoly, but it voices itself in the refusal of worldly inducements.

"The fields are white unto the harvest already," and after the laborers are sent forth by the Master, God forbid that they should prove slothful and unworthy. While the sun of righteousness shines in night and power upon the Church, let's be sober and vigilant and have an eye to the business of our King, who reigns eternally.

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Church News

There are now in Jackson, Miss., five Presbyterian Sunday schools well organized and flourishing.

The Northern Baptist Church has inaugurated a movement to raise a fund of \$100,000 to support its aged preachers.

Dr. John Boring, who for sixty years was a member of the Holston Conference, died at Emory, Va., on Aug. 5, at the advanced age of 81. His obsequies were conducted by Bishop Waterhouse.

The Jackson Daily News is authority for the statement that Dr. W. C. Black, whose poor health some months ago forced him to give up his charge, will soon commence to reside at Tupelo, Miss. He formerly served the First Methodist Church of that city with great acceptability.

Mississippi College, at Clinton, is to have a new \$40,000 dormitory, and there is some discussion of this institution organizing a medical department at Vicksburg. Its enrollment last year was 175, and Dr. Lowry has announced that the attendance upon the next session promises to be still larger.

The English accession oath as it seems about to be finally amended only requires the king to declare himself "a faithful Protestant." If this should be the form which is adopted, it would appear to make it possible for a non-conformist to become the head of the Established Church in Great Britain. We presume, however, that if such a thing should ever happen, it will be in the far future.

Rev. Doctor J. W. Hill, of Dallas, Texas, says: "The sentiment in Texas, so far as I am able to understand it, is that we wish to know, at the earliest possible moment whether or not we have a University at Nashville. If we have, we wish our General Conference recognized and obeyed. If not, we wish to know that so we may turn our influence and patronage in another direction."

The following are said to be the latest available missionary statistics: "In all the Protestant missionary societies are at work in foreign fields. The annual combined contributions are \$25,350,000. There are 5,121 ordained missionaries, 992 physicians, 2,503 men lay missionaries, 1,406 married women, 4,088 unmarried women, or a total of 19,240 foreign missionaries. There are 3,045 ordained natives and 9,915 unordained teachers, Bible women, etc. The total living baptized Christians are 2,000,000 adherents, 1,581,571. The native gifts aggregate \$2,500,000."

A dispatch from Mobile, Ala., to the Commercial Appeal on Aug. the 5th says: "News reached Mobile today of the death of Rev. J. B. K. Spain, one of the most prominent ministers of the Alabama Methodist Conference. Rev. Mr. Spain died of heart failure Thursday night at Troy, Ala., where he was presiding elder of that district. Deceased was born at Pickens County, Ala., and was 55 years old. In 1909 he was transferred to Texas, where he remained four years. He leaves four children—two daughters and two sons. Mr. Spain served four years as pastor of the Government Street Methodist Church, Mobile."

Rev. Albert D. Berts, in an article in the Christian Advocate (Nashville) of last week, gives figures showing the average salary of pastors in the Methodist Episcopal Church, South, for the last year was \$731, while the average salary of presiding elders was \$1,741. The Virginia Conference has the highest average, \$1,010, while the lowest, \$361, is reported by the Illinois Conference. The Alabama Conference ranks seventh in the list of thirty-nine Conferences with an average of \$441, while the North Alabama is twenty-fifth with an average salary of \$635. Of a total of 5,921 pastors in our Church, 3,804 receive less than \$750, while 2,216 of that number were paid less than \$500.—Alabama Advocate.

In a report just given out at Nashville, it is shown that during the past quadrennium \$1,938,635 was collected for the foreign field by the two mission boards of the Methodist Episcopal Church, South. This is an increase of \$487,064 over the previous quadrennium. The report states further: "The collections on the foreign field indicate a steady growth in the spirit of self-support. Four years ago the total contributions amounted to \$36,750 (United States currency), while during the past year the sum of \$51,886 has been reported, or an increase of \$15,136. The increase in church buildings is most striking. While in 1905 there were reported 167 churches and chapels, we have 345 at the present time—an increase of 161. Parsonages to the number of 89 have been built during the four years, there now being 149, against 69 during the last quadrennium. The value of property owned by the church on the mission field has advanced to nearly two and a half million dollars, the exact figures being \$2,457,484, or an increase of \$1,063,323."

Bishop Hoss, in the Nashville Advocate of July

last has the following to say about Professor Thomas Carter, a popular member of the Louisiana Conference and New Orleans Methodist. "And while I am writing about the Alexander, I may as well say a word about that other fine young Methodist scholar, Prof. Thomas Carter, whom I expect to be his own successor. The power of a teacher is measured by the character of his students. If he cannot raise up somebody to take his own place, he is a failure. The reputation and fruitful effect of his life and true scholarship is one of the surest marks. I have come to read everything that Professor Carter writes, especially in his deals with any of the Pacific problems, and when I have finished what he has to say, I always feel like thanking God for him in setting us a new man. And I wish that somebody would tell me why it is that out of our comparatively weak New Orleans Churches we should have such so many fine preachers, Williamson Sawyer and Evans, and the Keeners, and the Parkers, and the Carters, and Carra. The phenomenon is worth studying. Not a few of our city churches—even the smallest of them—never send a man into the ministry. There is a cause for it."

THE MEETING OF THE FEDERAL COUNCIL

By Frank M. Thomas, Secretary

The Federal Council, created by the act of the General Conferences of the Methodist Episcopal Church and the Methodist Episcopal Church, South, met in Ocean Grove, N. J., July six and seventh, 1910. There were present from the Methodist Episcopal Church Bishop Earl Cranston, Bishop John M. Walden, Bishop Luther H. Wilson, J. F. Goughen, D.D., G. A. Reader, D.D., W. W. Evans, D.D., R. T. Miller, Hartford Crawford, and J. A. Patton. From the Methodist Episcopal Church, South, Bishop A. W. Wilson, Bishop Collins Denney, W. J. Young, D.D., Frank M. Thomas, D.D., C. M. Bishop, D.D., M. L. Walton, R. S. Hyer, and W. B. Stiles. A permanent organization was effected by the election of the two senior Bishops as chairman to preside alternately, and W. W. Evans and Frank M. Thomas as secretaries. Bishop Hoss was unavoidably absent to the regret of all present. Bishop A. W. Wilson, being physically indisposed, Bishop Denney served as chairman for the Methodist Episcopal Church, South, during all the proceedings.

The two days were spent in carefully considering rules and regulations for the government of the Council and the adoption of forms of procedure by which questions of local conflict can be brought before the Federal Council. In due time these rules and forms will be published for the information of both churches. Dr. T. H. Lewis, whose brilliant fraternal address at Asheville elicited such favorable comment, appeared before the Council and requested a joint conference of the two commissions with that of the Methodist Protestant Church. As both commissions had been authorized to take such action, it was decided to meet in Baltimore the first of next November, said meeting to be followed by a meeting of the Federal Council. Standing committees were named on Christian Education, Worldwide Missions, the Evangelization of the unpurged masses, and Methods of Procedure. It was earnestly recommended that in all territory occupied by both churches the Annual Conferences concerned should constitute local Commissions on Federation of not more than five members nor less than three from each Conference. The following statement was unanimously adopted and ordered published:

As representatives of the two Methodist bodies, whose General Conferences have constituted this Federal Council, and in furtherance of the objects for which this Council was created, we are impelled to advise our people and the administrative Boards concerned of our respective churches, that the first and most prolific cause of irritation and complaint tending to perpetuate the unhappy differences of the past, is found in the administration by which the two churches are in many communities brought into unwise and wasteful competition. We find that the responsibility for such administration appears to be divided between boards, bishops, district superintendents, presiding elders, and conferences. In the discharge of the duties laid upon us by our General Conferences, and in recognition of what we believe to be the fraternal spirit of the masses of our people, we most earnestly entreat our several boards, all bishops, district and mission superintendents, presiding elders and pastors, to so administer their several offices and trusts that this evil may cease. And this we do not in the interest of economy alone, but from the larger consideration to which all Christians should ever be responsive, the peace of Zion, the spiritual welfare of our people, and plain consistency with the gospel of love, committed to us by our Divine Master. We urge this thus insistently, believing that little can be done for the solution of the problems committed to us until all administrative Boards of the two Churches adopt the policy that where either church is now established in a community, the other church not being established, no appropriation shall be made by any Board of the other church to open work in that community, except

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where said entrance shall be approved by both commissions or Federation of the Annual Conferences concerned. We therefore recommend that such administrative Boards and officers of the two churches adopt as a policy the principles herein set forth, as necessary to the well-being and helpful co-operation of the two churches.

Signed by Earl Cranston, Chairman, Collins Denney, Chairman, W. W. Evans, Secretary, Frank M. Thomas, Secretary.

WHITHWORTH COLLEGE

The president has been in personal contact with many of the public schools of the State and is placing the graduates and other students in good positions in public schools, where they are giving eminent satisfaction. In fact, the demand for teachers of our recommendation is greater than the supply. This speaks well for the literary work done at Whitworth. In the departments of special, the college has made a fine record—the art students receiving nine first prizes on this exhibit at the last State Fair.

Miss Annie Blue has just won the medal in June at the Mississippi Chautauqua. Miss Elden, our experienced teacher, is assisting Mr. Curry in his school in Chicago, this month. Mrs. Sisk, art teacher, is spending the summer in study in Chicago. Our piano, violin and voice teachers are all graduates of leading conservatories.

Miss Drake, head of the English Department, has just finished her work at the State Normal as instructor of English, having given great satisfaction.

Mrs. B. W. Lipscomb, Dean of the faculty and teacher of the college classes in Mathematics, is spending the summer in study at Chautauqua, N. Y.

The vice-president, Mr. Peters, is spending the month of August at his home in Tennessee.

The entire faculty is one of the strongest in the history of the college.

The president, at his own expense, is making improvements on the dormitories and institute to the amount of \$25,000, putting new tin roofs on the dormitories, ceilings, painting, papering and calclining rooms and putting in an improved hot and cold water system. These improvements will put the dormitories in condition equal to the best in the country.

The enrollment to date is larger than usual.

New Trustees of Whitworth College are: Rev. C. W. Chasler, W. D. Davis, Rev. L. L. Roberts, Rev. G. Galloway, Rev. C. E. Emery. Re-elected for a term of four years, Rev. E. H. Mottet, D.D., Dr. J. T. Butler, E. H. Wentworth and Rev. B. F. Jones, D.D.

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Secular News and Comment

On last Tuesday morning Mayor Gaynor, of New York City, was shot and dangerously wounded by a disgruntled dock employee.

Governor Mann, of Virginia, has appointed ex-Governor Claude A. Swanson to succeed the late John W. Daniel in the United States Senate. The term for which he is named will expire in 1911, but it is not believed that he will have any opposition in his candidacy for the full term following.

The Mississippi Intercollegiate Oratorical Contest took place at Crystal Springs on July 30th. The medal was won by Mr. C. T. Rand, the representative of the Agricultural and Mechanical College, of Starkville. His theme was the pertinent one of "State Immigration."

The population of Puerto Rico in 1899 was 953,243; according to the census just taken and now being tabulated, it is 1,118,012. This shows an increase during the last decade of 17.3 per cent. The largest cities on the island are San Juan, with a population of 48,716; Ponce, 35,027; Mayaguez, 16,591; and Caguas, 10,354.

Mr. James Rogers Taylor, Supervising Architect of the Treasury Department of the United States Government, has recently announced that the interior finish of the New Orleans postoffice building will be very beautiful and elegant, much of it probably being in marble and onyx. This great structure is going steadily up.

Tulane University is to have a new and modern gymnasium, with a swimming pool and all up-to-date appliances. The Stanley O. Thomas memorial donation of \$60,000 will be used for its construction. It is thought that this well-equipped structure will give great impetus to the cause of athletics at this institution.

Although it is claimed that the Democratic nominee for governor in Texas is favorable to the liquor traffic, the prohibitionists have elected two-thirds of the members of the State Legislature and the passage of a measure submitting the question of a Constitutional amendment outlawing the saloon to the people is said to be assured. Whether such an amendment will carry at the polls is, of course, at this time, purely a matter of conjecture.

Governor Sanders addressed the Texas Legislature a few days since with a view to interesting the people of that State in the movement to bring the Panama Exposition to New Orleans. The whole eastern and middle sections of the United States seem to be favorable to the Crescent City as the place for the great celebration. Of late, there has been some talk of having two expositions, one in New Orleans, and the other in San Francisco.

The enlisted strength of the army during the fiscal year has been fixed approximately at 87,000 men under the arrangement of the estimates of Major Gen'l Leonard Wood, chief of staff, and approved by President Taft. Gen. Wood's plan is to use the army appropriation for soldiers and material and make reductions in other directions. The new chief of staff wants an army of fighting men equipped for business and says he is willing to make sacrifices in other ways to obtain it.

Herbert Spencer offered a characteristically original system of reckoning. He clung to the duodecimal system, mainly because twelve can be divided by three and four, as ten cannot. But he suggested that all the advantages of both systems might be combined by making twelve the basis of calculation, inventing two new digits to take the places of ten and eleven, and making twelve times twelve the hundred. Spencer scornfully remarked that the decimal system rests solely on the fact that man has ten fingers and ten toes; if he had twelve "there never would have been any difficulty."—Times-Democrat.

Mrs. Dunbar Rowland, of Jackson, assistant in the State Historical Department, at the request of the Mississippi Society of Colonial Dames, has recently prepared two very interesting historical inscriptions—one for the sun dial which will be used to mark old Fort Rosalie in the city of Natchez, the other for a bronze tablet commemorating the colonial occupancy of the territory from which Mississippi was made. The inscriptions have been forwarded by Mrs. W. B. Rhodes, president of the Mississippi Society, to the artist who has the work in charge, and when they are completed they will not fail to attract the attention of all sight-seers who may become interested in Mississippi.

The death of the Hon. John Griffin Carlisle, which occurred in New York City on July 31, removed from the stage of action a most gifted and remarkable

man. The State of his nativity was Kentucky, where he was born Sept. 5, 1825. He was a member of the Lower House of Congress for thirteen years, and was Speaker of that body for six years. From 1890 to 1893 he represented the Blue Grass State in the United States Senate, and from that time to 1897 he was the Secretary of the Treasury under Grover Cleveland, of whose second administration he was the most forceful and majestic figure except the President himself. After leaving the cabinet, Mr. Carlisle engaged in the practice of law in New York, where he took high rank at the bar. As an advocate before the Supreme Court of the United States it is said he has had no superior since the day of Daniel Webster. He was buried at Covington, Ky., by the side of his wife, who was one of the noblest women that ever adorned American public life.

At the very time that thousands of relieved graduates are putting away their caps and gowns and facing the world, ready for business, similar thousands of prospective students are bending over the examination papers which will entitle them to entrance in some college or university next fall. The College Entrance Examination Board, which is the result of many years' effort on the part of educators to establish a standard in such matters, is holding its tests this week in more than 175 large cities and at various university centers in Europe. Those who are successful in passing them will be eligible to any college or university in the land. Such a system obviates much inconvenience to the inconspicuous student, since those fortunate enough to pass are certified in their ability, and have a standing no one can ignore.—Boston Herald.

THE BOARD OF MISSIONS AND THE WOMAN'S WORK OF THE CHURCH.

Much interest has been manifested in the plan of missionary operation adopted by the last General Conference. Friends of the woman's work feared that the merging of the three boards into the Board of Missions would remove all sense of responsibility from the women and thereby paralyze all energy. The facts are, that instead of removing responsibility, the union means increased opportunity and larger life for the women of the Church. They now, not only preserve the past autonomy of the auxiliaries and Conference Societies, but through their representatives have part in the general administration of missionary interests of the Church.

There is no change in methods of work, collection of dues and other moneys, or administration. If, however, two auxiliaries in a church wish to unite, the plan authorizes such a course, but there must be a distinct home and a distinct foreign department if such a union is effected. The funds must be kept separate and remitted to the different Conference treasurers. There is no change whatever in the local work of the home mission auxiliary or local department of the auxiliary. The plans of work for the city mission boards are unchanged, while the deaconess and city mission work will continue in connection with the Woman's Home Mission Department.

The department of education and supplies will be continued as a feature of the home work, but will be known in future as the Bureau of Supplies, and the Bureau of Education. Mrs. J. H. Yarbrough, Nashville, Tenn., will continue as superintendent of the Bureau of Supplies, and will superintend the sending of boxes to preachers, orphanages and home mission schools.

Where Changes are Found.

The changes made by merging the boards are found at the top, rather than at the foundation of the work. The Board of Missions is now composed of ten laymen, ten preachers, and ten women managers, and six men officers and five women officers, plus the College of Bishops. The women officers of the Board are Mrs. B. W. MacDonell, Secretary of the Home Department; Mrs. J. B. Cobb, Secretary of the Foreign Department; Miss Mabel Head, Educational Secretary; Mrs. A. L. Marshall, Editorial Secretary; and Mrs. F. H. E. Ross, Assistant Treasurer.

The women managers of the Board of Missions are Miss Gibson, Mrs. W. F. Barnum, Mrs. E. B. Chappell, Mrs. Lee Britt, Miss Davies, Miss Bennett, Mrs. L. G. Johnson, Mrs. L. P. Smith, Miss Mary Moore, Mrs. Humie Stelle. The women on the Board are selected by a Woman's Missionary Council and by it nominated to the Committee on Missions of the General Conference, for election. Of course, every department of the work comes up to the Board of Missions for consideration, but the detailed apportionment of money raised by the two departments of the woman's work, the selection, training and recommendation for appointment of deaconesses and missionaries pass first through the Woman's Mission Council.

Parsonage building is transferred to the Board of Church Extension, this to take effect after the Board Meeting of 1911. Until then, all grants or promises which are on the calendar will be met by the women in the Home Mission Department.

Who Compose the Woman's Missionary Council. Perhaps the greatest change in the missionary work, next to the admission of women to the Board of Missions, is found in the Woman's Missionary

Council, which is practically a union of the two woman's boards. This Council is composed of a president, four vice-presidents, two recording secretaries, a corresponding secretary of each of the Conference Societies (Home and Foreign) and the women managers and officers of the Board. The Council will meet annually to review the work done by the women at home and abroad; plans for the ensuing year's work will be adopted, and as stated above the detailed apportionment of moneys and appointment of workers will be recommended to the Board by the Council. Educational and inspirational facts and figures will be gathered at this annual meeting for transmission to conference societies and auxiliaries.

The General Conference called a Provisional Committee to draft plans of work under the new relations. This Committee drafted some few outlines of duties for officers, but a Committee of seven was appointed for By-Laws for the government of each department of work. This Committee will not report before the first Annual Meeting of the Woman's Missionary Council in the spring of 1911.

Some Duties Outlined.

The Provisional Committee, however, gives the following instructions to the officers:

The president of the Woman's Missionary Council, Miss Belle H. Bennett, will preside at meetings, and actively advance the interests of the societies. To avoid confusion in conferences and auxiliaries the vice-presidents will not be numbered, but to each some special duty is given. These are:

Vice-president, to superintend Young People's Work, Mrs. J. E. Grubbs, Winchester, Ky.

Vice-president, to superintend the Children's Work, Mrs. J. R. Nelson, Nashville, Tenn.

Vice-president, to superintend Local Church Work, Mrs. J. W. Perry, Morristown, Tenn.

Vice-president, to superintend Relief and Retirement Funds, Mrs. H. N. McTyeire, Nashville, Tenn.

The women secretaries of the Home and Foreign Mission Departments of the Board, Mrs. R. W. MacDonell and Mrs. J. B. Cobb, serve as corresponding secretaries of their respective departments on the Council.

The Field Secretary, Miss Daisy Davies, Atlanta, Ga., will do field work, representing both the Home and Foreign Departments.

Mrs. Frank Siler, Atlanta, Ga., and Mrs. Fitzgerald Parker, Nashville, Tenn., serve as recording secretaries of the Council.

The assistant treasurer, Mrs. F. H. E. Ross, has been elected since the General Conference, but will not enter upon her duties until after November. To her all funds from both Conference Societies will be sent, and she will make a detailed report of receipts and expenditures to the Woman's Missionary Council in Annual Session.

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WHAT THE MOON COULD TELL.

By Rev. W. L. Doss, Jr.

When you show yourself to men you begin in a timid way, and then you become bolder until you are seen in great splendor. Then you are ashamed of your boldness and you hide yourself again. And thus have you let your face periodically shine upon the earth since the hand of the Eternal first placed you in the heavens with the commandment to give light by the night.

During these countless ages, what have you seen when you have looked out from your hiding place in the skies? You saw the beginnings of life. When the shrubs and the trees first began to grow and the earth was first carpeted with green, when the beasts of the field, the birds of the air and the fish of the sea began to disport themselves and the creeping things of the earth to wriggle in ceaseless motion, when man first came in his innocence to behold these wonders of the Creator, when all these things passed in panoramic procession before the hosts of the heavens, you looked down from your window in God's great house and beheld them all.

But what have you seen since that time of the beginnings of things? You have seen nations rise to splendor and sink again into oblivion; you have seen empires come into being, spread themselves in every direction, and then fade, leaving but few traces of their former glory; you have seen race after race come on the stage of the world's action, play its part, make its mark, and then pass on to make place for others. You have seen men engaged in deadly conflict, crushing the life out of each other for the sake of power, of fame, or of gain. You have marked man's weak and halting efforts to penetrate the mysteries of the universe and have seen him advance so slowly from his earliest stage to his present position. You have seen him adorn himself and strut in the pride of life, glorying in his achievements, or in his possessions, or in something that is equally as perishing. You have seen men commit dark and bloody deeds when they said that it was night and that no man saw, but you saw.

You saw the tragedy of the ages when the Son of God was by man's sin made to hang upon the cross. You saw this same Savior come forth from the tomb when the Roman guard could not see. You saw the joy of the disciples when he came to them in the upper room and comforted them there. You saw when the martyrs spilled their blood on the sands of the arena and when they lighted Nero's gardens with their burnings. All this did you see, and now you see, too, the growth and the advancement of the hosts of God. Who can tell all that you have seen? You cannot tell it yourself because you cannot speak to us in the language of man. But suppose that you could, would you not also tell us that what you have seen is as nothing when compared to what has been seen and is seen by the great Searcher of all secrets? If you could speak, would you not warn men that they are indeed compassed about by a great cloud of witnesses and that the most secret act is seen by the Greatest in the universe and by a multitude that is by far greater than that whose restless feet still harass the earth?

Rayne, La.

ODD FACTS ABOUT TURTLES.

It has been said that the turtle, like the whale, has no other enemy than man, in as much as both the little creature and the big pursue their various ways in practical immunity from harm and the fear of sudden death.

In many ways the turtle is one of the strangest of living things. Whales must come to the surface frequently to breathe, and it is pretty well known what they feed upon.

The seal cannot remain beneath the sea nearly so long as the whale, and his food is very well known; but the turtle, in all his varieties, in all his ways, is a most mysterious animal. It does not, indeed, seem to matter to him whether he stays beneath the surface for an hour or for a week, nor does it trouble him to spend an equal time on land if the need arises.

Your turtle is neither fish, flesh, nor fowl, yet his flesh partakes of the characteristics of all three. Eating seems as mere superfluity with him, since for weeks at a time he may be headed up in a barrel, with the bung out, and emerge, after his long fast, apparently none the worse for his enforced abstinence from food, from light, and almost from air.

In the whole category of animal organisms there is none so tenacious of life as the turtle. Injuries that would instantly be fatal even to fish leave the turtle apparently undisturbed, and his power of staying off death is nothing short of marvelous.

Just so soon as a baby turtle emerges from the egg, off he scurries down to the sea. He has no one to teach him, no one to guide him. In his curious little brain there is implanted a streak of caution based upon the fact that until a certain period in his life his armor is soft and no defense against hungry fish, and he at once seeks shelter in the tropical profusion of the gulf-weed, which holds within its

branching fronds an astonishing abundance of marine life. Here the young turtle feeds unmolested while his armor undergoes the hardening process.

Whatever the young sea-turtle eats and whatever he eats it—facts not generally ascertained—something is certain, it accretes with him immensely. He leads a pleasant sort of life, basking in the tropical sun and cruising idly in the cool depths.

Once he has attained the weight of twenty-five pounds, which usually occurs within the first year, the turtle is free from all danger. After that no fish or mammal, however ravenous, however well armed with teeth, interferes with the turtle.

When once he has withdrawn his head from its position of outlook into the folds of his neck between the two shells, intending devourers may struggle in vain to make an impression upon him.—Harper's Weekly.

CARD PLAYING.

Some time since we were seated at the breakfast table in a certain hotel with two commercial travelers who were engaged in discussing a game of cards in which they had been engaged the night before—the first game, one of them said, he had played in about fifteen years. Before his marriage she had played cards a good deal, so he said, but having married a Methodist preacher's daughter, he deemed it improper to keep up the practice, and therefore had entirely quit the game. The conversation turned on the practice of women playing, and while one of them still kept up the practice, both admitted it to be a very foolish practice for women. Both admitted that many women of high social standing played for stakes—not only for the ordinary prize offered (which, after all, is a stake), but put up money on the game and literally gambled.

Whether this latter statement is true we are not prepared to say, but if the social columns of our city dailies are to be trusted, many women, and some of them Methodists, play for prizes—some of them quite costly, too. Whether this in the eyes of the law is gambling is a question of some dispute, but in the eyes of morals it cannot be successfully disputed. If one will take the trouble to investigate a little, or, if that is not desirable, to read the police records, he will find that in some low dive in the city some low negroes or low whites are caught playing a game of cards for a stake of two or three dollars; more or less, and "run in" by the police, charged with gambling. The same night, in a fashionable home out in the best residence portion of the city, is a card party given by Mrs. Goldbutz, where the stake is a fifty-dollar cut-glass vase, and the next morning the papers announced it as the most brilliant social event of the season and tell us with a flourish that the prize was won by Miss Silversmith. Now, if it is gambling to play cards for two or three dollars, why is it not gambling to play cards for a cut-glass vase worth fifty dollars? Will some one be good enough to tell us?

There is some difference in the two games that any one can see. In the first place, the people who played in the first game were vulgar and coarse. The house was a mere shack down in the rough district of the city. The table on which they played was perhaps just an old box or the head of a barrel. The light was a smoky old lamp. In short, the whole thing was common and cheap, but it was the best they could do. And they gamblers because they are poor? And if the game is innocent, have they not a right to such innocent amusement as they can afford? In the second game the house is a brownstone front. The people are cultured and refined. The table is an old mahogany, the light is a blazing chandelier. The floor is covered with the finest Brussels, the wine sparkles in the glasses, and servants answer every call. In short, everything is pleasing because they can afford it. Are they immune because they are rich? Does kissing go by favors? The game is exactly the same, and is played with the same kind of cards. Yet one set pays a fine in the police court, and the other is written up in the paper as a most brilliant social set. Morally, we cannot see any difference in the two affairs. If one is wrong, the other is. If one is innocent, so is the other. If one set are gamblers, so are the others. We cannot split hairs in morals quite as fine as that.

To the Methodists who chafe to read this let it be said with all possible emphasis: The best people do not play cards. Those who have had experience with card-playing Methodists know that as Church members they are of little account. You can find no family altars in a card-playing home. Such members are not to be found at the prayer meeting, nor are they of any service in a revival. Besides, a woman who plays cards has not the highest sense of refinement. We are writing after many years of observation, and know whereof we write.

The following plea against the practice of card-playing is from the heart of a pastor who feels the blight of it amongst his own people, and the plea could be duplicated in many places. If Church members respect their pastor's advice and counsel, they should listen to such a plea.

"I have seen from twenty to forty of the elect ladies, going to the card parties two or three times a week, and for hours their time is taken in playing

the game. Often dissatisfaction and hard feelings follow the award of the prize, and the spirit of rivalry leads to extravagant affairs, which some who are in debt to the club can ill afford.

It is too great a waste. These good women owe it to their families and to the Church and to the communities to give their energy to better things. The call is to a service of altruism which is Christ-like in spirit, and which, to any way of thinking, is more noble than the constant grind of selfish pleasures growing out of card indulgences. If the women of this city would give the time and energy that are spent in playing cards to the Church in consecrated service, the entire community would feel the effect of it at once. It would be appreciated, too.

I knew of a family who were given to cards in their home. In the family there were two daughters and three sons. I have had serious conversation with the mother about it. Her argument was like this: "We will let the boys at home, and by this method we will make home happy and pleasant."

"The oldest son gambled his money away in a saloon, and then in a fit of desperation, put up a \$1,000 diamond ring which was given to his mother when she became engaged to his father. All kinds of offers have been made to buy it back, but to no avail. The wife of a saloon keeper wears this ring today. The other boys indulge in poker, and while not downright gamblers, the odds are against them. For sixteen years, I have observed very carefully card playing, and it is a very dangerous example. My appeal is for the intelligent people of this city to suit it. For your husband's sake quit it; for your children's sake quit it; for your Church's sake quit it; for your own soul's welfare quit it; for the sake of the young people quit it."—Midland Methodist.

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Editorial.

SELECTING A COLLEGE.

A perplexing problem confronts many parents at this season. It is that of selecting a school for their sons and daughters who have arrived at a time in life when they must go away from home for further educational instruction. The question is, indeed, a grave one, and well deserves painstaking and prayerful consideration. The critical period of life is that intervening between the years of sixteen and twenty-one. Character is then in the process of rapid formation, and deep and lasting impressions are easily made. Every consideration demands that the influences surrounding youth at such a time should be pure and wholesome.

Of course, no school is worthy of being patronized where the work of instruction is not thorough and well done. Life furnishes but one opportunity for obtaining an education, and to deprive a boy or girl of that by placing them where worthless methods of teaching and training are in vogue is little short of criminal. No church should presume to ask its people to do this on the ground of denominational loyalty.

Another point which should be searchingly acquired into is the moral and religious atmosphere of an institution. The importance of this cannot be overstated. Our ideals either make or mar us, and these are largely formed during our college days. Multiplied thousands of young people receive the first downward impulse at our educational centers. In this respect the Church schools have a great advantage over those maintained by the State or private benefactions. They exalt Christianity, the Bible is in them, not as a matter of suzerainty, but because it is believed to be helpful and necessary. The casual observer may see little difference between the secular and Christian institution of learning, but there is a vast difference notwithstanding. There is to the physical eye no perceptible distinction between the atmosphere of the mountain and the marsh, and yet in the one there is life, and in the other, death. The silent, invisible forces that touch young men and women are often among the most potent and permanent in their effects.

As far as is possible, Methodist people should patronize our Methodist academies and colleges. They are equal to the best in the land in the character of the work done, and none surpass them as places of nurture for Christian experience and character. Surely fathers and mothers should count it a privilege to have their children under the tutelage of the Church which has so greatly blessed and enriched their own lives. Indeed, to send them elsewhere is to run the risk of their alienation from the noble faith that we cherish, and of losing them to other denominations in the coming years. This has long been a large source of leakage to Southern Methodism, and it is high time our people were learning to stop it.

DR. WINTON TO THE RESCUE.

In another column we publish a communication from Dr. G. B. Winton, formerly editor of the Nashville Christian Advocate, entitled, "The Vanderbilt Board of Trust." It is not our purpose to reply in full to this effusion of the gentleman who has written so much concerning the Vanderbilt situation, but only to make two or three brief observations upon it.

The correspondent referred to is the Hon. W. W. Magruder, of Starkville, Miss., a literary graduate of the Agricultural and Mechanical College of Mississippi and a law graduate of the University of that commonwealth. He is an attorney of high rank, and has served with distinction in the State Senate. We mention these facts that our readers may know to

what Dr. Winton is undertaking to reply, and may believe his article published some weeks ago, if not days ago.

In the course of his statement, Dr. Winton says, "Now, one of the solemn obligations of the Board of Trust of Vanderbilt University, conferred by the charter known to the donors, and from the beginning accepted, approved, and exercised by the Board itself, is the duty of filling vacancies in its membership. If this right is so plainly conferred, it is the charter right, not passing strange that many of the ablest men of the Church, among them Bishop Ross, have not been able to discover it therein. It is not remarkable that it was overlooked by the first able lawyers who constitute the Vanderbilt Commission." When attorneys of such eminence have reached a contrary conclusion, is it not rather surprising for a layman to make an affirmation so sweeping and dogmatic?

Again Dr. Winton says, "We are asked to delegate that function, the electing of trustees, to a body not so much as named in the constituent law of the Board." It is true that the name of the General Conference does not appear in the charter, but the names of the Annual Conferences that founded the institution are written all over that instrument. And did not members of the Board of Trust of the University importune these Conferences to cede their rights to the General Conference? And have they not said that whatever powers and functions they originally had, were acquired by that body? Then, what sort of logic is it that now undertakes to set up such a plea as this is it fair and just when these Conferences were importuned to transfer their rights and were assured that they would be conserved in the great law-making body of Methodism, for these same gentlemen, now when that body seeks to exercise what it conceives to be the acquired powers, to argue that it ought not to do so because its name did not originally appear in the charter? Such a contention would be regarded as astonishing, if it had come from any other source than from a member of the present Vanderbilt Board of Trust.

The Doctor refers to the weight of this obligation as a burden. Should not this constrain him to conserve the rights of the Church as well as those of the donors? If his attitude is judicial and unbiased, as he would have us believe, why is it that wherever he has appeared he and his associates have in every instance resolved in against the Church? That whenever a decision has weakened the authority of the Church in the institution they have at once acquiesced in, and that whenever it has strengthened the authority of the Church they have invariably challenged it? He speaks of being restrained by the law of Tennessee. If that is what has kept him and his associates from acceding to the demands of the Church, they should be willing to accept the primary verdict in the impending litigation. If a court of Tennessee should decide in favor of the Church, they should at once acquiesce in the decision without waiting a further legal fight. Are they willing to agree to that?

But once more, Dr. Winton says, "His members honestly believe that it is an illegal thing, and therefore, an immoral thing, to direct themselves as a responsible body upon them." Does he believe that Bishop Wilson, in order to see the trustees elected by the General Conference and resigning from the Board of Trust, has been guilty of immorality? Such would clearly seem to be the logic of the gentleman's position. If this is his view and he will convince us of the correctness of it, we will join him in a movement to arrest the character of our senior Bishop, for certainly one holding so high and honored a place in the Church should not be allowed to go unchallenged when guilty of immoral conduct.

SNEERING AT MR. BRYAN.

There is a disposition in some quarters to sneer at William J. Bryan because of the failure of the Democratic State Convention in Nebraska to adopt his country-oppian plan of dealing with the liquor traffic. But this making merry over his defeat is unseemly and wholly out of place. It by no means follows, as some would have it appear, that the influence of this distinguished citizen will hereafter be a negligible factor in American politics. No man was ever yet weaker because of a fearless advocacy of a great moral issue. It was Grover Cleveland who said, "No question is settled until it is settled right." True greatness is not contingent upon uniform world success. Mr. Roosevelt, perhaps the most eminent living citizen of the planet, recently failed to secure at the hands of the New York Legislature direct primary elections for the people of that commonwealth. Is he less in this account in any true sense less great or majestic than he was before? He is truly great who has a great mind, a great heart, a great conscience, and stands bravely for great principles, whether they are triumphant or defeated. Mr. Bryan will be remembered when his petty detractors have been forgotten, and when his brilliant biography is written, the quality that will shine with the brightest light will be his sterling and incorruptible moral character. This was the glory of Gladstone and it will also be the unfading glory of the great American tribune.

AN EXPLANATION IN ORDER.

We have seen it stated a number of times within the past few weeks that "the Methodist Church should control Vanderbilt University. It will shrink into the proportions of a small college, but that if the Board of Trust should govern it, it will expand into a commanding institution of far-reaching influence. The gentlemen who have made this sweeping affirmation, owe it to all concerned to be more explicit—to point out plainly, so that all can see it, what it is in Church management that is to be dwarfed and destroyed, and what it is in an independent government that develops, enlarges, and makes prosperous. As Mr. Barber has expressed it in his discussion of Dr. Smith's letter to Bishop Hendrix, they should unfold their program in sufficient detail for the Methodist public to understand and properly consider it.

Is it because it would make it possible to have the professions, pensioned by the Carnegie Foundation, that these advocates of an undenominational policy think that regime would be conducive to greater prosperity? Do they favor throwing off the authority of the Church to the humiliating extent necessary to have the faculty of the University become the beneficiaries of that fund? Or is it because they believe an independent government would bring larger general donations from the millionaires of the North, that they think it more efficacious and desirable? Are they for the mere sake of money willing to have the institution repudiate all real connection with the Church? Would they have us count dollars, no matter how acquired, a more valuable asset in the work of education than the counsel and Christian teaching and influence of Southern Methodism? Would they have us abandon the attitude of manly self-reliance and fall upon our knees before the modern money kings, abjuring the Church of the Lord Jesus Christ, and lifting aloft itching palms in supplication? Let these gentlemen cease to speak in glittering generalities, and tell us plainly what they mean and what they want.

And if an independent management is better for a university, why is it not better for a college? If it would make Vanderbilt a better and more useful institution, why would it not in proportion do the same thing for Millsaps, Trinity, Emory, and the Southwestern? Why not let independent boards have control of all our educational work, and the Church cease to exercise any governmental influence in connection with it? Such is manifestly the wise course to pursue if these gentlemen are right in their position.

NOT CONNECTED WITH OUR CHURCH.

We have been asked a number of times whether Mr. W. A. White, a representative in the Mississippi Legislature from Prentiss County, and who has lately been considerably before the public as a member or minister of the Methodist Episcopal Church, South. We are reliably informed that he is not connected with our denomination in any way whatever, but that he belongs, or did belong, to the Methodist Protestant Church, a wholly different organization. We mean to reflection upon Mr. White. We know nothing about the charges which have been made against him in the secular papers. We are only sure our information as to which we think our people and the general public are justly entitled.

DR. W. P. BARTON DEAD.

Just as we are about to close our forms for the press, we are in receipt of a marked copy of the Commercial Appeal containing the following sad announcement:

Funeral services over the remains of the late Dr. W. P. Barton, of Hillsboro, Miss., who died Thursday morning at his home near Bunkum, will be held this afternoon at 2 o'clock. The active pallbearers will be G. W. Rutland, John Dickinson, J. A. Heard, J. C. Gilbert, W. S. Goodwin and Dr. J. L. Andrews. The honorary pallbearers appointed are J. W. Eldridge, S. T. Humber, W. D. Smith, S. P. Alexander, Frank McNally, J. O. Burch, Henry S. Sharp, J. C. West. All the honorary pallbearers are residents of Choctaw County, Miss., where Dr. Barton lived. Interment will take place in Elmwood Cemetery at 3 o'clock.

More than we have words to express we deplore the early and apparently untimely death of this noble man. His father was the Rev. W. P. Barton, one of the choicest and saintliest preachers that ever wrought in North Mississippi, and he was a worthy son of the honored sire whose name he bore. As a physician he ranked with the best in the Magnolia State, and was well-nigh idolized in the community in which he practiced. His devotion to the Church was unwavering, and in all of its enterprises he was joyously interested. He was generous, kind-hearted, and a true Christian gentleman. His life was an open book, and when the last chapter was written and the volume closed, we are sure that there was not a single page upon a single page. Our Delta Methodism has lost a burning and a shining light, and stricken a faithful friend whose hand was ever stretched forth to bless. May the dear light

upon him," and may the flowers bloom sweetly above his dust in beautiful Elmwood, where he will sleep until the Master comes!

"AL-E-THE-IA."

This interesting story from the facile pen of Mrs. Martha Carolyn Keller Miller, of Hammond, La., is just from the press. It is a neat little volume of eighty-nine pages, well printed and attractively bound in paper. It is dedicated to Mrs. E. R. Kennedy, Mr. and Mrs. Crow Girard, Hon. H. H. White, Col. I. D. Wall, and Dr. J. W. Lea. The author in her modest introduction says: "My object in writing this truthful story is two-fold. I desire to help our Ruston Orphanage, containing orphans, some of whom the saloon made destitute. My greater desire is to help the cause of prohibition, and thereby stop the wreck of human lives and the creation of orphans by drunkenness." The scene of the story is South Louisiana, and presumably, a part of it, at least, in New Orleans. People living to high purpose and seeking to bless and uplift humanity are brought into sharp contrast with those living selfish and empty lives and seeking to achieve meretricious success. The blighting influence of intemperance is graphically portrayed. The writer is gifted in the art of description, and her style is fluent and graceful. The interest in the narrative is sustained throughout, and having begun it, one is disinclined to stop reading until the end is reached. The work is thoroughly creditable in every respect, and deserves a wide circulation. Written for a reformatory and benevolent purpose, it is calculated to do much good, and we sincerely hope that it may prove instrumental in blessing many hearts and homes. Price, postpaid, 25 cents. Address Mrs. C. C. Miller, Hammond, La.

PERSONAL.

Six of the presiding elders of the Mississippi Conference attended the recent Mid-Year Meeting of the Board of Missions at Hazlehurst.

Rev. R. B. Downer is visiting relatives at Bowerton, Miss. He is burdened in spirit for a great revival throughout the Church, and is earnestly praying for it.

Rev. E. L. Hillman, a local preacher, has been appointed by Bishop Mouzon to the pastorate at Montrose in place of Rev. W. A. Betts, who was recently released from that charge.

Rev. C. N. Guice, of Summit, has lately assisted Rev. W. W. Graves at Homewood and Rev. A. M. Broadfoot at Lena, Miss., in meetings. He is a most effective worker in a revival.

Rev. J. W. Thompson, of Pachuta, Miss., has just closed two good meetings: one at McGovern's Chapel, conducted by Rev. G. S. Harmon, and the other at Portorico, conducted by Rev. C. C. Griffin.

We heartily congratulate Rev. and Mrs. James V. Bennett upon the arrival in their home at Auburn, Miss., on July 30th of a fine boy. May a favoring Providence watch over the little one and make him a great blessing to the happy parents!

Rev. R. A. Sibley, Jr., is conducting a revival at Pleasant Valley, in which the preaching is being done by Rev. W. H. Saunders, of Vicksburg; Dr. Bethea, local elder, is with these brethren, lending a hand in the work and enjoying old-time friendships.

Hickory Flat, Miss., has recently enjoyed a great revival, conducted by the pastor, Rev. W. W. Jones, and Evangelist W. D. Bass. The services were held under the Corinth District tent, and there were fifty conversions and thirty-one additions to the church.

Bishop Murrah has appointed Rev. B. T. Crews, formerly of the Bossier Circuit, to the Donaldsonville work in place of the Rev. H. N. Harrison, who has been chosen to a chair in Mansfield College. Brother Crews will take charge of his new pastorate on September 1.

Mrs. C. C. Miller, of Hammond, La., writes: "The dedication sermon of the Methodist Church at Ponchatoula was preached last Sunday by Bishop Murrah. It was a strong and masterful argument, delivered in clear and impressive tones. Every word was distinctly heard."

We are indebted to Capt. H. H. Estes, of Greenwood, Miss., for the renewal of his subscription until 1911 and commendatory words. We have known this honored brother and held him in high esteem since boyhood. He has long been a recognized force in North Mississippi Methodism.

The New Orleans Epworth League Union held its monthly meeting at the Parker Memorial Church on Tuesday evening of this week. After the business session was over, the visitors were entertained with an appropriate program of exercises, and tempting refreshments were served.

Rev. R. P. Neblett, the energetic pastor of the Second Church, Columbus, Miss., has been attending the Training Institute for Sunday School Workers at Monteagle, Tenn. Dr. H. M. Hamill is the dean of

this excellent organization which meets annually, and Brother Neblett is the secretary.

Rev. W. J. Wood, of Paris, Miss., writes: "We are moving on smoothly on the Paris Circuit. We are just beginning our revival meetings. I will do some work in behalf of the Advocate." Thank you brother; we need, and shall greatly appreciate, your assistance. Such assurances encourage us.

We regret to learn that Mrs. T. B. Holloman continues to lack robust health. She is at this time resting at the home of her brother, Mr. Millsaps, of Hazlehurst. Brother Holloman has just returned to Moss Point after a visit to her. We trust that with the passing of the hot season she will speedily regain her accustomed strength and vigor.

Writing from New Iberia, La., under date of the 6th inst., Rev. K. W. Dodson says: "We had the largest congregation last Sunday that we have ever had in this place, and the largest prayer meeting of our pastorate here last Wednesday evening. Everything is moving on nicely." We are rejoiced to hear of our brother's growing success in his work.

Rev. R. A. Davis is meeting with encouragement at Bienville, La., though he finds some difficulty in traveling the charge, as there are ten appointments on it and he has no horse or conveyance. He recently held a good meeting at Burk Place, Rev. J. B. Williams doing most of the preaching. The church was graciously revived, and there were nine accessions.

In renewing her subscription to the Advocate, Mrs. Emma Stebe, of Crystal Springs, remarks: "I love the paper. I have taken it in my home ever since I have been keeping house. And since my husband has retired from the drug business, he always reads with interest the editorials and secular news, saying, 'I get it more correct from the Advocate.'"

Dr. J. E. Walmsley, of Millsaps College was in the city last Saturday, and honored our office with a call. He spoke encouragingly of the outlook for a fine opening at Millsaps, and stated that Dr. Smith, the new pastor of the First Methodist Church at Jackson, has made a most favorable beginning. As a teacher of history, Professor Walmsley ranks with the best in the South.

Miss Annie Carlton, of Thomasville, Ala., kindly calls our attention to the fact that Professor Frank Seay is a son of ex-Governor Seay, of Alabama, not of Texas, and that he was reared in the goodly town of Greensboro in that State. We gladly make this correction. Our personal was gleaned from the secular press, which helps us immensely, but occasionally leads us astray.

The Sunday School Association of Alabama, Mississippi, and Louisiana will begin its second session at the Seashore Campground on Thursday of this week and continue through August the 15th. An excellent program has been arranged, and the occasion promises to be one of much interest. Reduced rates will be given on all the railroads; a registration and admission fee of \$1 will be required, and board and lodging may be had at from \$9 to \$12 for the term.

In an appreciated communication to the editor, that faithful pastor and noble Christian gentleman, Rev. D. W. Babb, says: "We pray for your continued prosperity." That is as it should be. Let the Methodists of Louisiana and Mississippi pray for the Advocate. Prayer is an important factor in every worthy undertaking, and Tennyson was right when he said more things are wrought by it than the world dreams of.

We were pleased to have Rev. P. H. Howse, of Carriere, Miss., call at our sanctum a few days since. Brother Howse is in the evangelistic work, and was just out of a good meeting with Rev. George D. Anders of Purvis, in which there were six accessions and the church was greatly revived. He left New Orleans for Baker, La., where he has gone to assist Brother Sweeney in a series of services at Deerford and Black Creek.

Rev. J. A. Bowen, the pastor at Ensley, Ala., writes: "On August the 28th Bishop Kilgo will preach two sermons for us and lay the corner-stone of our beautiful church, which is now ready for the roof. We invited Bishop McCoy to take an equal part with Bishop Kilgo in these exercises, and he would do so, but for the fact that other duties will prevent. We are having a fine revival. Rev. E. R. Smoot, of Greenwood, Miss., is assisting me. His singing is great."

Rev. W. T. Griffin, of Gulfport, has been aiding some of the brethren in evangelistic services. He was with Brother Broadfoot at Oak Grove and Harpersville, where he preached the Word effectively and delivered a couple of helpful addresses on the mission work of the Church. He also assisted Pastor Graves in a meeting in the home community of the father of Dr. J. M. Weems, who is in the ninety-sixth year of his age. He reports much good accomplished at all of these points.

In a letter to this office, Rev. J. W. Campbell, of Fayette, Miss., states that the boll weevil is master of the situation in his section, and that the outlook is gloomy. The Advocate sympathizes with its stricken friends, and cherishes the hope that the coming of brighter days will not be long delayed. That this pest is a thing which leaves ruin in its wake

there is no sort of doubt, and it behooves the people to prepare for its approach. It will likely infest the entire cotton belt in a few years.

It was recently our great pleasure to spend a night in the hospitable home of Mr. J. B. Streater, at Black Hawk, Miss. A nohler, truer layman is not to be found in Southern Methodism. We doubt if there is a better Sunday school superintendent in the Magnolia State. We were pleased, but not surprised, to find Brother Streater in accord with the General Conference on the Vanderbilt question, to which institution he gave \$250, when funds were being raised for its establishment. Sister Streater, whose health has been somewhat impaired for two or three years, had been under special treatment for some weeks and was looking much stronger than usual. We trust that she will continue to improve until she is quite herself again.

LET THE CHURCH SHOW APPRECIATION.

Dear Doctor Meek: Let me thank you for the tribute so happily bestowed in your editorial, 28th of July, entitled, "A True Hero."

Unmistakably there is the man "whom the King delighteth to honor." He and his household will be crowned with glory in the judgment. But why should the Church not share the kingly sentiment and place beforehand the laurel of brotherly praise and support, whereby to cheer the noble shepherd oft distraught? Serving "Hardscrabble Circuit" is no small affair, and taxes to the utmost tension brain and heart and body of the hero and his heroine.

Why should not the Mission Board of the Conference make provision for meeting with business promptitude the quarterly assessment made for the men serving missions? The Foreign Mission Board borrows the necessary amount and regularly sends a full check to the missionary. The interest on the money would not amount to much and might be readily "made up" at Conference. Some Conferences early in the year take up this collection and provide for at least prompt settlement in full the first three quarters.

But is there no way to get the members of "Hardscrabble Circuit" to also do the royal and brotherly thing by their heroic shepherd? Suppose the presiding elder should make them his special care, and by personal visitation and fraternal correspondence undertake to instruct them touching certain duties toward their pastor, who cannot appeal to them in his own behalf? As an expert agriculturist, he (the presiding elder) should give careful attention early to that part of the farm needing heroic treatment whereby to have it in readiness to receive along with the rest of the ground the planted seed. A word from the "elder" goes a long way even on the humblest pastorate. No doubt of that; and he should magnify his office herein by all means.

The Laymen's Missionary Movement was, we imagine, raised up to meet such a crying need as this. What a wonderful degree of profit every way would certainly result if these godly and zealous brethren should train their skill upon this part of the Lord's heritage and "bring up" to better yield the unpromising and "poor" land. Of course, it will require patience and painstaking effort in personal endeavor. But just think of the advantage secured if only one of the members of "Hardscrabble Circuit" shall receive an uplift of the intellectual and spiritual kind needed for "strengthening his brethren" on the charge. It is surely worth while.

Moreover, brethren, let us consider that tacitly, if not so "nominated in the bond," the Church as a corporation promises to her ministry an adequate maintenance with honor while in her service. Our Lord underwrites for the Church after that tenor certainly. And, if one of the least of these "brethren of mine" shall be found unduly in distress financially, it impeaches those in authority somewhere. Men have lived with undeniably painful economy and suffered hardship that is a shame and will be recognized and denominated such at the judgment. Let us be "good Samaritans" and relieve these men and cheer them practically and fraternally. There is danger of our playing the part of the Priest and Levite in sinful manner.

With sincere good-will, I subscribe myself,
A MISSISSIPPI METHODIST.

READY FOR WORK.

Dear Brother Meek: The condition of my health has improved very much, and my physician gives me the assurance that I can now engage in revival work.

If any of my brethren desire my help in meetings, they may correspond with me either at Alexandria or Rayne, La.

Thanking you any my brethren for prayers and interest in my behalf, I am yours in the work.

A. R. HOFFPAUR

Alexandria, La.

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THE PROGRAM OF THE ECUMENICAL METHODIST CONFERENCE.

Dr. H. K. Carroll, secretary of the American executive committee of the Ecumenical Methodist Conference of 1911, as well as of the American executive committee of the World Missionary Conference, took advantage of his presence at the Edinburgh Conference to confer with the eastern section of the Ecumenical Methodist commission in London concerning points of difference as to the program prepared by the American section, with happy results; as the following statement of the London Methodist Recorder of July 7, shows:

"On Tuesday Sir Robert W. Perks, treasurer of the executive committee for the eastern section, invited the members of the committee to a luncheon at the Charing Cross Hotel, to meet the Rev. Dr. Carroll of New York, the secretary of the executive commission of the western section. Owing to previous engagements, many members of the committee, including the president and the secretary of Western Conference, were unable to attend. Representatives of most of the Methodist Churches were present. After luncheon Sir Robert Perks expressed the pleasure of the committee in seeing Dr. Carroll and having the opportunity of taking counsel with him in regard to the Conference. He was followed by the secretary, the Rev. James Chapman, and the Rev. Dr. Scott Lidgett. Several points of interest were raised, especially as to the duration of the Conference, the scope of the program and the advisability of discussing certain questions in sectional meetings.

The Rev. Dr. Carroll, in the course of an interesting address, assured the committee of the warm welcome which the delegates from the eastern section would receive in America, dwelt on the suitability of Toronto as the Conference town and stated the views of the American commission on the points which had been considered.

In concluding, Sir Robert Perks assured Dr. Carroll that the eastern committee, having placed their views before the western commission, would heartily consent to any arrangement which the latter might find it desirable to make. On one matter there was general consent, that the Conference should frankly face all the living issues of the age, in so far as they affect the organization and work of the Methodist Churches. A suggestion was made, which found favor with all, that the Ecumenical Conference should issue an address to the Methodist Churches throughout the world, setting forth the conditions of the present age and the opportunities and obligations which they involve to universal Methodism, and that this address should, as far as possible, be read on a given Sunday in our churches all over the world, as a symbol of union and a call to action.

Bishop J. W. Hamilton, chairman of the American program committee, was prevented, to the regret of all, from being present by an engagement on the continent.

CAMP MEETING NOTICE.

The Cleveland (Miss.) Holiness Association will hold their fifth annual Camp Meeting on the association's grounds, Aug. 11-21. These grounds are located three miles north of Cleveland, Miss. We have for our human leader, Dr. Beverly Carradine, once a member of the Mississippi and Louisiana Conferences, but now a resident of St. Louis, Mo. Prof. Hemp Sewell, of Atlanta, Ga., will lead the host in sons. We are expecting great things at the hands of the Lord and sincerely desire the earnest prayers of the Advocate family. For further information write R. J. Collins, P. O. Cleveland, Miss.; R. L. Beavers, Secretary, Cleveland, Miss.



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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all-around.

Brother NEVILLE FAULK was born in Vermilion Parish, La., Sept. 2, 1859, and died at his home in the same parish, July 25, 1910. Brother Faulk joined the M. E. Church, South, in boyhood days and remained a faithful member through life. He was an effective steward for a number of years. His devotion to his church and his home was unsurpassed. He was happily married to Miss Rosebud Morgan, Aug. 15, 1878. From this union there were 7 children, 3 of whom preceded him to the glory land, and the other four reflect glory to his training here. His oldest son, Professor Jno. Faulk, is principal of the high school at Coushatta, La. His next son is an aggressive farmer. His only daughter, Miss Ida, is a teacher in the high school here. His youngest son, Earnest, graduated only last month. So he felt when the physician told him he must die, that he had fought a good fight, had finished a noble course. In a conversation with the writer a few days before his death he rejoiced more because his children were Christians. For some months he had been beautifying his home and had succeeded in making it a lovely one ere he went to that home not made with hands, eternal in the heavens. To the bereaved ones, oh! let us not mourn our loss, which is his everlasting gain.

His pastor, J. S. RUTLEDGE.

The subject of this sketch, Mrs. LIZZIE WILEY (nee Bounds), was born in Marietta, Ga., Oct. 28, 1868. At the age of nine or ten years, she moved to Texas with her parents. At Cleburn, Tex., in the year 1889, she was happily married to Mr. S. C. Bounds, and later moved with him to Calhoun County, Miss., where she lived till death claimed her. To this happy union there was born ten children, all of which survive her. It was in the early morning of June 13, 1910, that she closed her eyes to earth's sin, sorrow and suffering and went sweeping through the gates, washed in the blood of the Lamb. In early life she was a member of the Presbyterian Church. But after her marriage to Brother Bounds she united with the M. E. Church, South, in which church she lived a happy, consistent member and died in the triumphs of faith. May the kind, loving Heavenly Father comfort the sorrowing ones, and remember that while she cannot come back to you, you can go to her.

"Earth to earth, and dust to dust.
Calmly now the words we say:
Left behind we wait and trust
For the resurrection day.
Father in thy gracious keeping
Leave me now, thy servant sleeping."

F. O. BELL, P. C.

Mrs. ELIZABETH C. BAILEY was born in Moulton, Ala., Dec. 23, 1835; she moved with her parents, Mary and Geo. Armstrong, to Monroe County, Miss., at the age of 5 years, where she lived for nearly 70 years. Both of her parents died before she was 20 years old. She was the eldest daughter of twelve children, of whom, six survive her: Mrs. Mollie Summer, Houston, Miss.; Mrs. Jane Stewart and Richard Armstrong, of Kennedale, Texas; Jas. and Ben Armstrong, of Pope and Quanah, Texas; and John W. Armstrong, of Norman, Okla. In 1865 she was married to Jas. Asbury Bailey. To this union was born six children; one died in infancy. She raised five children, Annie, Laura, and James A., going before. Three survive her: Mrs. John Haney, Bettie J. and W. L. C. Bailey. She professed religion and joined the M. E. Church, South, at Tranquil, at the age of 16 years, and was buried at the same

church, June 27, 1909, nearly 57 years later. Her funeral service was held by Rev. M. A. Burns, of Okolona Circuit, Aberdeen District, North Mississippi Conference.

Another mother in Israel is gone. Mrs. FANNIE GATES (nee O'Neal) was born near Selma, Ala., March 24, 1838. She professed religion and joined the M. E. Church, South, in 1856; was married to M. R. Gilmore, in 1858, and came to Pontotoc County, Miss., the same year. She was left a widow in 1885; four children resulted from this union; two have died, and two still live to mourn the loss of their mother. Mr. James Gilmore and Mrs. Robert Garmon, at whose home Sister Gates died in Verona. She was married again in 1889 to T. Z. Gates. He died in 1898 or 1899. She spent the remainder of her life as a widow and left us all the 19th of July, 1910. Thus passed away a sturdy Christian character, one who blessed God for a long life, and his grace which had sustained her in life's trials, and the salvation he had given her through his Son. Her last was peaceful, and abiding in a precious hope of an immortal life. May the weeping ones left behind overtake her where all tears will be wiped away.

D. W. BABB.

As the month of June, 1910, was passing into history, little WILLIE CRAWFORD departed this life and went to a brighter clime, where there is no more dying. Little Willie was the son of Mr. T. P. and Mrs. Ella Crawford, of Pearl River, La.; a nephew of Rev. N. E. Joyner, of New Orleans. This is the first time that the death angel ever came into this home—a family of ten children, two of which are younger than Willie. Willie was a dear, good boy in the home and among his playmates; he was liked by everyone who knew him. His death was quite sudden and unexpected, as he was sick only a week. All that is in the power of man to do was done for his recovery; but the Heavenly Father knew best, and so we say, "His will be done." Blessed be the name of the Lord. May God bless his father and mother, brothers and sisters and help them to look to God for comfort.

T. V. PETERS.

Mrs. CHARITY RIALS was born at Ringgold, La., Oct. 5, 1850, and died at Lottie, La., July 16, 1910. Sister Rials was converted and joined the Baptist Church at the age of sixteen, and in 1894 united with the Methodist Church. She was loved and respected by all who knew her. Her life showed that she loved God. In her testimony at last she gave evidence of her acceptance with God, saying to the writer a few days before her death, "It is right between me and God. I am ready to go." She leaves six children and a host of friends to mourn their loss—Mrs. B. D. Hendrix, of Ollie, La.; W. P., J. M., E. T., C. C. and S. S. Rials. All that loving hands could do was done to relieve her to the last. Her death was without a struggle. How good is it to see a Christian die; for after all, it is not dying, but a beginning to live. And living without a fear of ever dying more. The funeral services were conducted by the writer in Cottonwood Church and interment made in Cottonwood Cemetery. Then, to the bereaved, we say: Weep no more for mother is at rest. Give your hearts to God, and live for him and he will surely bring you home at last where father and mother and all the company of heaven dwell.

Her friend and pastor, J. W. FAULK.

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Bayou Pierre, at Sweet	
Water	Sept. 10, 11
Barlow, at Rehoboth	Sept. 12
Wilkinson, at Friendship	Sept. 17, 18
Scotland, at Galatia	Sept. 24, 25
H. WALTER FEATHERSTON, Gloster, Miss.	P. E.

Jackson Dist.—Third Round.

Lintonia, at Bethany	Aug. 20, 21
Yazoo City	5 a. m. Aug. 22
Eden, at Phillips	Aug. 27, 28
Benton, at Tranquill	Aug. 29
Flora, at Livingston	Aug. 31
Harrisville, at Poplar Sps	Sept. 3, 4
Jackson, Capitol St.	Sept. 5
Jackson, Galloway Church	
7:30 p. m.	Sept. 7
Deasonville, at Dover	Sept. 10, 11
Jackson, First Church	
7:30 p. m.	Sept. 12
Fannin, at Holly Bush	Sept. 14
Canton	Sept. 18
J. R. JONES, P. E.	

Vicksburg Dist.—Third Round.

Harrison, at Mispah	Aug. 21, 22
Satartia, at Satartia	Aug. 27, 28
Anguilla, at Sunflower	
Chapel	Aug. 31
Hermanville, at Carpenter	Sept. 3, 4
G. H. GALLOWAY, P. E.	

Meridian Dist.—Third Round.

Meridian, Central, 11 a. m.	Aug. 21
Meridian, East End, 8 p. m.	Aug. 21
Meridian, South Side and	
Poplar Springs, at S. Side	Aug. 24
De Kalb, at De Kalb	Aug. 26
N. Kemper, at Mt. Zion	Aug. 27, 28
Buckatunna, at Chicora	Sept. 1
Enterprise and Stonewall,	
at Concord	Sept. 3, 4
Porterville, at P.	Sept. 10, 11
Vimville, at Pleasant Hill	Sept. 13
Meridian, 5th St., 11 a. m.	Sept. 18
Meridian, 7th Ave., 8 p. m.	Sept. 18
W. H. LEWIS, P. E.	

Newton Dist.—Third Round.

Laurel, 1st Church	Aug. 20, 21
Laurel, Kingston	Aug. 20, 21
Laurel, 6th Street	Aug. 22
Newton	Aug. 23
Lake, at Lake	Aug. 27, 28
Hillsboro, at Lane's Chapel	Sept. 3
Forest, at Coulter	Sept. 3, 4
Homewood, Circuit	Sept. 5
Montrose	Sept. 6
Chunky, at Lost Gap	Sept. 10, 11
Decatur, at Union	Sept. 15
Neshoba	Sept. 16
T. J. O'NEIL, P. E.	

Hattiesburg Dist.—Third Round.

Samrall	Aug. 21, 22
Leakesville, at Adam's M.	Aug. 24, 25
New Augusta, at N. A.	Sept. 4, 5
Eastabuchie, at E.	Sept. 10, 11
Magee, at Rials	Sept. 15, 16
Bethel, at Summerland	Sept. 17, 18
Seminary, at S.	Sept. 19
Lucedale	Sept. 21
Collins, at Ora	Sept. 24, 25
M. B. SHARBROUGH, P. E.	

Seashore Dist.—Third Round.

Carriere and McNeill, at	
Picayune	Aug. 16
Columbia	Aug. 17
Oakville, at Baxterville	Aug. 18
Coalville, at White Plains	Aug. 20, 21
Long Beach	Aug. 26
Lumberton	Aug. 27, 28
Vandervee, at Red Hill	Aug. 31
Wolf River Mission, at Beau-	
lah	Sept. 1
Moss Point	Sept. 2
Americus, at Big Point	Sept. 3, 4
W. B. JONES, P. E.	

Brookhaven District—Third Round.

Silver Creek, at S. C.	Aug. 20, 21
Wesson, at W.	Aug. 28, 29
Bogue Chitto and Norfield,	
at Bogue Chitto	Sept. 3, 4
Prentiss, at Santee	Sept. 10, 11
Buford, at Sandy Hook	Sept. 16
Tylertown, at Tylertown	Sept. 17, 18
Pearlhaven, at Pleas Grove	Sept. 25, 26
Brookhaven	Sept. 25, 26
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PROGRAM OF EPWORTH LEAGUE
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West Point, October 6, 7, 8.

Opening Session, Thursday Night, 8:00; Rev. R. A. Clark, presiding.—Devotional service. The purpose of the Worker's Conference. General subject for discussion, The Organized League, Its Work, and the Relative Value of Its Departments; discussion led by J. H. Holder.

Friday Morning Session, 8:00; Mr. W. E. Kennedy, presiding.—Devotional service. The connectional work of the League, the League as a connectional organization—central office, literature, assemblies, etc.; discussion led by Rev. R. A. Clark. Junior League work; discussion led by Mrs. T. B. Clifford, Mrs. Cavin.

Friday, 2 p. m.; Rev. W. L. Graves, presiding.—The work of the Districts. District League Conference, duties of the District Secretary, review of the work of the Districts; discussion led by Rev. K. P. Foust.

Friday Evening, 8:00; Rev. J. H. Holder, presiding.—The Local League—Its departments, its officers, how to get the co-operation of the pastor, how may the League best serve the pastor, difficulties and how to overcome them; discussion led by Rev. R. P. Nebbett.

Saturday Morning, 8:00; Mr. Walter Boswell, presiding.—Work of the Conference officers; discussion led by Mr. W. E. Kennedy.

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Lake Camp Meeting begins Aug. 26, and runs through Sunday, Sept. 4. Rev. W. C. Swope, of Charleston, Mo., will be in charge of the preaching. There will be good music. The grounds are ideal. Accommodations adequate. Come and have a good rest physically, and a refreshing and helpful time spiritually. We extend a hearty invitation to all preachers and laymen, especially of Newton District. Our presiding elder has already arranged to be with us, bringing his good wife and children. Let the rest of the preachers follow in the tracks of our worthy leader. Remember the dates, and come.
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TWO HAVE FALLEN.

Dear Brother: Two of the members of the Alabama Conference died on yesterday, namely, Revs. W. H. Morris, superannuate, of Escatawpa, Ala., and J. B. K. Spain, presiding elder of Troy District. These dear brethren were men of excellent characters. Heaven is much enriched by their release. Fraternally,
L. C. CALHOUN.

Milton, Fla., Aug. 6.

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Epworth League

By Rev. Wm. H. Colenian.

TOPIC FOR AUGUST 14, 1910.

THE SIGNS OF THE GOSPEL DAY.

(Joel ii. 28-32; John xvi. 1-15.)

Joel prophesies of a glorious gospel day when God shall pour out his Spirit upon all flesh, that is upon all the people, and tells of some of the manifestations of the Spirit in the lives of those who receive him; they shall dream dreams, see visions and prophecy. Jesus, also, often spoke of that gospel day when the Holy Spirit should come, or rather, he made many promises that he should come, and told of what he should accomplish in the lives of those who received him when he had come. Read chapters 14 to 17 of the Gospel according to St. John, and note carefully all that Christ promised regarding the coming and work of the Holy Spirit. Our second reference for to-day is only one of these many promises.

The signs of this gospel day began on the Day of Pentecost (Acts ii). St. Peter recognized this as the time spoken of by Joel (Acts ii. 16-17). We also see in that day the fulfillment of Christ's promises regarding the coming and offices of the Spirit; for he had not only made these promises of an indefinite coming, but had definitely told his disciples to tarry at Jerusalem until they had received the promise (Luke xxiv. 49).

This promised gospel day not only began on the Day of Pentecost, but has continued and we are living under the dispensation of the Holy Spirit to-day; for, not only did the Spirit manifest himself in the lives of the people that day, but he has continued to manifest himself in the lives of all who are wholly the Lord's even unto to-day.

But what are the signs?

(a) Conviction. "And when he is come he will reprove (Elegxei, convict) the world of sin, etc." (John xvi. 8.) On that day men were mightily and powerfully convicted, and three thousand were led to Christ; repentant of their sins and were saved. And ever since that time the good Spirit has continued to convict people of their sins. It is by the reproof or conviction of the Holy Spirit, as he awakens the conscience to a sense of guilt and a need of a Savior that Christ Jesus, who came to save his people from their sins, stands at the heart's door and knocks for admittance (Rev. iii. 20).

This divine gift of the Holy Spirit's conviction, this divine condescension to come and knock at the door of a human heart for admittance that he may save the soul from death and redeem the life from destruction is too sacred a thing, my dear young friends, to be ruthlessly trampled under unhallowed feet. We are solemnly warned against resisting or rejecting the Holy Spirit when he thus comes to lead us to God (1. Thes. v. 19).

(b) Being poured out upon all flesh. This second sign was manifest on the day of Pentecost in that the Spirit was poured out indiscriminately on members of the vast multitude from all parts of the Jewish world, and was later manifested in the pouring out of the Holy Spirit on the Gentiles also, Cornelius and others. And to-day he is being poured out upon all flesh! Conviction is taking hold of the hearts of men and women of all nations and all stations and all conditions of life wherever this glorious gospel of our Lord is preached. Christ came to save, and the Holy Ghost convicts indiscriminately the rich and the poor, the respectable, the vile, the cultured, the ignorant, the civilized, the uncivilized, the white man, the black man, the yellow man, the red man, the brown man. None are too good to yield to him when he convicts, none are too bad to be saved by his uplifting touch when they do yield. Here he convicts Jerry McAuley, and a criminal yields and is transformed into a saint;

there he convicts S. H. Hadley, and a drunken wreck is transformed into a princely man of God; there he convicts the wealthy, fashionable, pleasure-loving society leader; she yields to his gentle touch, is converted and becomes the pioneer in establishing doors of hope through which the same good Spirit leads thousands of friendless outcasts to Christ and heaven. There he accompanies the ministry of John R. Mott, in Korea, and is poured out on two hundred young men in one service. There he accompanies the messages of J. W. Chapman, in Australia, and is poured out upon five hundred men at one service and they are led to Christ. Thus we could continue to give illustrative examples of the continuing of this second sign.

(c) He is guiding into all truth. To-day the young man or young woman who will not receive the Holy Spirit, who will not be led by him to Christ, and who will not be constantly kept by his power and led by his unerring council, in faithfully and obediently doing the will of God, is the one who can see "no harm" in all kinds of godless pleasures and degrading amusements. This is the young person who cannot see the truth, who is deluded by the devil; who is sadly missing life's great aim and moving along a low plane of existence to finally sink down into eternal despair; while the young person who is led by the Holy Spirit in all things is the one who can see danger and avoid it; can see the loftier, nobler, purer, richer, more useful ways of life and truth and walk therein. He is leading thousands to-day, both young and old, in this way of truth and shall continue to lead them on into higher heights and sublimer realms until at last, when the journey of life is ended they shall go to dwell with him in his glory.

Christ, also, in passages other than our reference taught that this same Holy Spirit should give us peace and joy in walking this way of truth, and that he should give us power in living the Christian life and doing the will of God.

Has he come to you to convict you of sin, and did you yield and let him lead you to Christ?

Are you to-day so surrendered to the will of God that he can lead you into all truth?

Are you consecrated to his service, filled with his peace, kept by his power, and zealous for his Spirit to be poured out upon all flesh until the whole world shall be brought to Christ?

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Paine's Life of McKendree, 2 vols. Brown cloth. Sound. Price, \$3. My price, \$1.50. Purchaser to pay conveyance.

Have been a great sufferer this spring, and the end is not yet.

H. ARMSTRONG.

Olla, La., June 21.

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The Sunday School Lesson

By Rev. T. H. Lipscomb, B.D.

THIRD QUARTER. LESSON VII. AUGUST 14.

THE LABORERS OF THE VINEYARD

Matthew xx, 1-16.

For the kingdom of heaven is like unto a man that is a householder which went out early in the morning to hire laborers into his vineyard.

And when he had agreed with the laborers for a penny a day, he sent them into his vineyard.

And he went out about the third hour, and saw others standing idle in the market place.

And said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

Again he went out about the sixth and ninth hour, and did likewise.

And about the eleventh hour he went out, and found others standing idle, and said unto them, Why stand ye here all the day idle?

They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right I will give you.

So when even was come, the lord of the vineyard said unto his steward, Call the laborers, and give them their

wage, beginning from the last unto the first.

And when they came, that were hired about the eleventh hour, they received every man a penny.

But when the first came, they supposed that they should have received more, and they likewise received every man a penny.

And when they had received it, they murmured against the good man of the house.

Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

But he answered one of them, and said, Friend, I do thee no wrong, dost thou not agree with me for a penny?

Take thy penny, and go thy way; I will give unto this last, even as unto thee.

Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

So the last shall be first, and the first last, for many be called, but few chosen.

Golden Text: "Many that are first shall be last; and the last shall be first" (Matt. xix, 30.)

1. The Lesson's Meaning.

The rich young ruler, in our last lesson, refused to forsake all and follow Jesus; whereupon Peter, outspoken and inquisitive, as usual, declared: "Behold we have left all and followed thee (we have) done what this young man failed to do, what shall we have therefore?" The reply of Jesus, which just precedes the parable comprising our lesson to-day, was in assurance that there is no man that hath left house or wife, or brethren, or parents, or children, for the kingdom of God's sake, who shall not receive manifold more in this time, and in the world to come eternal life.

But Christ saw in the spirit of Peter a self-complacency with regard to what he had done, and self-exaltation, as compared with others, which was unnamable and un-Christian, which he could not allow to pass unrebuked; especially as his promise of great reward would have been as fuel to the fire, if allowed to stand unqualified.

So our parable to-day is a warning to Peter immediately, but to Christians of all ages as well; that "if we become self-assertive, and presume on what we have done for God, we may find ourselves far down in the list of honors; but if we serve ungrudgingly, and without the thought of what we are to get, then, little and late as our service may be, God can put us on a level with those who have been longer by far at work for him than we." (Dr. James Denny in Homiletic Review, August.) "Many that are first shall be last (having yielded to the temptation to pride and trust in works as bringing reward of right and not of grace), and the last (those less eminent in achievement, but possessed of a more Christ-like spirit) shall be first."

Viewed thus as a parabolic statement of the command: "When ye have done all say, we are unprofitable servants," as a lesson in humility to disciples who were manifesting a self-righteous pride, the explanation of the parable is simple and its message clear, and thus it should be interpreted.

But taken as an exposition of the relations of wage-earners to employers, or even as an example of generosity, there are serious objections to it which have been urged in all ages, and which have made this parable one of the most difficult of all to interpret. The paying to all the same wage would not ordinarily be a just procedure, and, if without special reason, we can sympathize with the complaint of those who had borne the burden and heat of the day. The words "Is it not lawful for me to do what I will with mine own?" we cannot admit either, except in a limited sense, for it is a principle which

has been the ruin of many. Even a man's generosity must be based on reason and principle, else it may be objected to as indiscriminate, and as unduly rewarding the unworthy and discouraging the more deserving. Certainly the unscriptural corollary cannot be allowed either that those willfully delaying to enter upon the service of God may have as abundant reward as others who give their whole lives in loving service.

So it may seem that we have raised serious objections which it might seem difficult to remove. What then is the justification for paying those who started at six, nine, twelve, three, and even five o'clock in the afternoon the same wages at the close of the day? And wherefore is this generosity to be applauded, or the murmurings of the fellow-laborers condemned?

We believe the only justification is to be inferred from the answer of the men standing in the market place: "Why stand ye here all the day idle?" That answer is: "Because no man hath hired us." They had longingly waited, no doubt, for work; they had needed work, a day's work and a day's wage, for the support of themselves and those dependent on them; and the husbandman knew this, saw it and felt it by their manner and their alacrity in accepting a job at so late an hour, and in generous thoughtfulness, realizing that the blame was not on them, he paid them a full day's wage, a denarius—about 16 cents, but of about fifty cents purchasing power. The other laborers must have known the need of their fellow-laborers, and their unhappy delay in getting work, for it is in this light that their spirit was heartless and envious, deserving only of contract pay and rebuke. So the parable, considered in its connection with what precedes, teaches the lesson of humility to those tempted to pride and trust in their works and worth, considered in itself, it is a beautiful illustration of considerate and generous thoughtfulness on the part of an employer toward those employed, which we of to-day may well heed and follow.

II. The Lesson's Message. Points to Impress.

1. Our salvation is wholly of grace, not of works; lest any man should boast. Good work, long and faithful service even may become a snare to us, if we look upon them as constituting a claim upon God. Whoever ceases to feel, as well as say, "I am an unprofitable servant," is descending rather than ascending in the scale of honor and reward.

2. "Because no man hath hired us," is not that the reason why many are to-day outside the fold of Christ? Our Sunday School Quarterly, and many commentators claim that none can utter such words to-day, but are

there not many who from all that they hear or see of spiritual life, in them could only say, "No man cares for my soul." The Evangelistic Note, in W. L. Dawkins says, "I do not believe in the indifference of the masses to religion. The indifference is not in the masses, but in the churches." One of the amazing things of our time has been to discover with what readiness men will respond to Christ, and strive to be made to win them to Christ.

The next may be heartless to wait, as well as to be rich toward the poor, there are laborers leaning on their elbows, as much as they, waiting for an ungenerous, unsympathetic spirit. Let us learn to rejoice even at the good fortune of others, even when we ourselves are not conspicuously favored.

Let all employers of servants and others, learn the lesson of generous thoughtfulness to the needy, shown in the conduct of the husbandman here. Were some one to come to our door some day, asking for work, having tried in vain to obtain it, and should we give him work, and seeing him in need of food or more exactly in part, a full day, when our work was over, would we give him a day's wage, and then find out that the hundred who had waited for us, after our work was over, had a day's pay, him in a day's work, this immediate needs, or for a full month when he had waited only a few days, close in such circumstances, thoughtfulness we should reflect the spirit set forth before us in the parable.

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"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2345.

ROBERT A. MEEK, Editor.

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CHAS. O. CHALMERS, Publisher.

A LOST GOSPEL.

A soul-saving gospel is the chief need of every generation. A recognition of this need and an effort on the part of John Wesley to supply it for his generation and his country brought Methodism into being. So the note struck by Bishop Wilson in his address at the close of the General Conference at Asheville was the keynote. There is need that we take up with renewed vigor the work of preaching the gospel of salvation to men, for it must be admitted that there is a whole lot of preaching among us that has not in it the power of convicting men of sin and bringing them to Christ. We Methodists have not fully obeyed the exhortation of the apostle: "Let no man take thy crown." Other denominations that once looked with contempt upon our revival methods have taken them up, and are prosecuting them more vigorously than we ourselves do. At the same time many of our strongest men, who ought to be leading the church in a vigorous campaign of evangelism, steer entirely clear of this work, some being indifferent to it, and others treating it with contempt, as other denominations used to do before they learned a better way from us. There are some, sorry to relate, who began their ministry as soul-savers who have lost the power to preach the gospel so as to save men. The trouble is that the preacher has lost his gospel. Let us look a little while at this tragedy of a lost gospel, and it may be that we shall be able to find it to the joy of our own souls and the salvation of others.

1. In the first place, the trouble may be not so much a lost gospel as a lost man. The Indian guide who failed to bring his white employer to the place they were seeking and was told that he was lost said: "Wigwam lost. Indian here." So it is with many men who wonder why the gospel has lost its power to save. The gospel has lost nothing. It is still "the power of God unto salvation." It is the awful tragedy of a man, mouthing the message which is only an echo in his own soul. A veil hangs between his soul and the gospel, so that he no longer sees its beauty nor feels its power. And even if our gospel is veiled, it is veiled in them that perish, in whom the god of this world hath blinded the mind of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them. What is a man to do who, when he stops to examine himself, finds that he no longer enjoys the peace of God, and that therefore his preaching is powerless? He must, if he has the commonest kind of honesty, do one of two things: First, let him repent. Let him pray the prayer of the backslidden Psalmist, the king of Israel: "Restore unto me the joy of thy salvation." Then shall I teach transgressors thy way, and sinners shall be converted unto thee. Second, if he has not sorrow for his sins, and does not long for the joy of the Lord and the power to save souls, it would seem that every consideration would point to his giving up the ministry and taking up some line of work by which he might be able to eat honest bread.

2. It may be the educational mania that has dried up the gospel stream in the soul of the man whom God called to preach, and who at the beginning of

his ministry was a soul savior. Now I am not to de-
gratiate yourself with any people by slackness of
splicing nor discounting the advantages of education. Discipline.

But Methodism has suffered from the two extremes. Methodism's most valuable contribution in the
Some preachers have spent too little time in the "social crisis" will be the recovery of the evangelis-
study. Others have neglected more important mat- the spirit. That which saved England in the eigh-
ters for the pleasure of reading. John Wesley, tenth century will save America in the twentieth
thought at one time that if he should get out from century. That was not soup houses, nor gymna-
the classic shades of Oxford, he would lose his soul. siums, nor reading rooms, nor all the other parapher-
The likelihood is that if he had not gotten out from nalia considered essential in these days for the enter-
Oxford he would have lost his soul. Certain it is tainment and uplift of the people. It was the preach-
that there would have been no Methodist Church. ing of the gospel of "repentance toward God and
Wesley had occasion, student as he himself always faith toward our Lord Jesus Christ." Where have
was and strongly as he urged his preachers to study, the powerful preachers and the useful laymen come
also to keep before them the more important work from but from the revivals and from the ministry of
of saving souls. The following bit of counsel is to those men who "determined not to know anything
the point: "But if you can do but one—either follow but Jesus Christ and him crucified."

your studies or instruct the ignorant. Let the studies Let the Methodist preachers of America preach
alone. I would throw by all the libraries in the the gospel as it is believed among us, and Method-
world rather than be guilty of the pollution of one ism will do for America in our day what it did for
soul. England in Wesley's day. If the leaders among us
Now it seems that many of our strongest men will lift up the ensign, the people will rally around
have dried up in their studies or in the schoolroom it. The God of our fathers will come to our help.
When they preach, their sermons remind one of He will pour out such blessings upon us that our
dried tongue. They seem to think that there is hearts will not be able to contain them. Then shall
some strange inconsistency in the spectacle of a sinners come flocking into the churches "like doves
learned man conducting a revival or leading a man to to the coles in the wilderness"—D. H. Kern, A.M.,
Christ. They would doubtless be amazed if a sin- B.D., in the Christian Advocate (Nashville).

ner should be convicted under their preaching. They evidently are not thinking of convicting men of sin, but of startling the multitudes by their won-
derful display of wisdom. So universally is this true that the work of calling men to repentance is left
almost entirely to the young, inexperienced, and fre- quently to the uneducated preachers. Now the work
of saving the souls of men is surely the most important work of the ministry and ought not
to be left to the most poorly equipped men. If the evangelistic campaign in our Church is to be a
great success, it must have on it the stamp of our
strongest men—our bishops, theological professors, and strong pastors of our great churches. That
must have been a happy moment in the experience of Dr. Gross Alexander when, at the close of one of
his lectures last summer at the Great Falls camp meeting, a young man arose and confessed that he
had been convicted and converted under the influ- ence of the lecture. Whatever else John Wesley
was doing, reading books or writing them, he never
lost the power to preach the gospel so as to convict
men. He aimed at this result. He considered it his
all-important work to which everything else was
secondary. If I am correct in my analysis of the
situation, our great need is the recovery of this lost
evangel on the part of our educated and leading men.

3. The effort to be popular by delivering a pleas-
ant, harmless message that everybody, the devil in- cluded, will compliment, and to pass through their
pastorate so as to have all men speak well of them, keeps some from preaching a convicting gospel.
That is a very strange question asked and answered by Mr. Wesley concerning popularity. How shall
we avoid popularity? We mean such esteem and love from the people as is not for the glory of God.
(1.) Earnestly pray for a piercing sense of the dan- ger and sinfulness of sin. (2.) Take care how you in-
teract.

teract. The friends of Mansfield College will be glad to know that her spacious buildings are in better repair than they have been for fifteen years. President
Patty, of the Board of Trustees, has taken in charge the re-fitting and refurnishing of the kitchen and
dining room. The result will be a delight to good
housekeepers.
A deep well and new pump will furnish a plenti-
ful supply of water. Well furnished rooms offer a comfortable college home to our girls. Most im-
portant of all, we have a faculty of which any college might be proud. We have not employed a single
incompetent one.
Due to Brother Sheppard's labors, our prospects for a fine opening are unusually encouraging. Brother
pastor, have you done your share in winning suc-
cess for Mansfield? Fraternally yours,
W. L. WEBER.

MANSFIELD COLLEGE.

Dear Brother Meek: Mansfield College will open
Sept. 7, 1910, with a fine faculty, buildings and
grounds are in excellent condition, and everything
propitious for a splendid school. I regret my inability
to thoroughly canvass the State.

But after all, we must rely largely on the loyalty
of our preachers and people to give us the patronage
we justly want.

We have left nothing undone that we could do to
make the coming session the very best in the his-
tory of the school. It is hoped that our friends
throughout the State will rally to our school; espe-
cially since a few men have at no little sacrifice of
time and money done so much to make Mansfield
College equal to the best schools for our girls.

Cordially,
J. L. P. SHEPPARD.

The friends of Mansfield College will be glad to
know that her spacious buildings are in better repair
than they have been for fifteen years. President
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Christian Advocate

Published for the Louisiana, Mississippi and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS

Correspondents will please direct all communications intended for the Editor to 112 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

THE WORLD MISSIONARY CONFERENCE.

By Rev. W. W. Pinson.

The whole of Christendom must inevitably be affected by the influence of the ten days spent in that upper chamber in Edinburgh by the 1,200 representatives from the world's vanguard of Christian workers. The Church can never any more be the same. To what extent and in what way this influence is to be felt depends on the response of the various Christian bodies. The Conference raised and discussed many far-reaching questions—to settle them was not its province. The practical outcome is yet to be determined. The whole subject of missions has received a new illumination. This illumination increases the possibilities of more intelligent progress and by so much it increases responsibility.

The reports of the eight Commissions which will be printed in the nine-volume report constitute the most thorough inquiry into the complex questions involved in the missionary enterprise ever undertaken. They draw their facts from a wider range and the conclusions are the result of more thorough investigation than was ever given the subject. This is light, but it is not light in which the intellectual curiosity is to revel, but light in which to work. God has again spoken to his Church. The cry of the prophet rings out again: "Awake, awake, put on thy strength, O Zion."

There were certain outstanding impressions that grew and ripened into convictions. Some things may still be matters of debate, others can wait further light, but some have now passed beyond the mere intellectual stage, and laid their grip on the conscience. They have become majestic imperatives.

1. The unoccupied fields must be occupied. The conditions demand it and demand it now. The one hundred and thirteen million who have now no possible opportunity to hear the gospel, no foot of whose land, and no syllable of whose language have ever been blessed by the name of Christ, must be reached. This call, together with that of the unnumbered millions yet unreached in lands already entered and for whose evangelization the present force is pitifully inadequate, are a pathetic spectacle to men and angels. The Church stands at the judgment bar of the twentieth century with these mute millions witnessing to its condemnation. The accessibility and ripeness of these fields in the light of recent developments, together with the changes and adverse influences at work, give emphasis to what Mr. Jno. R. Mott characterized as the "immediacy" of the situation. The harvest is too ripe to wait.

It is a comfort to realize that the Methodist Episcopal Church, South, is preparing to enter into Africa, one of the neediest and most neglected fields, and thus help reduce a little the dark area. To this belated movement we should give ourselves with all the speed that our faith and finances can command. In doing so we must not forget to strengthen the forces in other fields.

2. We must co-operate. On no subject was the Conference more earnest, eloquent and unanimous than on that of "Unity and co-operation." From first to last it was a constantly recurring key-note. It was over and over declared that the results of complete co-operation would be equal to doubling the force on that field. With all its variety of complexion, speech and opinion, there was but one mind on this matter of at once reducing waste and friction of the denominational competition. The same spirit that found the disciples of the first century "in one place with one accord and one mind" is in this twentieth century calling the Church to a "unity of the spirit in the bonds of peace." We are no longer making creeds, a process which divides, but we are seeking to remake a world, a task which unites. The principle of that unity, as announced by Dr. James Denny, is "Absolute loyalty to Jesus Christ."

It was a pleasing reflection that we, of the Methodist Episcopal Church, South, had begun where charity is said to begin, "at home." The action of our last General Conference in unifying our forces, so that the Church could face her great task with a

solid column, was a fitting illustration of the spirit of co-operation. During the Edinburgh Conference an agreement was reached for a joint theological school in Songdo, Korea, to be built and operated by the Methodist Episcopal Church and the Methodist Episcopal Church, South. Also the secretaries of the Baptist, Methodist and Presbyterian Boards met and started a movement for a united publishing house in Brazil. These are lines on which co-operation is not only feasible, but necessary to secure efficiency. In many cases one Church can command sufficient funds or patronage alone, and if it were practicable to do so it would be an unwise use of resources and an unnecessary multiplication of expensive machinery.

3. We must re-emphasize the fundamental and saving truths. It was made clear that they and they alone win and transform men of all sorts and conditions. Not abstract discussions, nor philosophizing about comparative religions, but proclaiming the love of God, the suffering and resurrection of Christ, the pardon of sin and the joy of salvation, reaches the heart of the most besotted savage and the most cultured Hindoo or Mohammedan. As one expressed it, "The controversy is not between Christ and Mahomet, but between Christ and the sinful heart." What are called the simple, but are really the profound truths of the gospel, were insisted on not only from the standpoint of their reality, but of their practical power and sufficiency.

Check should be given to our rationalizing tendencies and there should be a turning from our "new theologies" at home and abroad. Since what will reach the heart and meet the need of a sinner in Shanghai will do the same for a sinner in New York, may it not be that in this sense the heathen are saving the Church by putting in its hands anew "The sword of the Spirit, which is the Word of God?"

4. We must study the home base with reference to the world's evangelization. The discussion of this subject was all too brief, it was sufficient to make clear the fact that "we have developed a science of foreign missions, but we have no science of dealing with the home base." There is a lack of comprehension and a weakness in method in leading, arousing and mobilizing the Church. The attaining and inspiring work is yet to be spoken in that line. It is not only the apathy and indifference of the Church, but the lack of any real, consistent and comprehensive method of overcoming them, to which we refer. The laymen of the United States and Canada brought the most illuminating contribution to this discussion, as they are leading most hopefully towards a successful solution of the problem.

If the problem of the world's evangelization is not in heathen lands, but in the home Church—and this was made clearer than ever—then it is time our leaders set about solving it. Is not this the great need of the Church? Does not the source of power lie in the spirit and motive of evangelization? Does not the Church die under a spirit of mere conservatism? If so, the rallying and uniting of the whole Church for missions involves not only the saving of the heathen, but the saving of Christendom from decay at the heart. The effort of our laymen and Board of Missions to so educate and organize the Church as to reach and enlist every member is in the right direction. The Department of Education with its far-sighted plans, the Laymen's Missionary Campaign in every Church, the Every Member Campaign, the average of two dollars a member as a worthy financial standard, are steps on the way to a higher ideal, for which nothing better has yet been suggested, and they should receive our active support.

5. We must perpetuate the spirit and purpose of the Conference at Edinburgh. It was no mere love-feast, nor temporary exploitation of ideas and theory. It was a council of war. It not only discussed problems—it developed a program. The Conference did not take itself too seriously, when by unanimous action it appointed a Continuation Committee to carry on its work. The marks of the Spirit's presence and leading, as well as the representative character of the Conference, justified this action. The term ecumenical has been denied to this gathering with emphasis by those who arrogate to themselves a monopoly of that term. Nevertheless, here were gathered the foremost representatives of Protestant Christendom, not to consider a universal statement, or which there can never be agreement, but to face a universal task on which agreement is the only rational position. The findings of the Conference are therefore authoritative to the extent that they point the way to the accomplishing of this common task with the least possible delay.

The Continuation Committee above referred to will stand as the clearing house for interdenominational ideas, methods and movements, and is one of the steps towards that unity pleaded for with such impressive eloquence and unanimity.

6. Those who would be abreast of the Missionary Movement should secure the Nine-Volume Report. The time for advance subscriptions at the low rate of \$4 per set has been extended for the benefit of American subscribers to September 1st, 1910. After this date the price will be advanced. Orders should be sent to Mr. W. Henry Grant, 156 5th Avenue, New York.

At a meeting of fifty representatives of the Methodist Episcopal Church, South, held during the

Conference, a committee was appointed to suggest lines of work in harmony with the spirit of the Conference. This Committee consists of Bishop W. R. Lambuth, Miss M. L. Gibson, Dr. O. E. Brown, Rev. J. C. C. Newton, Miss Belle H. Bennett and the writer. Owing to circumstances, a meeting of this Committee has not yet been practicable.

PERSONAL RESPONSIBILITY.

By Mrs. M. W. Morrison.

The importance of a deep sense of personal responsibility cannot be overestimated. It is an inherent principle in every earnest, consecrated life; without it, there could be no development of active Christian usefulness or power to combat sin, and we should bestir ourselves in order to keep pace with the enthusiasm and activity of the present age, as it is so wonderfully revealed in the student bodies in our colleges and seminaries of learning, and which should certainly be an inspiration to the senior element of our Christian workers. We should, in season and out of season, endeavor to make a greater personal effort for the salvation of the perishing ones around us, as well as for the benighted millions in heathen lands.

How strange that we find some who do not believe in foreign missions! How can they oppose this grand and glorious work, when they read the great command, which fell from the lips of the blessed Son of God himself, "Go ye therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even to the end of the world."

And what more exalted position can we occupy than to be co-laborers with God, through his blessed Son? Therefore, let us watch and be sober and walk as children of the light, that those who have been strangers and enemies to the blessed Christ may be allured by the light which has shined into our hearts; giving us the light of the knowledge of the glory of God in the face of Jesus Christ, for when we, as Christians, have the love of God in our hearts, it sweetly constrains us to a zealous obedience to his commands, and thus we are prepared for every joyous service. And how great are the needs! Earnest prayer from every Christian heart should ascend daily to the throne of God, that he would call a greater number of active, consecrated workers into his vineyard, both for the work at home and foreign field.

Let us not forget to plead most earnestly that God would put it into the hearts of some of his chosen ones who have much of this world's goods to contribute largely to the propagation of this glorious gospel of the Son of God. May we all be so imbued with his love, that we may be more self-sacrificing, and give not only the "tenth" which belongs to God and is not our own, but give besides, as God has prospered us, which alone is really a gift to his cause.

Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?
Salvation! Oh, salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learned Messiah's name.

A HINT TO THE WISE STEWARD.

By An Ex-Steward.

It is eminently desirable that our charges meet in full their obligations, at least quarterly, to the pastors who serve them in the Lord. This is the true basis upon which the financial success of the Methodist Church rests. The term "quarterage" has become incorporated into the vernacular of Methodists, signifying a payment of claims for ministerial support by the quarter. The hardest time of the year on the preacher is now at hand, and a little strenuous and wise effort by stewards and chiefs of the commissary department in the army of the Lord—will readily relieve the acute situation. For instance, some of the members are able to pay all the balance of their individual assessment for the year right now, and will doubtless do so gladly if asked, and enable the preacher to tide over the difficult situation confronting him. Unless the steward shall undertake to do this, it may not be done. But it will be the courteous thing, indeed, if the member who can do so shall send or hand it directly to the pastor or steward. By the end of the next quarter current cash will be available from the harvest and make it easier to settle in full.

A faithful steward shall receive his reward.

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AUTOBIOGRAPHICAL SKETCHES.

By Rev. H. P. Lewis, Sr.

Chapter XXII. The Last.

In December, 1904, Conference met in Gulfport. Bishop Duncan presided. This was the first time our Conference ever met in full view of the "Mighty Deep." It was in many respects an interesting Conference; in fact, to some of us, Conference occasions are always interesting. At the close of the Conference my name was read in connection with Terry Circuit. W. A. Terry was there the year before, and the people of the charge did not seem to understand why he was not returned. In two days after Conference had adjourned I was, in Terry, ready for work. I had no home; my home was gone. Here I was, an "old" man (there were some who would call me "old"); 69 years of age, with no one to live with me in the parsonage, which was a good one, well furnished. I tried to get board, but failed. I undertook to "keep back," but, alas! never having lived by myself, I found it too lonely. I was at a loss to know what to do. I knew I was in the hands of God. He had guided me in all the past, why not trust him to guide me still? Relief came in a way I was not expecting. Vicksburg Circuit was left to be supplied. My son-in-law was at Washington Street Church, Vicksburg. Brother Huntley, the presiding elder of the Vicksburg District, and Brother Holloman, thoughtful men, knowing what a sad, lonely time I was having, got together and after advising with Brother Terry, arranged to have me transferred from Terry, in Brookhaven District, to Vicksburg Circuit, in Vicksburg District, provided Brother T. W. Adams, presiding elder on the Brookhaven District, would agree. Brother Huntley wrote me about the matter, and in a short while I wired him I would be in Vicksburg in a few days. Brother Adams, after providing for Terry Circuit, consented for me to go. I felt wonderfully relieved.

I spent two years very pleasantly on the work. My old friend and former co-laborer, W. W. Hurst, and his good wife and baby girl, lived on the work. Then there were the Stanfords, the Fortners, Ferguson, and many others, that proved helpful to me. The two years satisfied me I had best do one of two things, viz.: marry again or superannuate. To do the latter I was afraid; to do the former I hesitated. To marry one sixty years of age that had never been married, I was afraid; to marry a widow with children, I was afraid. So I prayed the good Lord to help me, and he did. It was in February, 1907, a good woman said to me: "Brother Lewis, Mrs. Langston would make you a good wife." I had heard of Sister Langston—yea, I had met her a few times, but had thought but little, if at all, about seeking a union with her; besides, she belonged to one of the first families in South Warren, and I was only an humble Methodist preacher. She taught school many years before she married the first time. She was a Miss Louisiana Gibson. In 1886 she married Rev. J. M. Langston, a member of the Los Angeles Conference. After spending nine years in the Los Angeles Conference, they were transferred to the N. W. Mexican Conference, and Brother Langston was in charge of the Mission School in Nogales, Arizona. His wife taught in the school. Here, after two years, his health failed and he was transferred to the North Texas Conference, where he died in 1903, in full assurance of a blissful immortality beyond the grave.

Some nine months after the death of Brother Langston, Sister Langston came back to her people in Mississippi, and in May, 1905, within a few miles of where she was born and reared, in Warren County, we met at old Asbury Church. In January, 1906, we began thinking of and writing to each other. Of course we were too far advanced in life to practice any foolishness about the matter, so in my second letter to her, I told her my business. It was in April before she gave her consent. In earnest about it? Of course I was. Why not? A man has no business trying to do good as a Methodist preacher without a wife. What are good women for, if not, among other things, to help some worthy man in the work of saving souls? Well, early in January, 1907, we were married in Crystal Springs, Miss. And in less than forty-eight hours we were in the parsonage in Liberty, Miss., where the Bishop said I must go. Dr. B. F. Jones was my presiding elder—a good one.

A funny thing happened. Some of the people, when they heard who was their preacher, said: "We will rent the parsonage and let the money go on the preacher's salary." "But he is going to marry," said some one. "Yes!" said a good sister, "he will marry a girl, and I don't like it a bit." She just did not know, you see. Suffice it to say, this same good woman proved one of the best friends we had. Thirty years before I was in charge of the same work. Most of those who were here then were gone. Ralford, Jagers, Wilkinson, Artie Whittington, Roberts, D. N. Butler, Smith, and many others, had passed over the river. I found, with few exceptions, a new people to preach to.

Nearly everything in the way of Methodism was dead in Liberty. The old church that had been standing more than half a century was in an out-of-the-way place and in a dilapidated condition. The Sun-

day school was small, and all were discouraged. We, however, had the sympathies of all the good people among the Baptists and Presbyterians. There are always some who are not "good." It is painful to true Christian men and women to see a church, among orthodox Christians, go down. My predecessor on the work undertook to build a new church. I took hold where he left off. We soon sold the old church, purchased a lot in a more eligible place, and by December we were reorganized. Sunday school and all, in our new church. In April, 1908, Brother Walter Harbin held a meeting for us which resulted in the conversion of quite a number, and ten or twelve new members to our church, besides several that joined other churches. Both church and Sunday school took on new life. My good wife organized the good women into an "Aid Society," which did much good.

In September, 1907, Luther Roberts held a successful meeting for me at Woodland. In 1909, my son, J. T. Lewis, of North Mississippi, held a successful meeting in Liberty. In August, my son, O. S. Lewis, held a good meeting at Glading, and Brother W. H. Saunders held a good meeting at Salem. During the three years we were on the Liberty Circuit about 60 or 65 joined our church.

The last day was one of the best. I had announced previously I would preach my far-well sermon. The day was beautiful. The largest congregation I had ever preached to in Liberty was out to hear my farewell talk. My text was "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace," etc. (II. Cor. xiii. 11). We had a real spiritual service. Eight joined the church—5 women and 3 children. At 3 p.m. I administered the vows of the Church to them. At night we said "good-bye." The Tuesday following we left good old Liberty, and left many warm friends behind. May God watch over and take care of all good people everywhere.

And now, Mr. Editor, I thank you for publishing these reminiscences, and your readers for their patience. Good bye.

At Conference, superannuated.

A WORD TO MY FELLOW-WORKERS.

I hasten to avail of the courtesy of our Church papers to send a word of greeting to my brethren throughout the connection who are interested in the Laymen's Missionary Movement of our Church.

The call to the office of General Secretary comes to me as a gift from God, the responsibility humbles me, the opportunity for large and fruitful service inspires me and the difficulties to be overcome stir up the fighting blood inherited from my Scottish forbears. "On my knees, I cry, 'Lord, who is sufficient for these things?'" and the answer comes back "Lo, I am with you always."

Brothers, we have before us a big man's job. Let us undertake it in manly fashion. This is no time for idle dawdling or the discussion of trivial issues. With two-score perishing who never heard of Jesus Christ, and three-score going out into darkness without hope every minute, an hour becomes precious and the spending of a day without an effort to relieve the situation seems a crime. The supreme question is: What does Jesus Christ think of the thousand-million people in the world who have never yet heard the mention of his name, and those who call themselves his followers and dole out less than a penny a week to send the gospel to them?

O, the patience of Christ who waits and waits "To see the travail of his soul and be satisfied." The crying sin of Christendom is its indifference to a Christless world. Our only excuse is that the real situation has never been brought home to us. We are like the man at our Denominational Rally during the Laymen's Convention at Fresno: After an earnest presentation of the need of the mission field, he arose and said: "Why, I never dreamed of these things. I have been giving ten dollars a year for all the benevolences of the Church, including missions." No one asked me for more and I supposed I was giving my full share, but I want you to understand that from this time on, I give a hundred dollars a year for foreign missions alone.

It is the business of the Laymen's Missionary Movement to make people dream of these things and dream to some purpose. The movement has already made good, and is here to stay until its purpose shall be accomplished.

That twenty-one of the Southern Conventions of the recent campaign have reached, in actual subscriptions, the immediate standard of giving set, and several have passed far beyond, is a prophecy of ultimate victory throughout the land.

The action of our recent General Conference has placed upon the movement the authoritative seal of the Church and made it a part of the regular work of all our Conferences. It now only remains for us to carry it into effective operation throughout all our borders.

What five hundred thousand laymen want to do they can and will do. What a splendid army we are and what a glorious cause we have to fight for!

Let me suggest that the Conference and District Leaders make a special effort to attend their Annual Conference and during the session endeavor to arrange with the presiding elders to have the District

Conferences follow one after the other at such convenient intervals that a thorough campaign of the Conference by districts may be had during the year. It would also be well to jointly make an attractive program for Laymen's Day at the District Conferences and to secure the best available speakers and workers for the addresses.

It shall be the business of the General Office to facilitate this work by supplying suitable literature for sale and free distribution and by suggesting programs when requested to do so.

Brethren, let us unite our prayers and join our hearts and hands to wipe forever from Southern Methodism the disgrace of only giving forty-eight cents per member to place within the reach of one thousand million people the knowledge of Jesus Christ.

In the fellowship of a great cause, I am yours sincerely,
C. F. REID.

THE OLD WAY.

Dear Brother Meek: In the Nashville Christian Advocate of July 22, there appeared an article from Mr. A. D. Betts, of Alabama, which struck me very forcibly. It dealt with the need of fasting and prayer in the Church to-day. The communication referred to contained the following pertinent observations: "When did you fast? When you joined the Methodist Church you promised to fast and pray on Friday, before each Quarterly Conference. Each pastor promised to remind his members of this duty. Where are we?"

When we read the brother's questions, we could not remember when we did fast. In fact, we now hear very little about fasting as it is taught both in the Old and New Testaments. Can we not get back to the old Scriptural way of doing things until we have a revival in the Church, which will last not only for a brief season, but throughout the whole year? Are we not drifting away from the time-honored teachings and practices of Methodism? May God help both the pastor and the pew to get back to old-time paths and power! Yours in his name,
EFFIE PACE.

Athens, La.

A BOOK REVIEW.

By Rev. C. K. Dickey, M.A.

I have just finished reading the book, "Modes of The Heavenly Life," by Rev. Walter G. Harbin, Haynesville, La., and I have never read a more fascinating book of the kind. My heart was strangely warmed as I read the stirring messages from the graphic pen of this gifted pastor-evangelist.

The book is a series of five sermons on the work of the Holy Spirit. The author has given the world a small book that will long abide. It is truly said, "No one can read it without being stirred to holier aspirations," by Dr. H. A. Meek, in the introduction. The book may move you to tears as it did me. It is sure to make you want to be a better person and inspire you to greater and more heroic service for your Master.

The style is easy and inviting to all classes of readers. The English is good, the diction is pure and the illustrations are well chosen and captivating. The book is modern and yet sound and Biblical. The one sermon on power is worth the price of the entire volume. The book, which is neatly and well arranged on good paper, sells for seventy-five cents (75 cents) and can be had from the author, or the New Orleans Christian Advocate, New Orleans, La.

THANKSGIVING.

The greatest heights to which most Christians, in their short sightedness, seem able to rise is to strive after resignation to things that they cannot alter, and to seek for patience to endure them. The result is that thanksgiving is almost an unknown exercise among the children of God; and instead of giving thanks in everything many of them hardly give thanks in anything. If the truth were told Christians as a body must be acknowledged to be but a thankless set. It is considered in the world a very discourteous thing for one man to receive benefits from another man and fail to thank him, and I cannot see why it is not just as discourteous a thing not to thank God. And yet we find people who would not for the world omit an immediate note of thanks upon the reception of any gift, however trifling, from a human friend, but who have never given God real thanks for any one of the innumerable benefits he has been showering upon them all their lives long—Hannah Withall Smith in "Living in the Sunshine."

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Church News

Dr. Wilbur Chapman is laying his plans to conduct an evangelical campaign in Jerusalem next March.

Dr. Fitzgerald Parker has announced his purpose to give in the Epworth Era some studies in the history and text of the Methodist Ritual.

The Baptists of Missouri have succeeded in raising half a million dollars for William Jewell College, \$200,000 of which will be put into buildings, and \$300,000 added to the endowment.

Rev. M. J. Cofer, the assistant editor of the Wesleyan Christian Advocate, who has been seriously ill for some weeks, has sufficiently recovered to spend a little while in the mornings at his office.

During the past year the colleges of the Methodist Episcopal Church undertook to add to their several endowments an aggregate of \$5,728,500. Of this amount, \$1,232,000 has already been secured, and \$2,563,700 pledged.

The late Mr. Henry Dexter, president of the American News Company, gave in his will \$1,000,000 for charitable and benevolent purposes. \$250,000 of this went to the Salvation Army, and \$150,000 to the American Bible Society.

Miss Italia Garibaldi, granddaughter of General Garibaldi (the Italian Washington) and principal of a Methodist school in Rome, landed in New York City on July 25. She will remain in America about ten weeks, and will deliver a number of missionary addresses and lectures.

Rev. Charles D. Bulla, editor of the Baltimore Southern Methodist, has been chosen superintendent of the Wesley Adult Bible Class Department by the General Sunday School Board, and will enter upon his new duties Sept. 1. He is said to be admirably qualified for this important work.

In order to be present at the semi-annual meeting of the Bishops in New Orleans on October the 20th, Bishop Waterhouse has found it necessary to change the time of meeting of the Montana, Pacific, and Los Angeles Conferences. Each of them will be held a week earlier than was formerly announced.

Dr. James Alburn Chiles has been elected to the professorship of Modern Languages in the Southern University at Greensboro, Ala., to succeed Dr. Littlejohn, who resigned after eleven years of capable service. Dr. Chiles has studied at the Universities of Leipzig and Paris, and has a Ph.D. degree from the University of Illinois.

The three-year time limit still remains intact in the British Wesleyan Discipline, though much flexibility is allowed in the case of their city missions. At the recent session of the Conference a special committee was appointed to provide safeguards, after which certain changes proposed will be handed down to the synods for a vote upon them.

The August number of Go Forward says: "Among religious people in Edinburgh one hears the name of Mr. Moody more frequently than that of any other American. He held a memorable meeting here in 1875, and preached in the same hall in which the World Missionary Conference held its sessions. There are Christian workers still busy who received their first religious impress through that meeting. They still remember and quote his sayings."

In the last issue of the Nashville Advocate Dr. Ivey takes the editor of Zion's Herald to task for a partisan and misleading discussion of the Vanderbilt controversy. This New England sheet has for some time had a penchant for dipping into the affairs of Southern Methodism, about which in reality it knows very little. We heartily commend Dr. Ivey's dignified and complete reply to this officious intermeddler, who impliedly reflected upon Bishops Wilson and Hoss.

Canadian Methodism now has (including probationers) a membership of 340,091. The net gain for 1910 is 5,454, and for the last quadrennium 23,374. The number of Sunday school scholars is 377,400; of churches, 3,672; of parsonages 1,428, and of colleges, 12. The total valuation of all property is \$28,389,115. God seems to be greatly blessing our sister Methodism of the far north since a union of the several Wesleyan bodies in the Dominion was effected.

Both the British and Irish Wesleyan Conferences at their recent sessions accorded women the right of membership in them. The vote in the former body was 179 for the measure, and 153 against it. Among those in opposition was Dr. Dinsdale T. Young, whose brilliant address at our Birmingham General Conference will long be remembered. He declared that if all the women in the Church demanded it, it should still be refused, for the proposal was unscriptural.

uneclesiastical, unseemly, and untimely. But his vigorous remonstrance appears to have had little effect.

Dr. E. G. B. Mann, of the Central Methodist Advocate, observes that some of his exchanges are just now publishing a notice of the unveiling of a portrait of Bishop Bascomb in the chapel of Transylvania University, with him as the principal speaker—an event which took place last May. We plead not guilty. We caught the item when it first appeared in the Central and started it going. We have noticed, however, that some of our confreres copied what we wrote concerning the occurrence and ascribed it to the Central Advocate. How Dr. Mann likes this we do not know, but, as for us, we shall register no complaint against them, though it would appear that some of our editors need to be more accurate as well as more wide-awake.

The New York Christian Advocate of August 11th says: "The newspapers tell of a pastor in the United Brethren Church, in Cleveland, O., who has just celebrated his golden wedding anniversary. He has been in the ministry for forty-six years, and the highest annual salary he has received is \$600. Yet he has been able to give his six sons a college education, and the four daughters have been trained in various forms of usefulness which would enable them to earn their own livelihood." We doubt not that many cases similar to this might be discovered among the Methodist preachers of the South. As an economist and master of small finance, the circuit rider has never had an equal. But it is a shame that men who contribute so much to the upbuilding of society should be forced to live on salaries so meager.

From the Western Christian Advocate, of Cincinnati, we appropriate the following: "Dr. T. H. Lewis, president of Western Maryland College, Westminster, Maryland, and a most prominent minister of the Methodist Protestant Church, is probably the most effective pulpit orator in America, in the judgment of many. He is an enthusiastic advocate of Church union, and has made at least three most remarkable speeches in its favor; the first at the Conference of Congregationalists, United Brethren, and Methodist Protestants, at Dayton, O., where the delegates of all three pledged organic combination, which, however, was not consummated; the second, before the General Conference of the Methodist Episcopal Church in 1908, and the third before the General Conference of the Methodist Episcopal Church, South, at Asheville, last May, pleading for a union of all Methodist bodies. Although the great effect produced at the time faded away without action, such continued effort must eventually result in bringing something to pass."

OUR YOUNG PREACHERS AND OUR COLLEGES.

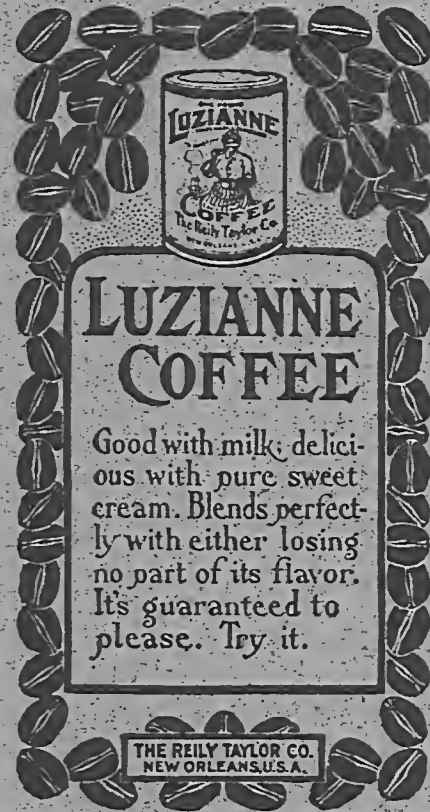
By Rev. H. B. Watkins.

It occurs to me that one of the weakest points in our present educational work is our failure to raise each year a fund to be devoted to the education of young preachers. The number of young preachers in Millsaps College is absurdly small, and by no means adequate to meet the growing needs of the Church for a well-equipped ministry. This is not because young men are not being called of God to preach, but it is rather because we, as a Church, are making no effort to aid them in attaining an academic education. I have been for the past five years on the committee for recommendation of young preachers to the Annual Conference from the District Conference. Each year we have recommended men who had very much better have gone to college four or five years before joining the Conference, but who could by no means see their way clear to do so.

There is a very limited field to-day for an illiterate ministry. There is hardly a congregation but what has splendidly educated people in it who cannot and do not enjoy hearing ministers without even the rudiments of an English education. The young preachers are hardly to blame. Most of them in God's providence come from the homes of the poor. We do them an injustice to take them into our Conferences and send them out to tasks they are not qualified to meet. They achieve marvelous success under the circumstances, to be sure, but nothing like they might achieve were they better equipped. We send out undeveloped men with latent powers that only a good college training can call out.

Our Conferences could raise with the smallest effort several thousand dollars per year for the training of young preachers. It is true that Millsaps College gives free matriculation to young preachers, but this is only a very small portion of the large expense incurred at college where board and books and clothes must be secured. With the Baptists the term "ministerial education" is familiar in every congregation. We know no such fund, and yet I know of none outside of the fund for the Orphans' Home and Conference claimants that would appeal more strongly to our people. They would actually love their preachers better and their schools better, did we but establish this sacred tie between them.

It is unfair to our young preachers who are to enter a non-compensation work, led by unselfish motives, to expect them to borrow money, and then come



out to have the first years of their ministry hampered by debt, which none will condemn more quickly than the very people who take no part in assisting them. There are in our State, and in all our States, a number of private institutions of a religious character that are turning out more young preachers than our Conference schools, and too often they are schools whose very atmosphere breeds disloyalty to Methodist institutions. These young men go there not because they are disloyal, or because they come from disloyal homes, but because these schools are making an especial pull for them and are giving them help, without which they could not go at all.

I hope our Millsaps will begin the creation of a fund like that. I should welcome to my Church a representative of the college collecting a fund for that purpose, or I will join any number of churches in the beginning of such a fund, which I know is needed and which I know our people will readily respond to. It seems to me that our college, with a fund like that in hand, by consulting with the presiding elders, could take from our District Conferences each year young men whom we are now receiving, all too poorly equipped, for admission on trial. A few earnest years at Millsaps College would make very different men of them. Our people are demanding an educated ministry. Let our people help educate them. No denomination will have a plentiful supply of well trained men which doesn't furnish that training. Say not, "We have too many collections." Show me a single congregation in our Conferences that is paying one-tenth of their income to God before we begin to plead their poverty for them. We are able to do this, and we ought to begin at once.

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Secular News and Comment

The Eighteenth Universal Peace Congress met at Stockholm, Sweden, on July 30th. Men and women of nearly every nationality, color, and language were in attendance. The gathering lasted about a week.

The press dispatches report James Whitcomb Riley, the "Hoosier poet," as seriously ill at his home in Indianapolis. He is in the fifty-sixth year of his age and is said to be suffering from a form of paralysis.

Colonel Theodore Roosevelt is scheduled to visit Jackson, Miss., next spring. The citizens of that city were anxious to have him come this fall, but his engagements would not permit him to do so. He was in Vicksburg some three or four years ago, but this will be his first visit to the capital of the State.

Mayor William J. Gaynor, of New York City, who was shot by a discharged dock watchman on the 9th inst., continues to improve, but it can scarcely yet be said that his recovery is assured. Prayer was offered for him in all of the New York churches last Sunday. There has been talk of his attempted assassination being the culmination of a plot, but this does not seem to have been proven.

Dr. Thomas P. Bailey, superintendent of the Memphis Public Schools, has tendered his resignation to accept a position with the Bureau of Municipal Research of New York City. Dr. Bailey was born in South Carolina, but has had many attractive offers made him in the past by Northern educational institutions. Before going to Memphis, he was a professor in the University of Mississippi for several years.

Mr. Robert Treat Paine, president of the American Peace Congress, and a widely-known philanthropist, died at his home in Waltham, Mass., on Aug. 11. He was well known at The Hague, and was an earnest advocate of disarmament upon the part of the various nations. He was a thorough-going American, his grandfather having been one of the signers of the Declaration of Independence. He was fifty-five years old.

Florence Nightingale, the organizer of nursing in the Crimean War and the most loved woman in Great Britain, if not in the world, died in London last Saturday. She was born at the Villa Columbia, near Florence, Italy, on May 12, 1820, while her parents were abroad, and was named for the beautiful Italian city. She was the only woman upon whom the Order of Merit in England was ever conferred, and the second woman to receive the freedom of the city of London. Her humanitarian services have never been surpassed.

While President Mr. Roosevelt inaugurated a movement for world-wide conservation, but, according to late reports, the scheme has met with little response upon the part of other nations. Of the forty-nine governments communicated with on the subject, it is stated that only nineteen have replied, and some of these quite indifferently. We think the ex-President's proposal an excellent one, however, as there are some world resources that can be properly safeguarded only by the powers acting in concert.

The late King Edward of England is said to have been a man of great kindness of heart, as is shown by the following clipping from the Times-Democrat: "Three examples of King Edward's practical sympathy with suffering were quoted by Father Bernard Vaughan in a sermon in London. The first showed his personal interest in the sickness of a domestic servant; the second, his care for a blind boy. The third was a pathetic story of a child—a little bread-winner in an East End slum. She was thrown out of work by lung trouble, and wrote to the King begging him to send her to some place for open-air treatment. The girl's home was visited by a friend of the King, who reported the genuine character of the case. The child was sent away by the King for six months and is now in good health and at work in a factory."

In the recent election in Tennessee, the judicial candidates put forward by the Patterson administration were defeated by a majority of approximately 40,000. This result has been hailed throughout the South as a great triumph for civic righteousness and the cause of good government. It was alleged by some of the supreme judges seeking re-election that the Governor had sought to coerce them into a decision favorable to the Coopers, who killed Senator Carmack, while their appeal was pending before that tribunal. Mr. Patterson, however, vigorously denied this, claiming that there was no foundation for the charge. Whether the anti-administration victory foreshadows the smashing of the Patterson machine in the Volunteer State is, of course, at this time largely a matter of conjecture, but it is certain-

ly to be hoped that it does. There is, perhaps, not a more corrupt and conscienceless politician in the Southern States than Mr. Patterson. The fact that he possesses considerable ability and talents, the coarseness and vulgarity of many of the post-bellum demagogues who have been a curse to the commonwealths of Dixie, only makes him the more dangerous and influential for evil. He is believed to be thoroughly in league with the liquor traffic, his hasty issuance of a pardon to Col. Cooper, his political ally, before even an application had been made for it, was a scandal and disgrace. Especially was this true, as he and Mr. Carmack were not on good terms, and his connection with that respectable trader was sufficiently close to awaken suspicion that he knew see—the State of Polk, of Jackson, of Johnson, of Harris, and Bate, and other names whose names are written high upon the scroll of fame—return to the shades of private life this Catalogue of Southern politics, and the echoes of applause will reach them from every part of the Union. They may be assured that in the approaching contest the eyes of the nation are upon them.

DEDICATION AT PONCHATLOULA

The recently-erected Methodist Church at Ponchatoula was dedicated today at 11 a. m. Bishop W. B. Murrah, one of the Bishops recently elected at the General Conference held at Asheville, N. C., preaching the dedicatory sermon. The utmost capacity of the large, new church was taxed to seat the congregation which assembled from all parts of the parish. Besides Bishop Murrah, several other prominent ministers and church officials were in attendance. Among these were Rev. F. N. Sweeney, Rev. C. C. Miller, presiding elder of the Baton Rouge District; Rev. J. P. Haney, preacher in charge at Ponchatoula; Rev. H. W. Bowman, T. V. Ellzey, State Superintendent of Sunday schools, and Dr. E. L. McGehee, of New Orleans.

The construction of the magnificent building which was dedicated today was begun early in 1907 under the efficient administration of the Rev. F. N. Sweeney, then preacher in charge at Ponchatoula, and under his faithful exertions, backed by the liberal financial aid of Ponchatoula's loyal Methodists, was completed late in the same year. The building committee was composed of Messrs. J. R. Abels, William Jackson, E. W. Vineyard and B. Spiller, which gentlemen are to be also commended for giving liberally of their means to further the enterprise. The church is of modern architectural design and built of brick. It has art glass mosaic windows, white plastered walls, bowl floor and slate roof. Its value is estimated at \$12,000. Its auditorium is ample and the church contains five Sunday-school rooms, which are so placed that they may be made a part of the main auditorium. The contracting architects were Drago & Smith, of New Orleans. Chas. Strick deserves mention for his connection with the enterprise in the capacity of construction superintendent. The lots upon which the church is located and which are ideally situated were donated by Mr. and Mrs. E. Foster Hoyt, of Rochester, N. Y. Mr. Thomas C. Bates, late of the same city, being influential in securing their donation. The magnificent forty-eight inch bell was presented to the church by Mrs. J. R. Abels, of Ponchatoula. By the earnest efforts of the Rev. J. P. Haney, preacher in charge, \$2,400 has been raised to meet the notes against the church, and the Rev. Mr. Haney announced today that all indebtedness against the church has been paid and that the last note was canceled and in his possession.

Following is the programme of the services: Opening Hymn No. 180, "All Hail the Power of Jesus' Name," vocal solo, "Hold Thou My Hand" by Mrs. Kingsbury; Hymn 661, "Come, O Thou God of Grace," prayer by the Rev. Sweeney; Scripture Lessons, Bishop Murrah, Genesis 28, verses 10 and 11; Hebrews 10, verses 10 and 20; Hymn 663; announcements by Rev. J. P. Haney; sermon by Bishop Murrah; taking of collection for improvement of parsonage; formal dedication of church, doxology and benediction.

Bishop Murrah selected his text from Matthew 13:33: "The Kingdom of Heaven is like unto leaven, which a woman took and hid in three measures of meal, until the whole lump was leavened." The Bishop did not speak from manuscript or from notes. His sermon though Ciceronian in style, was free from any ostentation or display. The audience was delighted with its rich spirit and splendid diction. The Bishop said in part:

"The kingdom of heaven is not the church, but the mission of the church is the promotion of the kingdom of heaven. If the church should successfully accomplish its object then the principles of the kingdom would become pregnant in society, and God's will would be done on earth as it is in heaven. The words to which attention is directed were spoken by Christ himself. They were not understood, however, when they were uttered. In the nature of the case they could not then be understood in their deep and thrilling importance. It required the developments and revelations of history to bring out and illuminate the significance of the passage, and interpret its profound meaning. The words are descriptive of the nature of Christ's kingdom, and

they are prophetic of its ultimate triumph. Note the diffusive power of the gospel is strikingly illustrated. The leaven was small as compared to the mass so small, indeed, that it was hidden; but by a power essential to its nature, it pervades the entire mass until every atom is affected. The record of the gospel's progress is one of the marvels of history; it is indeed the marvel of history, and no profound thinker will ever claim to have satisfactorily explained it upon any other theory than that which puts a divine element into it. Gibbon's effort to explain by leaving out the supernatural was a signal failure. See what has come to pass. The world's thought of God changed.

The ethical religions, the religions of the races, denied list and passion. The Hebrew view, while noble, was inadequate. The man who would claim that the kingdom of heaven had not worked a transformation in this regard would display utter ignorance of history. Take the conception of man as held by the enlightened nations and contrast it with the view which prevailed before the leaven of the gospel was introduced into the world. Note the adaptation of the gospel to the needs of humanity. Some one has observed that you cannot leaven sawdust; you cannot leaven sand; you can leaven meal. See how the gospel in its principles supplies just what man needs. It gives us just the view of God which satisfies us. It answers the longing of the soul after immortality. It meets the demand for atonement, reconciliation, friendship with God. The forces of the kingdom work silently. The kingdom of heaven cometh not with observation. The mighty forces of the universe are the silent forces. The gospel makes society attractive. The meal is made palatable and wholesome by the leaven. Jesus Christ designs through his gospel to change the world, not a part of it, but all of it. The leaven keeps on working until the whole is leavened. The gospel is essentially missionary in its spirit.—New Orleans Picayune, Aug.

SPECIAL TERMS TO AGENTS.

I should like to make special rates with book-stores, drug stores, or persons that will sell my book, "A-le-the-ia." They may write me at Hammond, La. I am anxious to get the book into every city, town and village of Louisiana. One of the most popular and best-loved ministers of New Orleans writes me: "I have read your book. It is a fascinating story. It is a hard strike at the saloon and miscegenation. It will do good. I wish all our young people would read it." MRS. C. C. MILLER.

DEATH OF MRS. W. H. LEDBETTER.

Mrs. W. H. Ledbetter, the wife of our pastor at Colfax, passed from earth to heaven from the parsonage at that place, Saturday, Aug. 13, at 1 o'clock a. m. She leaves a husband and two daughters to mourn their loss. We ask the prayers of the Church in their behalf. PAUL M. BROWN, P. E.

(The press dispatches announce that the remains were carried to Simmsboro, La., for interment. Sister Ledbetter had been in failing health for some time. May divine grace sustain the members of this stricken household, and help them to bear up under the weight of this crushing sorrow. We hope to have a suitable memoir of the deceased in the near future.)

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NEW ORLEANS, LA.

A MEMOIR.

Rev. Kenneth Alexander Jones, son of Rev. Ransom J. Jones, Sr., and Effie McInnis Jones, was born in Jasper County, Miss., Feb. 2, 1836, and died in the home of his son, Capt. Harvey J. Jones, Summer, Miss., Feb. 16, 1910.

He was licensed to preach Sept. 16, 1855, and in November of the same year, he was admitted on trial into the Mississippi Conference at Vicksburg, Bishop Kavanaugh presiding.

He was admitted into full connection at Brandon and ordained deacon by Bishop Early in 1857, and ordained elder by Bishop Paine at Canton, in 1861.

During the fifty-four years of service in the gospel ministry, his appointments were as follows: 1856, Paulding Circuit as junior preacher, with J. R. Thomas; his father, R. J. Jones, being presiding elder; 1857, Pearl River Circuit, with H. M. Youngblood; 1858, Brandon Circuit, with Jas. A. Godfrey; 1859, Philadelphia Circuit; 1860, local; 1861, Westville Circuit; 1862, Paulding Circuit; 1863, Augusta Mission; 1864, Beaver Dam Mission; 1865, Handsboro District; 1866-67-68-69, Starkville District; 1870, Starkville and Pierce Chapel.

At the close of this year the North Mississippi Conference was organized, of which he became a member and served the following charges, viz:

1871-72, Black Hawk Circuit; 1873-74-75, Yazoo District; 1876-77, Black Hawk Circuit; 1878-79-80-81, Winona District; 1882, Grenada District; 1883-84, Wood Street, Water Valley; 1885-86-87, Senatobia Station; 1888-89-90, Hernando and Coldwater; 1891-92-93-94, Crawford Circuit; 1895-96-97, McNutt; 1898-99, Okolona Station; 1900-01-02, Ripley and New Albany; 1903-04-05-06, Prairie Circuit; 1907-08-09, Sidon and Tchula.

At the close of 1909, being "worn out in the itinerant service" and in feeble health, he was granted an honorable superannuate relation by the Conference held in Okolona, and gracefully retired from the active ministry, after more than a half century of faithful service.

Though he had been for some time in declining health, little did we think that this would be his last meeting with us in Conference session on earth. But so it was to be. In a little more than two months' time the news was flashed over the country that our esteemed brother had suddenly and unexpectedly departed this life after a brief illness.

"The voice at midnight came;
He started up to hear;
A mortal arrow pierced his frame,
He fell; but felt no fear."

His last words were: "Oh, Lord, be merciful to your old servant. Take him and keep him." And our faith is that, as he rests from his loved employ, his soul enjoys the full fruition of the blessed Christian hope he so long and earnestly preached to others. His body was buried at Crawford, Miss., beside his wife and daughter, after funeral services conducted by Rev. T. H. Dorsey, assisted by Revs. T. C. Wier, R. M. Evans and N. G. Augustus.

Brother Jones was a good preacher and pastor, a faithful servant of the Church and of the Master who called him to the office and work of the ministry.

In all the conditions and relations of life, the spirit of kindness, gentleness and patience was manifested in his demeanor. With a sunny countenance and words of good-will, cheer and comfort for everybody, his presence, whether in the church, home or social circle, was ever pleasant and inspiring. He was of a family of preachers. His father, Ransom J. Jones, Sr., and younger brother, Ransom J. Jones, Jr., were prominent members of the Mississippi Conference, each one of them serving a term in the presiding eldership, and the youngest brother, W. B. Jones, is now presiding elder on the Seashore District.

Brother Jones was married Dec. 29, 1857, to Miss Lucinda McCormick, who died Oct. 10, 1906. To them were born five sons and five daughters, all of whom are yet living, excepting three daughters who preceded the parents to "the better land." May the whole family be re-united in the Father's many-mansioned house in heaven. We deplore the loss of our brother to our fellowship on earth, but hope to meet him in the Church triumphant in heaven.

G. W. BACHMAN.

Winona, Miss.

INTEMPERANCE.

(Sermon delivered by the venerable Rev. George Jackson at the recent Seashore Camp Meeting.—In two parts.)

Number II.

"Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and makest him drunken, also that thou mayest look on their nakedness."

Bottles Make Rags.

"Bottle and rags, bottle and rags," called the rag man as he plied his (trade) calling.

"Why do you always put these words together," asked the passer-by.

"Because, madam," said the rag man, courteously

touching his hat to the lady, "wherever you find bottles you find rags."

Shrewd philosophy. It is a pity that our statesmen cannot see the thing as clear, and that for the good of prosperity, to say nothing of the moral happiness of the people, they do not stop the accursed liquor traffic, instead of putting in the way of Christian workers all sorts of handicaps.

Remember the shrewd words of the rag man, who sees things as they are. "Wherever you find bottles you find rags." And if you wish to save the people from coming to rags, you will banish the bottle. Let us all say, We shall not give over the fight until we succeed. Angelus.

A Word About a Drop.

"Come in Patrick, and take a drop of something," said one Chicago Irishman to another.

"No, Mike, I am afraid of drops ever since Tim Flaherty died."

"Well, what about him?"

"He was one of the likeliest fellows in these parts. But he began the drop business in Barney Shannon's saloon. It was a drop of something out of a bottle at first. But in a little while Tim took a few drops too much, and then he dropped into the gutter. He lost his place, he lost his coat and hat, he lost his money, he lost everything but his thirst for strong drink. 'Poor Tim! And the worst was to come; he got crazy with drink one day and killed a man. And the last time I saw him he was taking his last drop with a slipping noose around his neck."

"I have quit the dropping business, Mike. I have seen so many good fellows, when whisky had the drop on them. They took just a drop from the bottle, and they dropped into the gutter, and then dropped into the grave. No rumrunner can get a drop on me any more, and if you don't drop him, he will drop you."—Templar.

America's Curse.

By Rev. J. W. Tarsey.

(Copied from the Rip Saw, of April, 1907.)

"The saloon is a running sore on the body politic, a moral cancer on the conscience of the nation, an ulcer on the home. It is more destructive than the three curses of war, pestilence and famine."

"It is a cruel despot, a heartless master, and an insatiable monster. It respects no law, regards no person, worships no God but Mammon, defiles week days, and remembers no Lord's day. It makes sober men drunkards, rich men poor, honest men thieves, and business men rascals."

"It is a financial curse. It drains the pocket, diminishes comfort, and depletes the bank account; it makes business men bankrupts and its patrons paupers."

"It is dishonest. For your money it gives nothing but a maddened mind, a tyrant's temper, a devilish disposition."

"It is a domestic curse. It makes wives widows, fathers fiends, and children criminals. It deprives men of manhood, boys of brains, homes of happiness and lives of love."

"The evils of the saloon can never be exaggerated. Who can describe the drunkard's home? Who can paint the wife's misery, the widow's woe, the mother's broken heart, and the sufferings of orphan children? Who can picture the prison bars, the felon's cell, the ghastly gallows? Its history is a history of shame, sin and suffering; of cruelty, crime and corruption; of disease, death and damnation. It turns the home into a hovel, and the palace into a poorhouse."

"Dare the saloon-keepers go out on dress parade and exhibit samples of their degrading work. What a spectacle? Walking beer barrels, two-legged demijohns, lopsided whisky jugs, drunken debauchers, loathsome libertines, raving lunatics, ragged ruffians, thugs and thieves, brutes and burglars."

"Open the prisons and poorhouses and let their inmates increase their number. Let the sewers of society, the slime gates of vice, the barrooms and brothels, swell the procession. This is not all; following the rear, see the long procession of ruined homes, heart-broken mothers, wives, widows and orphans."

"AN ANIMATED DISCUSSION."

Readers of the Advocate who have read what I said about the Vanderbilt matter know what positions I took. Those who have not read what I said will get an erroneous idea from the statement in the Advocate of Aug. 4. They will be surprised to learn that I took two positions, viz:

1. The difference between the General Conference and the Trustees is purely a legal question, which can be settled by a law court only. Therefore, let the court settle it.

2. Pending that proper settlement, it is wrong for Methodists to abuse one another.

All else that I said was incidental.

The fact that Brother Meek seized upon merely incidental statements, confirms the opinion held and expressed by me, that my two contentions cannot be successfully controverted.

Here endeth the first lesson.

Who blundered?

Brother Meek says further: " * * * We feel

sure that Brother Bingham will appreciate having his attention called to one blunder that he made in his reply to Dr. Featherston. He stated therein that the General Conference levied an assessment of \$25,000 to defray the expenses of a lawsuit. That is not true. Pretty cool, that! His supposed quotation contains not one word used by me, except the amount stated. It is sufficiently accurate to represent my statement, but when one uses quotation marks it is well to be exact.

Now for the facts. I quote from the Daily Christian Advocate on page 132 and page 133: "The report No. 2 from the Committee on Education was, on motion, adopted. E. M. Glenn: The next report is a good long one, and I move that we consider it item by item. The motion prevailed."

"E. M. Glenn: I move to amend the report in the fourth line by substituting \$75,000 for \$95,000, and in sixth line, \$5,000 for \$25,000." Dr. Glenn discussed his motion, and was followed by Dr. Anthony.

Now I quote again:

"W. F. Dunkle: I move to amend, in line 7 of the report No. 2 strike out the words '\$25,000 to be used at the discretion of this Board.'"

The presiding Bishop stated the question, and recognized Judge O'Rear, who spoke for the report, and against the amendments.

I quote that part of the Judge's speech which bears on the "blunder":

"You have, by resolution adopted the other day, called upon your Board of Education, if the emergency should arise, to defend what may be an expensive and protracted lawsuit over your institution which you have in charge, and laid upon this Board the responsibility of providing funds. Out of this item alone can funds be provided. Do you now propose to say that you will go into such a conflict without resources? (Black letters mine, J. R. B.)"

"E. M. Glenn: Did the Board of Education have in mind the contingency of that lawsuit when they considered this item?"

"E. C. O'Rear: The committee had it in mind when they voted it, undoubtedly, and it ought to be in the mind of the Conference now as you are face to face with that practical situation. My experience is, that you cannot run lawsuits without money. I hope you will not have to do it, and I am sure the Board of Education will need all the money it can raise that these youthful minds may be made ready for the responsibilities of life. The Church that does not educate, dies, and ought to die." (Black letters mine, J. R. B.)

After further discussion, both amendments were defeated, and the report was adopted.

Who blundered? Judge O'Rear ought to be an acceptable witness to Brother Meek.

It is true that Dr. A. V. Godbey said the statement that the \$25,000 item was for the lawsuit might be misleading, that it was not for that purpose. I submit that the report of the committee not being at hand and not noting at the time Dr. Godbey's statement, I was justified in assuming that the statement of the chairman of the committee was correct, especially when made in such positive terms and when that chairman was Judge Ed C. O'Rear.

But granting that Judge O'Rear's statement was incorrect and did mislead the Conference and caused my "one blunder," Brother Meek knows perfectly well that the pith of my statement in reply to Dr. Featherston lay in the fact that the General Conference made provision for compensation for "hired attorneys," and not in the amount of the compensation.

This unnecessary and unkind agitation against the trustees, begun in personal resentment, has been conducted largely on suspicion and misrepresentation, till it appears difficult for good men, even so good a man as Brother Meek, to be fair.

J. R. BINGHAM.

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THE STARLESS CROWN.

By Rev. Wm. E. Belleisle.

In a dream there came a message,
Calling me to another land;
The message was borne by an angel,
With a sceptre in his hand.
He said to me, "Rise quickly,
I have no time to waste!
My Lord sent me here hurriedly,
Be quick, make haste, make haste!"

I asked him, "Can't you wait a while?
Let me tell my loved ones good-by;
Should they wake and find me absent,
Oh, how they would grieve and cry!"
He said, "No time for good-by now,
Don't you know what the Savior said
While he was on earth with men,
Let the dead bury the dead?"

He said, "Follow me, come quickly,
I will lead you all the way;
I'll carry you out of this dark world,
Into eternal day.
At once we came to a river,
Whose waters were strange to me;
I asked him, "Oh, pray tell me sir,
What can all this be?"

"The world calls this the river of death,"
He answered tenderly;
"Each soul must cross this river,
To spend eternity."
He raised the golden sceptre,
Which he held in his right hand,
Lo, the waters were divided,
We past over on dry land.

When we had reached the other shore,
Great glory I did behold;
My eyes beheld those pearly gates;
For me they did unfold.
We past through and I was greeted,
By the holy angels' round;
They were clad in robes white as snow,
With glory they were crowned.

The angel that was leading me
Still held me by the hand;
He said, "Behold the beauty,
Now you are in the glory land.
The walls were made of precious stones,
The streets were paved with gold;
The buildings were so very fair,
Most glorious to behold."

He led me on still further,
Till we reached the great white throne,
Where the King sat in his glory,
There to judge and crown his own.
Then I heard the angels singing,
They were singing, oh, so sweet,
While they sang they were bowing
Low about the Savior's feet.

While I listened I was silent,
I uttered not a single word;
No mortal ever made such music,
And I'll tell you what I heard:
"Praise the holy name of Jesus,
He is King, and he will reign!
He is worthy, let us praise him,
He was dead, but lives again."

While I stood, the King looking
Steadily into mine eyes,
I found myself all trembling,
I could scarcely help but cry.
Then I found that I was speechless—
Just as though I had no tongue;
And the angels stood round me,
In my ears the music rung.

Then an angel took the record,
And with care he searched the roll;
Then he said, "My Lord, your honor,
He did not save a single soul;
Though he said he has been faithful—
The naked, clothed, the hungry fed—
The only thing there is against him,
Not one soul to thee has led."

The King then answered, "He's worthy
Just a naked crown to wear;
He shall dwell with me forever,
All my glories he shall share."
He commanded that they crown me
With a crown of common gold;
"For he fed my sheep when hungry,
Clothed them when he found them cold."

Then they placed a crown upon me,
It was made of gold so pure;
There's none on earth to surpass it,
None to equal it I'm sure;
I looked to see the difference
In the other crowns and mine;
With stars I found each crown covered,
And each star did brightly shine.

Then I found my tongue was loosed,
That I, too, might speak a word;
Though I stood and kept all silent,
Cries of woe I thought I heard.
Then I turned and looked below me,
And I saw a mighty throng;
They cried for rocks and also mountains,
They did not sing a single song.

Then I turned and asked the question,
"What can all this passing be?
If they only knew the glory,
I am sure they'd come to thee."
Then he said, "Behold their faces,
And I saw my loved ones there;
Then with joy I would have called them,
But to call I did not dare."

Then I saw them plunging downward,
Where they went I could not tell;
Then I turned and asked the Savior,
And he said, "They are doomed to hell.
If someone had only told them
How I died on Calvary,
They would now have been in heaven,
Here to spend eternity."

Then he said, "Your crown is starless,
You might have had a starry crown;
If you had only told the story
To the ones that have gone down.
I found that I was only dreaming,
And I bowed to God in prayer,
That I might help to save some sinner,
And a crown with stars ever wear."

THE LONESOME DOLLIES.

One morning Isabel didn't want to go to kindergarten.

"I know my dollies are so lonesome without me," she whined.

"Don't you think that they can get along better without you than the little kindergarten girls and boys can? They will miss you in their pretty games."

That was what mamma said.

Isabel shook her head. "My dollies want me to stay with them," she insisted.

"All right," mamma told her, "you may stay at home to-day, and see how you like it."

At four o'clock in the afternoon Isabel's dearest friend, Constance, came to see if she was sick.

"No," laughed Isabel; "my dollies were lonesome, so mamma let me stay home with them."

"Oh, you ought to have gone!" cried Constance. "Teacher taught us a lovely new game. We all stood up in a row, and teacher dropped candy into our mouths!"

"O-O!" gasped Isabel.

"We all had our eyes shut," Constance went on; "and we had to guess what the candy was flavored with. It was splendid candy. I had lemon and chocolate and sassafras."

"Oh," said Isabel, "I'm going to-morrow."

"But what will your dollies do?" mamma asked, smiling.

"I guess they won't mind much," answered Isabel, hanging her head.

The next morning Isabel trotted off to kindergarten with Constance, but there was no candy game that day, or the next, or the next. In fact, it was a long week before the new game was tried again. Then Isabel enjoyed it as much as anybody.

"I'm not going to stay home from kindergarten any more," she said.

"Even if the dollies are lonesome," laughed her brother.

"I guess I wanted my dollies more than they wanted me," confessed Isabel shyly.—Emma C. Dowd.

THE BOY WITH A WILL.

"Come, boys; it's time to get ready for Sabbath-school," said mamma to Jimmy and Ned. "I told you once before."

"There's lots of time," said Jimmy, the biggest, but not the best, boy. "Here, Ned, look at this picture." But Ned was already upstairs, getting ready to start.

"Pshaw! what your hurry?" grumbled Jimmy, but proceeded to follow his younger brother's example; and they were soon on their way, gathering quite a small following of boys as they went along.

Between their home and the church was a large vacant lot where a crowd of boys of all sizes, ages and conditions were playing ball, in utter disregard of the day. There was much shouting and gesticulating, and the excitement was so great that our little band of Sabbath-school scholars was in danger of being broken up, they were so interested, nearly all wanting to stop and watch the game.

"Wait just a minute, boys," cried Jimmy, stopping still on the sidewalk. "There's lots of time."

"There's not lots of time, either," declared Ned. "We'll be late—we're late now."

"Well, what if we are?" demanded Jimmy; and "That's so," and "I don't care if we are," and the like came from the other boys.

Then some boys, standing near, who overheard them, began to call out in derision: "Good little boy!" "Mamma's dearie!" and "Sissy darling!" but Ned—though he hated above all things to be made fun of—started off determinedly, holding his head high in the air; his under jaw set, his eyes gleaming, saying to his chums: "You may do as you like, I'm going to Sabbath-school," and he walked on very fast all by himself.

"Ned is as stubborn as a mule," cried Jimmy wrathfully. "I never saw such a fellow. Come on, boys; I s'pose we'll have to go, too." So they all trailed along in the rear of Ned, whose pace increased as he neared the church. But this was not all; some boys belonging to the same Sabbath-school, who were on the opposite side of the lot, watching the game, when they saw our little party headed for the church, were suddenly reminded of their duty, and came running after them in a great hurry.

And so, just because one boy kept his mind firmly fixed upon doing what he knew was right, and could not be swerved from it, either by the pleadings of his friends or the jeers of his enemies, the faces of the almost disheartened superintendent of the school and the teachers brightened in pleased smiles when the crowd of boys came pouring into the school room, in spite of the fact that they were quite a few moments late. And it never once occurred to any of the boys—not even Ned—that very likely, if he had not been true to the right, not one of them would have been there at all, and every one of them the worse, not the better, for the way their Sabbath was spent.—Anna H. Wendruff in Exchange.

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Editorial.

A NEEDED MESSAGE.

We call special attention to Rev. D. H. Kern's plea for "A Lost Gospel," which appears upon our front page. A more impressive and needed message has not come under our eye in many a day. It ought to thrill and stir the Church like a trumpet call. The only gospel worth having is one that saves. This has been the distinctive glory of the gospel of Christ from the beginning, and if it lacks vitalizing, transforming power to-day, it is because it is not preached in its essence and purity. There has been no change in anything to prevent it accomplishing now what it accomplished in the past. Its great, fundamental truths—the fall, the incarnation, the atonement, justification by faith, the new birth, the judgment, the immortality of man, and future rewards and punishment—have not lost one whit of their tremendous significance. There has been no lessening of man's need, or of the sufficiency of Christ, or of the adequacy of the Holy Spirit's power; but there has been too much forgetfulness of the Church's true mission—too much reliance upon material means and methods—too much incertitude in the messages of the pulpit.

The recovery of its spiritual vision and evangelical spirit is the supreme need of twentieth-century Methodism. For these there is no substitute. Scholarship we must have, and it is incumbent upon every minister to acquire all of it that he possibly can (ignorance is never a help, but a hindrance), but education in its own strength is impotent to cope with regnant evil. With all their learning, how little progress the Congregationalists and Presbyterians have made in extending the sway of Christ's kingdom! Social reforms are well enough, but they cannot uproot the sin that is dominant in the soul. Soap may cleanse the body, but only the blood of Jesus can cleanse the heart. The soup kitchen can not take the place of the mourners' bench; the chief ministry of Christianity must ever be to the deathless spirit.

We heartily commend Mr. Kern's earnest appeal. We hope that every reader of the Advocate will seriously reflect upon it, and that it will set many lips to praying for the true prosperity of Zion. Pitiably poor is a church without spiritual, life-giving power. Only a Christianity that can make Christians is vital. Nothing beneath the stars is truly great except the soul of man. No matter how much noise and ado we may make about other things, if we do not win men for our Lord, we are trifling time and life away.

"The tumult and the shouting dies;
The captains and the kings depart;
Still stands thine ancient sacrifice,
An humble and a contrite heart."

IN REPLY TO BROTHER BINGHAM.

Elsewhere appears a communication from Mr. J. R. Bingham, of Carrollton, Miss., in which he finds fault with our recent editorial entitled, "An Animated Discussion." Apparently, by indirection, he charges us with having misrepresented the position which he has assumed in the present unfortunate controversy concerning Vanderbilt University. To the allegation which (by implication) he makes, we enter an emphatic plea of "not guilty."

Our brief editorial did not purport to be either a review of Mr. Bingham's articles in the Jackson Daily News, or in any sense a reply to them. It was merely a cursory glance at an interesting discussion going on in the secular press, which had attracted considerable attention in Mississippi. We attempted to do nothing more than to state the general attitude of the disputants and make one or two brief

comments upon those features of the disputation which had impressed us most. There was not the semblance of a claim that we were setting forth Mr. Bingham's, or Mr. Barbee's, or Dr. Featherston's position in full.

But since he has raised the issue, let Mr. Bingham lay aside nebulous generalities and point out specifically one single affirmation that we made as to his attitude which is not true? We said, "He sides with the Board of Trust." Will he deny that he shares their views and is in sympathy with their contentions? In the face of his utterances he can not do so. What he has written has been little else than a plea in extenuation of the course pursued by the gentlemen on that side of the question. He has apologized for them, defended them, and smeared his "linked sweetness" upon them with a trowel. But for those in opposition to them he has had the spear-thrust and the sword. Not even our Bishops have escaped his ridicule, though they have sought only to carry out the positive instructions of the General Conference. If there is a single person who read Mr. Bingham's communications who does not think that he has shown himself to be in full accord with the Vanderbilt Board of Trust, we should like to know his name. The last paragraph of his present article is itself proof sufficient of all we have said on this point. Wherein, then, in stating a plain, indisputable fact as to where our brother stands, have we misrepresented him?

"And has taken the position that if the Church should control the institution, it will shrink into the proportions of a college." This was our other affirmation as to Mr. Bingham's attitude. Will he deny that this is his own expression? It stands in his article in bold and glaring letters over his own signature. Is it a misrepresentation of a man to define his attitude upon a question in his own language?

But Mr. Bingham complains that we did not state his two main positions, but dealt with things incidental. We submit that if this contention were true, it would furnish no just ground for complaint, provided we did not misrepresent his attitude concerning the alleged subsidiary issues. And that we have done this, we do not believe that even he will presume to contend. The truth is, the manner in which the good brother tries to nurse his two darling "positions," is to us not a little amusing. He seems to think that unless he formally declares his attitude upon a question, and numbers it, and labels it, and writes underneath it "these are my sentiments," that he has taken no position. But what he affirms concerning anything, is just as much his position as if he had oracularly declared it to be so. In the course of the discussion in which he has played a leading part he has taken a number of positions, for which by every law of logic he may legitimately be held responsible. He need not think, as he seems disposed to do, that he can set up two formal contentions and limit discussion to them; while he writes about everything else he pleases, remaining immune from attack at other points. No, no! his pronouncement that Church control will cause Vanderbilt University "to shrink into the proportions of a college," is just as much his "position" as his contention that "the difference between the General Conference and Trustees is purely a legal question." And we have just as much right to discuss the one as the other, if we choose to do so.

The fact is, Mr. Bingham seems to dislike to have his declaration concerning the blighting effect of Church control upon the university dwelt upon. Congressman Benjamin Humphreys, of the Third, Mississippi District, tells the story of an old negro who was arrested and hurried into court. In great distress, he sent for the lawyer who was in the habit of getting him out of trouble. Upon his arrival the attorney said, "Jake, what are you charged with now?" The darkey said in reply, "I dunno what dese white people is got me charged wid; I knows I aint done nuthin." "I'll look at the docket and see," said the lawyer. He did so, and, upon his return, said, "Jake, you are charged with stealing Bill Jones' pig." The old negro fell into a brown study, scratched his head for a few moments, and finally said, "Boss, I wish you'd go up dar, and see if you can't get dat judge to try me on somen else." It looks very much to us as if Brother Bingham is very anxious to have attention focussed upon some other point than the "position" which he has assumed concerning the influence of denominational control upon Vanderbilt University.

Brother Bingham says that our failure to notice his two main positions confirms him in the opinion that they cannot be successfully controverted. We are inclined to think it is not very difficult to confirm him in his own opinions. However, he is welcome to any crumb of comfort he may be able to extract from that circumstance. As a matter of fact, we do not agree with him in the contention that the issue involved in the Vanderbilt controversy is a legal one and nothing more. We do not doubt that the Vanderbilt Board of Trust and he, as their self-constituted defender, would like to make it that, but such they will not be able to do. There is an equity—a moral obligation—involved in the administration of this great trust, which, like Banquo's ghost, will not down, and Brother Bingham may as well make up his mind that it will have to be reckoned with. Space will not allow us to adduce argument to show this

now, but we promise to discuss it at some length in the near future.

In Mr. Bingham's second proposition—that "pending proper settlement, Methodists should not abuse one another"—we most heartily concur. Our only objection to it is the "pending" limitation which he puts upon it. Why any such restriction? Why did he not say that Christians should never abuse one another? That is what we believe, and that is the way we should have expressed it. But between "abuse" and discussion, even though it be plain and pointed, there is a vast difference. If Mr. Bingham means that representatives of the Church may pursue any course they please, no matter how reprehensible, and that no word of remonstrance should be uttered, we beg leave to differ with him. This thing of a few members and outsiders slapping a great Church squarely in the face, and when the voice of protest is heard, contending that nothing at all should be said, is, we think, asking a little too much. Mr. Bingham claims the right of discussion for himself and vigorously exercises it. How then can he consistently deny that prerogative to others?

We come now to the last point in Mr. Bingham's communication—as to whether the General Conference levied an assessment of \$25,000 to defray the expenses of a lawsuit. His attempt to "make good" this allegation, even after his error has been pointed out, is little less than pathetic. A brief review of that action will clearly show that he has no solid support for his contention. Before we give this, it may not be amiss to remind our readers that we were a member of the Committee on Education at Asheville, attended all of its sessions, and heard all of the discussions that took place therein. The facts in the case are as follows: The General Board of Education sent to the General Conference the following memorial (shown on Page 91 of the Daily Advocate):

"Whereas, the work of the General Board of Education has so enlarged in scope that it is impossible to carry it on with the greatest efficiency on the limited resources of the Board; and whereas, it is very important for the educational work of the Church at the present time to be pushed with great vigor; therefore, we memorialize the General Conference sitting in Asheville, in May, 1910, to add \$25,000 to the annual assessment for education, to be used at the discretion of the Board of Education."

Let it be noted that this memorial was adopted and forwarded before it was known what the action of the General Conference would be concerning Vanderbilt University, or whether the matter at issue would be amicably settled. When this memorial, which was referred to the Committee on Education, was under discussion before that body, Dr. Hammond (the Secretary of the Board of Education) explained fully what was to be done with the money, even naming some of the institutions to which a considerable part of it had already been promised. The measure had the support of all the leading pro-Vanderbilt men on the Committee; what opposition there was came from those on the side of the Church. If memory serves us right, Judge O'Rear was not present when this debate took place. (He was kept so busy negotiating with Bishop Hendrix and Chancellor Kirkland and trying to settle the Vanderbilt controversy in a way that would obviate the necessity of a lawsuit, that he was frequently absent from the sessions of our Committee.) The Committee on Education recommended "concurrence" in the memorial of the General Board of Education. But to make this effective the new figures needed to be written in the Discipline, and this was undertaken to be done in report No. 3, submitted to the General Conference, which is shown on page 91 of the Daily Advocate. The proposed assessment was \$95,000, which included \$20,000 for the Vanderbilt Theological Department, the \$50,000 which had been regularly levied during the past quadrennium, and the \$25,000 "to be used at the discretion of the Board of Education" (the words in quotation marks being the very ones used in the memorial sent to the General Conference). This "discretion" was clearly meant to be exercised in promoting the work of educational extension, and limited to that.

Now it was on the question of incorporating these figures into the Discipline that the discussion from which Mr. Bingham quotes took place. Mr. Cannon, the Secretary of the Committee on Education, who had charge of the matter, had been providentially called home. Mr. Glenn, who had opposed so large an assessment in the Committee, carried the fight to the floor of the Conference. Judge O'Rear, naturally desiring the Committee's report to pass without alteration, made a speech in which he, not being fully informed, gave out an erroneous statement. Dr. Tillett, who followed him, clearly showed by the tenor of his remarks that he understood the money was for the work of educational extension. Then arose Dr. V. A. Godbey, one of the ablest members of the Committee, who plainly stated that Judge O'Rear's remarks were misleading, that no assessment had been recommended to provide money for a lawsuit. The fact that Judge O'Rear sat still and said nothing in reply to Dr. Godbey shows that he tacitly accepted the correction. How with the memorial and report plainly printed in the Daily Advocate and Brother Godbey's statement so clearly and emphatically made, can Mr. Bingham contend that

the General Conference was misled? And it would seem that he yet holds that Judge O'Rear's utterance proves that the money in question was designed to be used in litigation. Such a claim virtually amounts to a contention that a single member, by a mere verbal utterance on the floor of a Conference, could change the formal and deliberate action of the entire Committee—a position wholly untenable.

But Mr. Bingham says that, in view of the circumstances, his statement that the money was for a lawsuit was "justifiable." Hardly that. We are willing "to excuse" him on the ground that he had not read his Daily Advocate and was not informed, but we think that when a brother presumes to make affirmations so sweeping and emphatic, he should be a little more careful about his facts. Who "blundered?" Judge O'Rear, in the first instance, and Brother Bingham in the second.

Mr. Bingham thinks our affirmation that his statement was "untrue" was "pretty cool." We had no thought of accusing him of prevarication. We think he is incapable of that. We only meant that he was incorrect. We have never called in question his Christian experience and character.

But finally, he says, "Brother Meek knows perfectly well that the pith of my statement in reply to Doctor Featherstun lay in the fact that the General Conference had made provision for the compensation of hired attorneys, and not in the amount of compensation." We beg to remark that we saw no "pith" in the brother's statement. Dr. Featherstun made complaint that the Vanderbilt Board of Trust had followed the advice of their own "hired attorneys" instead of that of the members of the Commission, who had sat as a court and rendered a gratuitous service, presumably, therefore, being unbiased. This related to past action. Mr. Bingham retorted that the General Conference had made provision for "hired attorneys." This relates to the future, and really was nothing more than a "side-stepping" of Dr. Featherstun's point. Moreover, Mr. Bingham does not know whether the attorneys for the Church will accept fees for their services or not. His pronouncement to that effect is purely an assumption upon his part. There are other uses for money in the conducting of a lawsuit than the payment of attorney fees.

A HOME MISSION PROBLEM.

The communication by "A Mississippi Methodist" under the caption, "Let the Church Show Appreciation," which appeared in last week's issue of the Advocate, dealt vigorously with a matter of great importance. The meager support given the men who serve the poorer charges in our Annual Conferences has long been a reproach. To require a preacher with a family, who devotes himself to the Lord's work, to subsist upon a salary of \$300 or \$400 a year is a rank injustice and a reflection upon our administration as a Church. It is no palliation to say that these are not our best men and that probably they could not earn more at any other employment. Measured by the effectiveness and fruitfulness of their ministry, many of them are among our very best workers. And almost without exception, they are true and faithful. If the Church uses them, she should provide for them a decent living. Our prosperous town and city congregations, which profit largely by the labors of these worthy toilers in the interior, ought to contribute more largely to their support. It is a wholesome doctrine that the strong should help the weak, and in this case there is a principle of reciprocity in it. Our home mission problem has in it no more vital feature than that of developing a method whereby every worker received and sent out by our Conferences shall be provided promptly with at least the necessities of life. We commend the consideration of this question to our various mission boards.

A RINGING DELIVERANCE.

Rev. J. B. Lawrence, the pastor of the First Baptist Church, of this city, preached a strong and forceful sermon last Sunday evening on "The Menace of Unpunished Crime," closing his discourse with the following ringing words:

"Now there are two things we want to say: First, the saloons are not closed in this city. They are running in open violation of the law. The authorities know it. It is a shame that this city should boldly and above board publish to the world that it will not try to obey nor enforce the laws of the land."

"Second, we are dead in earnest in this matter of contending for the enforcement of the law. No right-thinking man can deny that we are right. We propose to keep up the fight until the saloons are made to obey the law just as every other business is being made to obey it. We do not believe in giving the saloons immunity from laws when every other interest is made to submit."

We heartily applaud Mr. Lawrence for his courageous stand and fearless challenge. Unquestionably he is striking in the right direction. Lawlessness is threatening the very foundation of our social fabric. On the part of the millionaire and the thug, it should alike be stopped. Let all the moral forces of the city rally to the support of this aggressive

advocate of reform, and co-operate with him in a movement to secure a proper enforcement of the law.

PERSONAL.

Rev. J. A. McCormick began a meeting at Greensburg, La., last Sunday. He is being assisted by Rev. A. Inman Towusley.

Marhaston, Miss., has recently enjoyed a series of union revival services. They were conducted by Rev. R. J. Smith, of Arkansas, a Presbyterian evangelist.

Rev. J. W. Rogers, of Coahoma, Miss., has recently been preaching for Rev. W. L. Broome, at Asbury, on the Waterford Circuit. His sermons gave great satisfaction.

Rev. A. S. Byrd conducted a revival at Sartartia, Miss., last week. The preaching, which produced a profound impression, was done by Rev. W. M. Sullivan, the pastor of Centenary Church, of McComb City.

Rev. W. E. Dickens requests us to announce that the Shiloh Camp Meeting, near Pelahatchie, Miss., will begin on Friday night before the first Sunday in September. The general public and all ministers are cordially invited.

Brother H. Swazie, whose renewal has recently been sent in by Rev. J. E. Gray, has been a subscriber to the Advocate for over thirty years. We are pleased to have him continue with us. There are no friends like old friends.

Dr. J. M. Sullivan, of Millsaps College, spent the first Sunday in August at Holly Springs. He occupied the pulpit of the Methodist Church of that city at 11 o'clock, and delivered a strong address on "Christian Education."

Mr. and Mrs. A. P. Holt, of Crowley, who are widely known in church and Sunday school circles in Louisiana, are visiting in Ardmore, Oklahoma. We regret to be informed that Mrs. Holt's health has not been robust of late.

Dr. H. C. Morrison, the editor of the Pentecostal Herald, has been elected president of Asbury College, at Wilmore, Ky., and will take up his new duties at once. He is widely known, and is just back from a missionary tour of the world. Doubtless he will put much vigor into his work.

Rev. O. W. Bradley, the capable young pastor at Holly Springs, is doing considerable evangelistic work this summer. He has engagements to hold a meeting in Yalobusha County, and one at Red Banks, and one at Charleston. He will return home each Sabbath, however, to fill his own pulpit.

Rev. A. H. Williams, of Mayhew, Miss., writes: "We have just finished a very excellent meeting at Artesia. Rev. W. E. M. Brogan, of Starkville, assisted, and greatly pleased the people. There were five additions to the church and the results generally were very fine."

Rev. H. T. Carley, the accomplished pastor of the Carrollton Avenue Church of this city, is resting at Sartartia, Miss. He writes that Mrs. Carley, who is with him, has been suffering from an attack of malarial fever, but is better. They expect soon to visit New Augusta.

In a letter written to the office on the 10th inst., Rev. L. C. Wilson, of Angie, La., says: "We are having a good meeting at this place, in which I am being assisted by Rev. J. M. Alford, of Bogalusa. We thank Brother Wilson for keeping the interests of the Advocate in mind."

Rev. W. H. Rogers, of West Circuit, is pleased with the situation in his charge. He has recently held good meetings at West's and Bowling Green. He has had with him Dr. T. C. Wier, Rev. J. D. Simpson, and Rev. W. L. Stormont, each of whom wrought well.

Rev. J. M. Wyatt, of Oxford, Miss., was scheduled to occupy the pulpit of the Methodist Church at Como last Sunday. He was formerly the shepherd of that fine flock, and is there universally loved. The present pastor, the Rev. S. A. Brown, is rendering fine service in that interesting field.

Rev. Henry T. Young writes: "The physician formerly at Dixie, La., has moved away, and we are in need of another. It is a community of excellent people, and a good place for practice. A married man and a Methodist is preferred. Persons desiring to correspond concerning this opening may address Rev. Henry T. Young, 618 Olive Street, Shreveport, La."

"A Tribute of Love—The Wealth of Life" is the subject of an appreciation of the late Rev. W. B. Lewis, by Dr. L. W. Cooper, of Whitworth College. It is an eloquent and discriminating discussion of the character of a very rare and noble man. It is beautifully printed, and in every way reflects credit upon the distinguished author. We thank him for the copy sent us.

In a letter written on the 9th inst., from Rosetta,

Miss., Rev. H. W. Day, says: "Mrs. Harriet Jane Taylor (nee Lewis) died here yesterday evening at 9 o'clock. She was a member of the famous Lewis family which has given to the Methodist Church so many preachers." The Advocate extends sympathy to the sorrowing ones.

Rev. W. W. Holmes, of the Louisiana Avenue Church, this city, has been addressing himself vigorously to his work during the hot season, and the interest has held up well. The Epworth League, under the leadership of Miss Cora Perkins, a student at Sophie Newcomb College, has conducted some especially helpful devotional services.

Rev. A. G. Shankle, the popular pastor of our church at Ruston, La., is sojourning at Commerce, Ga. In a letter to the business manager of the Advocate a few days since he wrote: "I am having a quiet, delightful rest here at my old home. My family are with me. I hope to go back to my charge in fine shape for winding up the work of the year and quadrennium."

We were delighted last week to have a call from Mr. S. H. Porter, of Zwolle, La. He is a trustee, a steward, and the Sunday school superintendent of the Methodist Church at that place. He spoke in appreciative terms of his pastor, the Rev. J. C. Price, who, he said, had just closed a successful meeting at Bayou Sie, in which he himself did the preaching, and there were a number of accessions.

We chronicle with great regret the death of Miss Sue Reed, who was for many years a member of the Jefferson Street Church at Natchez, and for a long time agent for the Advocate. Our paper had no better friend, and we shall miss her faithful service. Rev. Robert Selby says of her, "She was a useful woman, and devoted to the Church as few are." We extend to the bereaved our profoundest sympathy.

The Sunday School Institute at the Seashore Camp Ground has been well attended and of exceptional interest. Both Mr. Thomas V. Ellzey and Rev. W. Fred Long have been present, as have also Dr. Lowrey, Dr. E. L. McGehee, and other prominent workers. A model Sunday school was conducted Monday afternoon by Mr. J. C. Cavett, of Jackson. It is the consensus of opinion that great good has been done.

Rev. O. L. Savage, who has a habit of doing things, thus reports from his new charge in the Delta: "I have just closed a great revival at Ruleville, preceded by one at Drew. We were led in the services by Rev. W. L. Graves, of Itta Bena. He won all hearts and had great success. We had twenty-four accessions at Drew on profession of faith and by certificate. We have had up to date five accessions at Ruleville, and both churches have been greatly blessed. The outlook is hopeful."

Dr. J. E. Walmsley, secretary of the faculty of Millsaps College, under date of the 13th inst. writes: "The prospect is for a great opening of the college in September. Every indication points to an enrollment of at least twice the number we had last session. From every place that President Hull visits where there are old students, I get letters telling me of the fine impression he has made." This is, indeed, good news. Let the Methodists of Mississippi rally to this growing institution, and make it second to none in the South.

It was our very great pleasure to meet Rev. W. J. Johnson, of the First Church, of Galveston, in the city on Tuesday, the 9th inst. He had been abroad since last May, being one of an interesting party of Texas tourists who accompanied the Rev. J. C. Mims. Mr. Johnson is a son of Col. J. M. Johnson, one of the best known citizens of Holmes County, Miss., and a grandson of the Rev. Stephen Johnson, who is well remembered in the central part of that State. His ministerial career has been a marked success and a source of great gratification to his friends.

The Sam Jones Camp Meeting is well under way, as the following dispatch from Gloster to The Times-Democrat of the 15th inst. shows: "The services at the Sam Jones camp meeting had a good start yesterday. There was a good attendance, and very interesting services. The Rev. W. T. Griffin, of Gulfport, preached at the three services. The meeting commenced Friday last, and will continue through this week, closing next Sunday night. The music is in charge of the Rev. H. W. Van Hook, of Woodville. The Rev. W. H. Huntley, pastor of the Gloster Methodist Church, is in charge of the camp meeting."

Mrs. Audley L. Shands, of Sardis, Miss., died suddenly on the Illinois Central train as it was entering Chicago, Ill., Aug. 12th. Her husband, a prominent attorney, had accompanied her as far as Memphis to see her on her way. She was not known to be ill to the slightest extent when he left her. She was accompanied by her four-year-old child and a negro maid, and was traveling in the state room, when an attack of heart failure terminated her life. The remains were brought to Sardis, where the obsequies were conducted by Rev. J. T. Murrain. May God sustain the bereaved ones, and gently lay his healing hand on every bleeding heart.



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word. Count the words and send the
amount necessary with the obituary.
That will save trouble all around.

From the home of her grandparents,
Mr. and Mrs. J. B. Staples, in Ruston,
La., little MAMIE LEE went to her
home in the Father's house of many
dwelling-places, Sunday morning, June
5, 1910. She was the eldest child of
Jesse E. and Emilie Staples Lee. For
two years, four months and five days,
she had been the joy of their home.
About her little life the tenderest af-
fections of parents and grandparents
had gathered, and to their hearts it
was a severe blow when the sweet
little one, after many days of suffer-
ing, breathed her last on that quiet
Sabbath morning. But she has only
taken her place in the home prepared
by him who said, "Suffer the little
children to come unto me," and there
she awaits the home-coming of the
loved ones left on earth. PASTOR.

Early on the morning of July 4,
1910, little ALVIN PARKER MASON
was called to dwell in the beautiful
city of God. I will not say that he is
dead. He has just fallen "asleep in
Jesus." We miss him—oh, how we
miss him! We miss the bright smiles
which would so often greet us, and
the sweet voice which so often cheered
our hearts, and filled the home with
joy and sunshine. Little Alvin was
born July 19, 1909. Our Father said,
"come up higher, and wear a crown."
Loved ones, weep not as those who
have no hope. He is not dead, but
sleepeth. We must look forward with
the blessed assurance of meeting him
beyond this vale of tears, where we
will never say good-by.

"One precious to our hearts has gone,
The voice we loved is stilled,
The place made vacant in our home,
Can nevermore be filled.
Our Father in his wisdom called
The boon his love had given;
And though on earth the body lies,
The soul is safe in heaven."

A FRIEND.

DEBORAH MARY YOUNG, the eld-
est daughter of R. A. and Laura
Young, was born July 29, 1886, and
passed away in Monroe, La., on July
22, at 6:15 p. m. Her charming per-
sonality had endeared her to a large
circle of friends. She completed her
education at the Southern Seminary
at Buena Vista, Va., and it was while
attending school there, that she united
with the Church. She suffered for
months from a painful malady, but
bore her affliction with marvelous
Christian courage. She was young,
and life held out the brightest pros-
pects, but she said she was recon-
ciled to going because of Jesus, suffer-
ings for her. Her thoughts and pray-
ers included every member of the fam-
ily, and her dearest friends. She
leaves a sorrowing mother, father, sis-
ters and brother, who are determined
to so "finish their course" in this life,
as to meet her in the beautiful land,
whose music she heard so distinctly
and whose portals she beheld so clearly
before she left us.

MRS. R. H. WYNN.

Mrs. SALLIE HOWZE, daughter of
John and A. E. Simmons, was born
near Brooksville, Miss., Nov. 19, 1845,
and died at Pope, Miss., at the home
of her only child, Mrs. J. E. Logue,
June 28, 1910. She was married to T.
C. Howze Dec. 23, 1869, and lived at
the old Simmons homestead in which
she was married, until fifteen years
ago. She was left a widow in 1886.
She had two brothers and one sister,
all of whom preceded her to the other
shore, she being the last of the old
Simmons family. She was thorough-

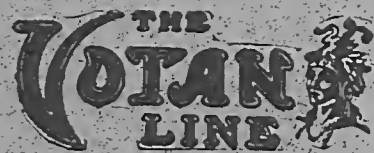
ly converted to God in 1865 and joined
the Methodist Church, of which she
was an exemplary member to the day
of her death. She was modest and
shrinking, but not too timid to shout
the praises of God anywhere, at home,
or at church, whenever she would get
happy. She was a champion of the
right, and was ever ready to lend a
helping hand to the needy and to offer
a consoling word to the distressed.
She was one of the best of women,
and died as she had lived. She will
be greatly missed in her home and her
community. But their loss is her gain.
May God comfort her bereaved family
is the prayer of her last pastor!
T. H. PORTER.

On July 13, 1910, Mrs. MARIE
KOCH BROWN passed from this life
and entered the life beyond. For more
than a year she had been a great, but
patient and hopeful sufferer, and even
those who loved her most and feel her
loss most keenly realize that to her
it was a sweet release. When quite
young she united with the Methodist
Church, under the ministry of Rev.
J. G. Galloway, which relation was
continued till the end. Hers was a
life beautiful because of its modesty
and simplicity. She was held in lov-
ing esteem by everyone who knew her.
Just three years ago she was happily
married to Mr. Wilson Brown, to
whom she was a devoted and happy
helpmeet for the short period of their
wedded life. Naturally of a delicate
frame, it was wonderful to see how
heroically and hopefully she battled
with disease. She was anxious to live
for those she loved, but not afraid to
die. Quietly, with bowed heads we
laid her body to rest in the beautiful
family cemetery on the old Koch
homestead, but we confidently look
forward to the time when, through him
who "is the resurrection and the life,"
we shall meet again. A devoted hus-
band, mother, brothers and sister
mourn their loss, but their sorrow is
tempered by the Christian hope.

H. J. MOORE.

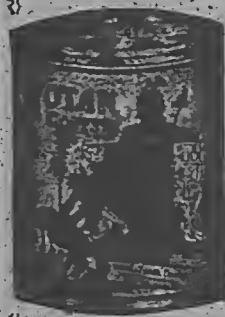
ALLAN WARD, son of Mr. William
T. and Mrs. Mary Gray Cannon, was
born in Selma, Ala., June 24, 1891.
Rev. Joseph C. Johnson baptized him
in infancy, and he united with Church
Street Methodist Episcopal Church,
South, in his native city when he was
twelve years old. Here he received his
education up to his seventeenth year,
when he was brought to his greatest
sorrow and affliction in the death of
his devoted Christian mother. Shortly
after her death, his father, whose
health was very infirm, removed to
Pascagoula, Miss., hoping a change to
the gulf coast would benefit him. The
father, heart-broken and crushed in
spirit, now looked to the promising son
as a strong support upon which to de-
pend in his old age. He had good rea-
son for expecting much of Allan, for
he was cheerful, hopeful, loving and
ready always to do all he could to
make his father's pathway brighter.
Allan's employers were well pleased
with him for he was diligent, indus-
trious, energetic, polite and intelli-
gent. The friends of his parents,
knowing what splendid Christians they
were and how careful they were in
giving their children the best advan-
tages, anticipated a successful and
useful career for Allan. An inscruta-
ble Providence ordered otherwise, so
far as this world is concerned, for on
the 9th of June, 1910, after a few
weeks' sickness of typhoid fever, he
went to his eternal home. Everything
that skillful physicians, tender hands
and loving hearts could do was done
for him. Thank God for the grace of
our Lord Jesus Christ which sustains
his noble, Christian father. His re-
mains were carried from Pascagoula,
Miss., to Selma, Ala., for interment.
L. A. DORSEY.

The goodness of God is more illus-
trious in His conduct towards those
who fear Him; these are the objects of
His special favor; he delights in them,
and is always ready to hear their pray-
ers.—Neal.



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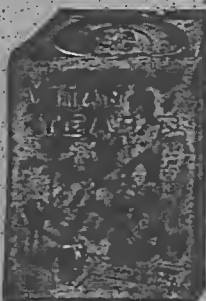


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ful blend of the most superior and
satisfying teas
grown. Its very
appearance is an
indication of its
quality—leaves
full, clean and
free of dust;
When brewed it
is of crystal-like
clearness, hand-
some to look
upon. Its taste
and mildly
stimulating
properties are
all that the most fastidious can
desire.



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Marriages

July 12, 1910, at the residence of the bride's father, Mr. D. F. Vaughan, Magnolia, Miss., by Rev. Jas. G. Galloway, Mr. CLAUD L. LAMPTON and Miss LUCIE VAUGHAN.

Nov. 28, 1909, at the home of the bride's parents, by Rev. J. W. Thompson, Mr. E. E. MCGOWAN to Miss LELA HARDEE, of Clark County, Miss.

Dec. 25, 1909, at the home of the bride's parents, by Rev. J. W. Thompson, Dr. WATKINS to Miss RACHEL FATHERREE, of Clark County, Miss.

June 12, 1910, at the parsonage, Tachuta, Miss., by Rev. J. W. Thompson, Mr. CHARLEY COOLEY to Miss MAUDE SMITH.

July 10, 1910, at the home of the bride's parents, by Rev. J. W. Thompson, Mr. T. C. BAKER to Miss GERTRUDE DAVIDSON, of Clark County, Miss.

July 12, 1910, in the parsonage at Heidelberg, Miss., by Rev. J. W. Thompson, Mr. EDWIN THORNTON to Miss EFFIE EVANS, daughter of Rev. C. C. Evans.

A GREAT MEETING.

Mr. Editor: We have just closed the greatest meeting in the history of Duncanville, Texas. Rev. R. A. Clark, of Okolona, Miss., did the preaching. He certainly did it well. All denominations of the community rallied to him, and such a spiritual upheaval has never been witnessed in this community before. As a result of the meeting, there were more than forty additions to the church, and others will yet come in. The number of conversions and reclamations were many, and the Christian people were raised to a higher plane of spirituality and made more active in Christian work. Brother Clark won the hearts of all the people in the community, both saints and sinners. When you get through with him in Mississippi, we would be delighted to have him in Texas; for we realize that such men are greatly needed in this growing country.

SUPERANNATE,
North Texas Conference.

THE RUSTON ORPHANAGE AND ELSE.

The Louisiana Orphanage Visitor, filled with hopeful items, is before me. Brother Vaughan is exceedingly anxious that the debt on our institution for needy little ones be liquidated—and that at once, so that the interest on said debt can be used to help equip the home for further usefulness. The resolutions passed at the various District Conferences was a move in the right direction. Brethren, let us do something else besides "resolute." Let us act, and, with one united pull, we can free the home from debt.

The orphans' cry is ever heard and people will listen and help support them. The Zachary Charge, with her 253 members, has paid this year \$170 for our Orphanage. As pastor, I had but little trouble to get that amount; the cause was presented and the people willingly and gladly responded. So then I know from actual experience that it is an easy matter to collect money for the Orphanage. Furthermore, above amount came from a section of country that is financially demoralized because of boll weevil ravages and unsettled conditions. Other sections should easily do better.

In other respects we are moving on nicely on our work. The Sunday schools have taken on new life, and with good superintendents and teachers, we are destined to do a great work for the children. Trusting that our Conference may come to the help of Brother Vaughan in his sacred and noble work, I am sincerely,

W. D. KLEINSCHMIDT.

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Tidings from the Field

Rienzi Circuit:

Things are progressing nicely on the Rienzi Charge. We serve a good people who stand by us in every department of church work. As this is in the midst of our revival season, we can't write at length just now. We preach to good congregations and hope to close the year with many notes of victory.—E. H. Cunningham.

New Albany Circuit:

Our third Quarterly Meeting was held at Ecru last Saturday and Sunday. Brother B. P. Jacob, our presiding elder, preached two sermons that did much for Methodism in that new field. Brother J. H. Ingram came in Sunday night and did the preaching till the close on Friday. The people were delighted with his preaching and the Lord honored it. Several souls were saved and nine were added to the church. Our cause was much strengthened by the meeting in many ways. The membership is active and we will soon have a strong, influential church at Ecru.—A. W. Langley.

Red Banks Circuit:

I want to give you an account of our meeting at Victoria. We had Rev. J. H. Bell, of Potts Camp, with us, who preached with great power. The whole church was revived, backsliders reclaimed, and sinners converted. Twenty-five were added to the church, which almost doubled the membership. The power of the Spirit was with us from the beginning; at the close of the last service there was not a sinner left. The only way for them to escape was not to come at all. We go with Brother Bell to Caseyville this week. Pray for us.—E. Blizard, P. C.

Branch, La.:

On Monday night, Aug. 1, a very successful meeting was closed at the M. E. Church, South, at this place. Rev. H. B. Vandenburg, the preacher in charge, conducted the services, assisted by Rev. A. J. Gearhead, of Gueydan. The meeting lasted ten days, during which time there was preaching both morning and night. Brother Gearhead's sermons were convincing, filled with plain logic and enjoyed by all who heard them. A good crowd was in attendance daily, and several members were received. Both pastors worked earnestly, and much good was the result of their efforts.—H. G. Childs.

Grenada Circuit:

On last Friday night, Aug. 5, we closed a very successful meeting at Old Bethel. We had fourteen conversions, nine of whom joined our Church. It seems that the Lord moved mightily upon the people of that community, for men prayed who never prayed before, and people attended the services who had not done such in many years. The register showed fifteen on the roll for that church when meeting began. But God's Spirit moved so powerfully upon those who had gone back to the world that enough were reclaimed to increase our roll to sixty-six. God is to be praised for his wonderful love to us, who are so unworthy of it.—Jas. D. Wroten.

Meadville, Miss.:

We observed Children's Day the third Sunday in June, at Meadville. We had a good day. The children had been well trained, and they all did their parts well. I think everyone was delighted and benefited by the service. We observed the fourth Sunday, June 26th, at McCall's Creek. We had a good day there also. We organized the church at McCall's last fall and this was the first Children's Day service ever held in the new church. We were very proud of the success that attended the efforts of those who had the work in hand. As a result of the two services, we sent \$15 to the Sunday School Board. We feel that our

Sunday schools have done their part towards raising the \$35,000 endowment fund. There is one other item of interest I want to mention. That is, the recent storm we have had at Meadville. On the evening of June 30, between sundown and dark, there came up from behind the northwestern horizon a cloud. It was not a very bad looking cloud; therefore, we did not apprehend any danger. But it was thundering and lightning some, and about 8:30 o'clock p. m., the storm began. Our attention was first attracted by the sound of familiar voices—then the tramping of feet. Here they come, some fifteen or twenty strong. The front gate is thrown open and they march in just as if everything belongs to them. Of course, we thought they would wait to be invited in, but not so. They marched in and when the storm was over, the hall of the parsonage had the appearance of a small grocery store. We found everything needed to replenish the pantry at the parsonage from extracts up to a half barrel of flour. Now, Mr. Editor, I would, indeed, be unworthy if I did not appreciate these expressions of appreciation on the part of my people. I do not know how much they appreciate me, as a man, but I do feel that they love me for my work's sake, and are going to see to it, that the family in the parsonage does not suffer for temporal things. This gives us a new feeling towards our people. May God richly bless everyone who has been kind to us! Our meeting for this place will begin on the third Sunday in August, if not providentially hindered. Rev. J. W. Campbell, the pastor at Fayette, Miss., is expected to help in the meeting. Pray for us, that we may have a great revival. I am yours, fraternally.—Jas. L. Red.

REVERENCE IN THE PULPIT.

There is no place on earth where human feet stand so burdened with fearful responsibilities to God and to man, as the pulpit of salvation. "Put off thy shoes from thy feet," said God to Moses in the presence of the burning bush, "for the place whereon thou standest is holy ground." "Keep thy foot when thou goest to the house of God," said Solomon. Invisible angels stand around every pulpit, and the Son of God is there looking on, and sees and hears. No monarch of earth admits his subject to his throne-room so heedlessly as some candidates for the ministry enter the pulpit—the throne-room of God. They enter the pulpit as if in haste, and without a pause, lay hold of the Bible—God's own book—and rudely turn over its sacred leaves as if it were a ledger or a commonplace day-book. Most of our pastors, however, as they enter the pulpit reverently bend the knee in silent prayer. This is suited to inspire a holy reverence in the hearts and minds of a worshipping assembly. It seems to give assurance that every thing is being done "decently and in order," becoming the house of God.—Southern Churchman.

LAKE CAMP MEETING.

Lake Camp Meeting begins Aug. 26, and runs through Sunday, Sept. 4. Rev. W. C. Swope, of Charleston, Mo., will be in charge of the preaching. There will be good music. The grounds are ideal. Accommodations adequate. Come and have a good rest physically, and a refreshing and helpful time spiritually. We extend a hearty invitation to all preachers and laymen, especially of Newton District. Our presiding elder has already arranged to be with us, bringing his good wife and children. Let the rest of the preachers follow in the tracks of our worthy leader. Remember the dates, and come.—H. F. TOLLE, P. C.

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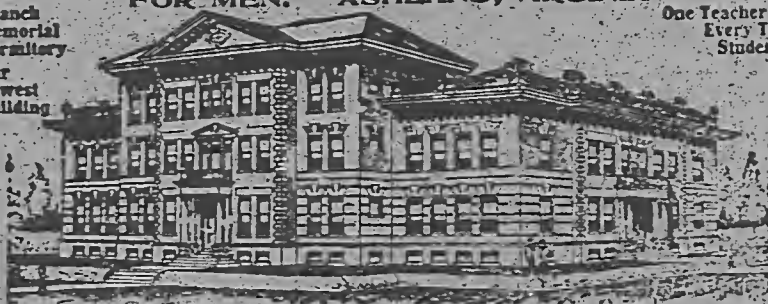
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T. J. WARLICK

Shreveport, La.

Dear Brother: I appreciate your efforts to improve the Advocate and am convinced that you must receive the help of the preachers before the best results can be obtained. You may depend on me to look up the renewals and search for some new ones. We are delighted with the Advocate. Yours sincerely,

W. L. GRAVES

Itta Bena, Miss.

Dear Mr. Editor: I am trying to get up a club for the Advocate at Prairie. It is getting better all the time, and there is not an Advocate anywhere that can compare with it, and some of the people here who have read the Nashville Advocate thirty years, say that our Advocate is right up with it. We are all proud of it here, and if those people at Prairie could see it once, I think they will subscribe to it. So I send you a list of names and ask you to send each one a copy, and I will do my best to get the money for a year's subscription. If they take it a year, they will continue their subscriptions, especially if the paper improves all along as it has in the past few months. With best wishes,

JAS. S. DUKE

Strong, Miss.

Since our last report we have received nice lists of subscriptions, with the cash, from the following friends:

Miss Ada De Wees, Brandon, Miss.; Rev. H. B. Watkins, Magnolia, Miss.; Rev. J. W. Dorman, Lexington, Miss.; Rev. O. L. Savage, Hattiesburg, Miss.; Rev. J. E. Gray, Benton, Miss.; Rev. J. S. Purcell, Florence, Miss.; Rev. D. L. Cogdell, Lula, Miss.; Rev. D. M. Geddie, Winona, Miss.; Rev. E. L. Cargill, Wilson, La.

Others who have sent in one or more subscriptions or renewals, with the cash, are:

Rev. G. W. Bachman, Winona, Miss.; Rev. A. L. Davenport, Rara Avis, Miss.; Rev. W. J. Wood, Paris, Miss.; Rev. R. A. Davis, Bienville, La.; Rev. F. O. Bell, Bounds, Miss.; Rev. W. A. Betts, Montrose, Miss.; Rev. F. L. Applewhite, Monticello, Miss.; Rev. F. N. Sweeney, Baker, La.; Rev. L. N. Hoffpauir, Lake Arthur, Rev. W. M. Langley, Carrollton, Miss.; Rev. G. A. Morgan, Glenmora, La.; Rev. E. Blizard, Myrtle, Miss.; Rev. A. M. Broadfoot, Forest, Miss.; Rev. D. C. Foust, Ashland, Miss.; Rev. D. C. Langford, Taylorsville, Miss.; Rev. J. C. Ellis, Gallman, Miss.; Rev. F. P. Moss, Polock, La.; Rev. W. A. Bowlin, Smithville, Miss.; Rev. W. S. Shipman, Cleveland, Miss.; Rev. G. G. Yeager, Merrill, Miss.; Rev. J. W. Raper, Byhalia, Miss.; Rev. T. J. O'Neil, Newton, Miss.

Lists of renewals received this week will be acknowledged in our next report.

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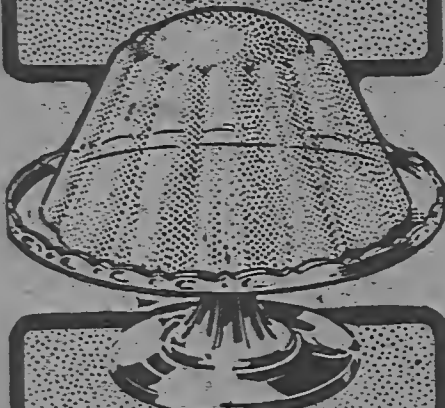
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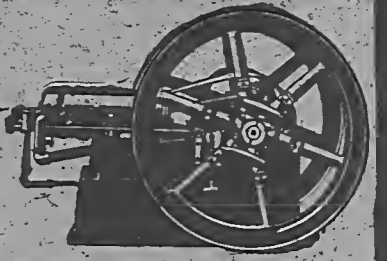
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Epworth League

By Rev. H. B. Watkins.

TOPIC FOR AUGUST 21.

A RIGHTEOUS LIFE AND ACCEPTABLE SERVICE.

References: Amos v. 1-9, 14-15; James 1: 25-27.

Let us notice that Amos, the author of that prophecy which we study today, is another of those characters called of God from his daily vocation to do for him a definite work, to be for him a voice of warning to the people of Israel primarily and in a general way to Judah and to the nations about them.

Let us note that like David and other prominent Old Testament characters, he was a shepherd and that it was from the keeping of his flocks that he was called. Have some one read Amos i. 1, and vii. 14-15.

The reign of Jeroboam II in Israel seems to have been one of great material prosperity, but unfortunately as too often occurs, prosperity, instead of turning men's hearts toward God, had made them forget him, and Amos cries out against a catalogue of sins which were fast bringing upon Judah and Israel God's destructive wrath. What those sins were is easily seen by a scanning of these few chapters. Idolatry, drunkenness, dishonesty, oppression, uncleanness, bribery, fratricide are prominent among them. Years have passed by, but sinful hearts and sinful nations still bring forth the same transgressions, and God's servants must still cry out against these things.

I think God's goodness has hardly been shown better than in his faithful warnings, and no ministry reflects the faithfulness of God which doesn't hold up the sins of its time and declare God's displeasure, and his certain punishment of them. It doesn't require a prophet, in the sense of one who, by inspiration, foresees future events, to tell that calamity, sorrow, ruin, death, hell, will follow in the wake of individual and national sins of our day.

The general propositions of our lesson today is that worship separated from righteousness is hideous, instead of pleasing to God. The more the Israelites associated with the neighboring peoples, the more likely were they to forget this, for these peoples had entirely divorced their worship from righteousness and joined it to unrighteousness, so that their very worship was composed of and mingled with uncleanness. With the worship of Jehovah the apostle has been true. The devotion to God which produces real worship will also produce real righteousness. No one who knows his Spirit will ever attempt to substitute worship for righteousness, nor righteousness for worship. It remained for the practical James in his first chapter to put into a nutshell that the religion that didn't produce righteousness was worthless.

Amos viii. 3, teaches that so far from the songs of the unrighteous being pleasing to God, that in the day of his vengeance he will break in upon their temple songs because of their sins, and by violence will turn them into howlings. Verses 4-6, in the same chapter, show that these people were eager for their worship days to be over so that they might hasten back to money-making by dishonest practices. In the meanwhile, what must God have thought of their worship? We must not suppose from these statements that God doesn't love worship that comes from a sincere heart. The kind of worship he loves is shown in Luke xviii. 9-14, where a man, repenting of his past sins and, without doubt, eager to live a new life, worshipped God acceptably.

It is shown in John iv. 20-24, where Jesus teaches that it is worship of the spirit that God wants, a spirit that will also follow God's law.

In Luke xix. 1-9, is shown that the same devotion that really worships Christ will produce penitence, restitution, and goodness. I Corinthians xiii. 1-3, teaches that no form of worship even to the burning of one's body can take the place of a throbbing love which will produce a righteous life.

Turn back now to Amos v. 8, and plead that our people, by a heart-felt need and devotion, seek in worship the personal God, the God who made the seven stars and Orion and turneth the shadow of death into the morning. "The Lord is his name." Personal devotion to a Personal God, will produce at once acceptable service and a good, true life.

THE DISORDERLY HOME.

Have you ever visited a home where you found conditions that caused you to say: "I feel so sorry for that mother. It keeps her busy picking up after those half-dozen children?"

Undoubtedly there are many mothers doing that very thing, but we are not sure as to their deserving the sympathy often given them. It is remarkable how easy the very small child can be trained to habits of order and neatness in his play which will develop to his good as he grows older.

To insist that the block house is made just right, that all the playthings are put away when not in use, is to start the child in a habit that will bring him lasting respect and benefit. It is not necessary for a mother to tire herself picking up after the children, if she begins right with them; and in caring for their own belongings, children take more care and pride in them. The little boy who would not go to bed until the animals were all in his ark, his other toys put carefully away, his shoes and clothing in their proper place, grew to be a man whose farm machinery is carefully housed, his barn lots in perfect order and his work done systematically and well.

Remember, mothers, while you are dodging that gathering up, this and that, you are not doing it to help the

child, but to spoil him.

In every year is recognized more and more the need of orderly, systematic farm life. Begin at once to instill work, and the children should be started early in the right direction. The day is passing when farm work is done and order come in as requisite characteristics in a slipshod way and the children after it. —Southern Churchman.

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The Sunday School Lesson

By Rev. T. H. Lipscomb, B.D.

THIRD QUARTER. LESSON VIII. AUGUST 21, 1910.
JESUS NEARING JERUSALEM.

Matthew xx, 17-34. Parallel Passages: Mark x, 32-45; Luke xviii, 31-34.

17. And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them.
18. Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death.
19. And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him; and the third day he shall arise again.
20. Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him.
21. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.
22. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.
23. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with; but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.
24. And when the ten heard it, they were moved with indignation against the two brethren.

Golden Text: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. xx, 28.)

I. The Lesson's Meaning.

Christ was now within twenty-one miles of Jerusalem. At the beginning of our lesson we find him still beyond Jordan in the borders of Perea; at its close we see him, having crossed the Jordan, leaving Jericho, and only six hours' walk (fifteen miles) from the stronghold of his enemies. Jesus was going before them. Mark tells us, and the significance of the journey and the boldness of Jesus evidently now greatly impressed the disciples, for "they were amazed; and some that followed were afraid." (Mark x, 32.)

So we find Jesus taking the disciples apart in the way probably before reaching Jericho, and telling them again, "Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and scribes; and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge and to crucify; and the third day he shall be raised up." But being occupied with preconceived ideas and hopes, and having unbounded confidence in the miraculous power of their Master, they could believe none of these things; and doubtless answered, as Peter before, "Be it far from thee, Lord; this shall never be unto thee." So Luke tells us, "They perceived not the things which were said."

They remembered well, however, that he had spoken shortly before, in answer to Peter's question, "What shall we have of their sitting on twelve thrones judging the twelve tribes of Israel; so it seems that their thoughts were divided between physical fear, as they faced existing conditions, and confidence and expectation that soon miraculous changes were to be effected, and Christ unanimously acclaimed and exalted as the Messiah of Israel.

So we find James and John and their mother, full of vain hopes and selfish ambitions, coming to Jesus with the request that a certain favor be granted; and upon Christ's asking, "What wouldst thou?" Matthew states that the mother answered, Mark that the brothers answered, that the two sons might sit, one on his left hand and one on his right hand in his kingdom; might in short be given the chief places, and so have pre-eminence above all others. There is pathos in the reply of Jesus, and evidently his heart was heavy as he said, "Ye know not what ye ask. Are ye able to drink the cup that I am about to drink? or be baptized with the baptism that I am baptized with?" And with still greater blindness and presumption they answered, "We are able." Christ then, with prophetic vision, affirms, "My cup indeed ye shall drink; but to sit on my right hand and on my left is not mine to give," as a matter of personal favoritism, but it is for those found worthy of it.

But the ten hear of this on the sly attempting to get ahead of them, and having identically the same selfish and ambitious spirit, they were moved with indignation toward the two brethren. So the whole twelve were in an uproar. Jesus stops them in his journey, calls them all to him again, and patiently seeks to instill into their hearts the old lesson—so hard to learn—that the worldly conception of greatness, having dominion over others, is not the true one; but that true greatness is to be found only in abundant service, "even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Following this he passed through the city of Jericho, and surrounded by a great multitude proceeded on his way to Jerusalem. The lesson closes with the plea of the blind men, as Jesus passed by, that he should have mercy upon them, and his gracious granting of their request.

II. The Lesson's Message. Points to Impress.

1. "A man convinced against his will, is of the same opinion still." It is futile to speak of the anxiety for self-sacrifice and the greatness of service to those filled with such ambitions and hopes.

2. Place-seeking is unbecoming and unworthy everywhere; but above all, in those professing to be followers and ministers of Jesus Christ.

It is fundamentally un-Christian, and in the sight of God we feel confident nothing is baser than to seek self-aggrandizement by personal conference with those in power. It were well that all those who have attained greatness through service should answer all such advances as did Jesus here, calling men to prove their worth by self-denying service rendered; for place must be won by merit, not given upon request. The mother of James and John was Jesus' aunt (his mother's sister). Doubtless they expected this fact to have weight with him.

3. The great ones in the sight of God, and those only whom men really revere as truly great, are those lofty in purpose, unselfish in effort, rejoicing in ministries to others' good. Whether honored by men or not, their place is secure, and they that turn many to righteousness shall shine as the stars forever and ever.

4. Place seeking results always in envy and discord. "And when the ten heard it they were moved with indignation against the two brethren." Bishop Chandler aptly says here, "Selfishness always affects to despise selfishness; covetousness hates its competitors; wire-pullers want no wires pulled but those which they themselves handle. In Church and State the men who talk most of 'rings' and 'cliques' are those whose combinations have been defeated."

5. "Ye know not what ye ask." How often is it that our desires and even prayers are uttered in ignorance of our real needs, and in selfish desire only for our own advancement. We may well be careful for what we pray and make request of Jesus.

6. Contentment and peace of heart are found only as we renounce selfish ambition, cease looking upon life as a ladder to be climbed, but as an opportunity not to be missed of doing some worthy work well. These lines express the true spirit of a Christian and its reward most beautifully, entitled "Of One Who Was Unselfish."

"Because he did not ask a name, They gave their smiles and tears and crowned him; And since he did not seek for fame, Contentment came, and put her arms around him."

IN HIS PLACE.

One stormy night some children in an educational institution were sitting down to supper when the teacher said their usual grace, "Come, Lord Jesus, and be our guest."

Looking up into her face, a little boy said: "You always ask the Lord to come, but He never does. Do you think He will ever really come?"

"O, yes," replied the teacher, "He will come."

"Then," said the boy, "I will get a chair at the table, so as to be ready for Him."

Soon there came a knock at the door, and a poor man entered, dripping with rain and very hungry. They did what they could for him, and then led him to the vacant seat by the child. Instantly the boy's eyes were opened, and perceiving the truth, he said, "I see it all now; the Lord couldn't come Himself, and so He sent this poor man in His place. Isn't that it?"

"Yes," replied the teacher, "that is it."—Selected.

Nothing on earth, not even the worst relationships of capital and labor, can ever excuse half-hearted work.—G. H. Morrison.

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VOL. 57—No. 33.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2846.

ROBERT A. MEEK, Editor.

NEW ORLEANS, THURSDAY, AUGUST 25, 1910.

CHAS. O. CHALMERS, Publisher.

THE MISSION OF GREATER METHODISM.

(Fraternal address delivered by Rev. H. M. DuBose, D.D., before the General Conference of the Methodist Church of Canada at Victoria, B. C., August 24, 1910.)

Mr. President and Brethren of the Conference: To a Briton has been left the task of interpreting to the world the constitution of the American Republic, and this is not on the ground that the makers of history can be neither its writers nor expounders, but because Runnymede and the American Revolution belongs to a concrete story, and because Magna Charta and the Constitution were inspired by a common racial love of freedom. Ambassador Bryce made himself an American, but became no less an Englishman, in the vast preparation which fitted him to write "The American Commonwealth." In this achievement he manifested the instinct of citizenship in that commonwealth of sympathies and ideals whose boundaries are coextensive with those of the English-speaking races, and which has become the most splendid prophecy of universal fellowship and co-operation yet produced in the ages of history.

In that great realm, that empire of thought and action built upon the English Bible, English learning, and English confessions and constitutions, there is indeed a common citizenship, as there is a common suffrage, which describes privileges and responsibilities the most tremendous that have yet fallen to the lot of mankind.

Within this realm of race and thought, Methodism, the offspring of the Wesleyan revival, has had its chief manifestation. In the English tongue it found for its message such a vehicle as no other language of the earth could have afforded. Its greatest miracles have been wrought in the English heart, and to the larger English faith and zeal it looks for its future propagation in the earth.

This call of Methodism upon the English-speaking races is not a confession that Methodism is a race cult or even a form of race religion. No aspect or interpretation of Christianity since the apostolic evangel has carried more truly than has Methodism the pledge of world adaptation. The universality of its terms of salvation and its freedom from liturgical influences and enslaving traditions stamp it as an emanation from that Light which lighteth every man that cometh into the world.

And yet, after all, Methodism is the theology of a people rather than of a school. It is the last and sublimest output of the faith of the English race. Methodism can no more be separated in thought from the English consciousness than it can be separated from English morals and the English interpretation of the gospel.

Nor is it to be forgotten that the spirit of the great Anglican Confessions is a theological element of Methodism. That and its passion for evangelism make it the oldest, as also the newest, of all the Protestant interpretations of Christianity.

The origin and affinity of Methodism being thus found to be so distinctly English, it follows logically that upon the citizens of the greater commonwealth of English sympathies and ideals, so far as they have become Wesleyan, rests the responsibility of maintaining Methodism in its purity of statement and interpretation, and also of imparting its blessings to both kindred and alien races.

It is as the representative of a very large segment of the citizenship of the greater Wesleyan realm within this English race and thought empire that I am in this august presence tonight, charged with an embassy of fellowship and fraternity and burdened with a message which I am sure will appeal to your interest and elicit your sympathy.

Canada and the South.

I have the honor, Mr. President and brethren, to bear to you the formal and fraternal greetings of the Methodist Episcopal Church, South, a Church the stock and body of whose adhesion is closely al-

lied in blood and ideals to the people of Canada. Indeed, I have found it a pleasant task to trace the many particular and general points of resemblance between the life of this Imperial Dominion and the life of my own happy section.

In the first place, it is noticeable that the spirit and original impress of the motherland have been persistent at both ends of the English-speaking American Continent. This is testified to in each case by a verile native English speech, by habits of social quietness, and by a concentration upon the home of the affections and loyalty of all classes. Nor is this other than a logical result of race seed-sowing. The cavaliers and English gentry who early acquired estates in the virgin South differed in no intellectual or social wise from the English and Scottish freeholders who built and are still building on so enduring a foundation the Canadian commonwealth.

Nor is the record of blood, speech and social ideals the only pre-eminent likeness subsisting between your people and mine. It reaches into the realm of religion. The Wesleyan spirit of simplicity in worship and doctrine which has so largely obtained in the Dominion from the beginning is one, as I rejoice to believe, with the religious habits of my own people.

In this connection permit me to express the great pleasure which I have had in learning from a volume by one of your Canadian Methodist historians, Dr. Sanderson, that a British province in North America was so near the point of time to holding the primacy in the introduction into the New World of the Wesleyan evangel. Laurence Coughlan, the Irish local preacher, who began his mission in Newfoundland in 1765, preceded by one year the preaching of Philip Embury in New York City.

But it is now established beyond a reasonable doubt that Robert Strawbridge, another Irish local preacher, sowed the seeds of the Wesleyan revival in the province of Maryland as early as 1760. Thus is the rivalry in this happy history found to lie between the Methodism of the South and the Methodism of British North America. This contest of the maple leaf and the palm can only render more fragrant the memory of those apostolic men who, in the beginning of our separate eras anticipated that "last for which the first was made."

Having thus been, from our separate beginnings, in blood and character English and Celtic, you of the Canadian North and we of the South could have but obeyed the streaming tide of life and tradition behind us. This obedience is cause of thanksgiving for our present and becomes a prophecy and a guarantee for our future. It is occasion for a mutual congratulation in which I am come to engage and to express the fraternal good will and lively interest of the great brotherhood whose representative I have the happiness to be.

The Methodism of the South.

It will not be news to you, Mr. President and brethren, but I am sure it will not prove an unwelcome reiteration to hear that the Church which I represent is the second largest body of Methodists in the World; that is a Church whose history is a unique and significant chapter in the ever-wonderful story of American Protestantism; that it not only occupies the territory, but also boasts and cherishes the traditions of original American Methodism; indeed, that its claim is no less than that of being in a particular, though not exclusive, sense the original Methodist body as organized in the New World in 1784.

But there is no issue between the two great Episcopal Methodisms in the States as to their historic and ecclesiastical parity. In such just and generous statements as those contained in the Cape May Commission's settlement of forty years ago this doctrine is mutually admitted, and is furthermore acted upon in each household. In a joint hymn book, a joint catechism, a joint order of service, and in many co-operative plans this mutuality and parity are ac-

cepted; and, what is more, these two Methodist households have won each from the other a love which seals the heritage of the past and secures the hope of the future.

The Church in the South, Mr. President and brethren, has won its place of prestige and influence amongst the Churches of Protestantism through an experience of sufferings and sacrifices blessed of divine grace. The civic heroism which restored in so brief a time the material waste and wreck of our once war-blighted land has been more than equalled in the zeal of Methodism which has already retrieved tenfold and more the years which were wasted by war and misfortune.

But, brethren, it is far from my purpose, as it would be contrary to the spirit of my commission, to indulge in boastful sentiments. Be it far from me to seek to aggrandize or extol after the manner of this world the sacrifices for conscience's sake, the zeal and the abundant victories of the fathers and defenders of the Methodism of the South. The story of what our fathers have wrought and of what we, their sons and successors, have sought to complete is broadly written in the books of Methodism; and it would be an affront to your cosmopolitan intelligence to assume that you do not know of the facts in the depth and breadth of their range.

Nevertheless you will, I am sure, be pleased to learn that the number of communicants in our great connection is now but little short of two millions; that the children and youth in our Sunday schools are nearly an equal number; that the young people enrolled in our Epworth Leagues and missionary organizations are hundreds of thousands; that an era of surpassing prosperity in Church extension, missionary enterprises, and other enlarging movements have been on with us for several decades past; and that the increase in our membership for the past year was greater than that of the enrolled membership of several active Protestant bodies in that section of the Republic in which we have our chief representation.

But I purposely do not indulge in statistical totals. At best religious statistics serve to emphasize our shortcomings; at their worst they are a mask of pride. A respectable and pious king of antiquity got into serious trouble through an overweening concern about the Church census; and certain modern table makers are, I suspect, possessed of the same hallucination concerning the logic of numbers. I have no mind just now to take chances in that line.

Besides, Mr. President and brethren, I confess to a preference for those candid figures of speech which walk in the paths of a healthy inspiration as compared with those too often subservient numerals that are found reposing in the statistical columns. Furthermore, I crave your good opinion while I am with you, and shall take care that there is no occasion for a subtraction when I am absent from you in the body.

Sentiment, History, and Progress.

Mr. President and brethren, you will hear at my lips no undue appraisal of the history of that section of the great Republic from which I come; nor will I obtrude upon you any exploitation of our sectional sentiments, new or old. I do not believe in a sectional literature, nor in a sectional history, nor yet a sectional religion. I am an American, a citizen of the great English thought commonwealth, and a member of the brotherhood of mankind.

And yet I but speak my own sentiments when I say for the people of the Southern half of the American Republic that we do not seek to compound with history for our past, nor do we find in the record which even unfriendly hands have written for us any chapter which we would wholly rewrite. For our mistakes and sins we have penitence; for our lacks we have regrets and a purpose to amend; and for our merits we have due appreciation. Of our judges we have asked justice—that is, when our judges have had that commodity to spare. Charity we have asked—not for ourselves, but for those more in need

of it. Indeed, in a land so naturally genial and fruitful as ours there is little appreciation, as there is little need, of either actual or sentimental alms.

So we have felt constrained to say even to some of our nearest of kind: "Offer your physic to those who are sick, and bestow your alms upon the impoverished." And why beholdest thou with a microscope the hookworm that is in thy brother's capillary when, lo! a school of octopi disport themselves in thine own plethora?"

The eyes of my people are not on the past, but on the future. Industrially and religiously we look forward. Inter-oceanic canals, deep waterways, great factories, great cities, great Churches, and great colleges and universities, with a great people dominated by the old-time faith and by exalted ideas of honor and purity, are now the dream of the Southland; and we believe the day of the realization has dawned.

I indulge in more than a speech of courtesy when I say that we of the Southern extremity of the continent are regarding with interest and wonder the expansion of material wealth and social life going on in the Canadian Northwest. The tides of life pouring over our own borders into Manitoba, Assiniboia, Saskatchewan, and Alberta, to say nothing of Imperial British Columbia, give even a Southerner a homelike feeling in your midst.

Your middle continental provinces are destined to be the Mesopotamia and Egypt of the Western world; and I am sorry, Mr. President and brethren, that we have not a million Southerners to spare you as settlers and home makers in these fertile principalities. But we have need of every man and every household of the old stock to hasten our institutions and our faith against the millions of aliens who are even now beginning to pour in upon us from Sabbathless and Christianless Continental Europe; but our prayers are with you that in getting home makers for your virgin plains you may get only men and women who fear God as you and your fathers have feared him, and who will uphold and not trample upon your laws and traditions.

Methodism and Protestantism.

Mr. President and brethren, I have interpreted my commission and the most significant hour of its discharge for shaping to my hands both an opportunity and a duty—namely, the opportunity and the duty to discuss a few of the militant matters that should instantly engage the thought and the sympathy of the universal Methodist mind. This it is that has led me to name my message "The Mission of Greater Methodism."

As a means of approach to my subject, will you indulge me while I seek to briefly interpret the relation of Methodism to the whole body of Protestant Christianity? If I shall be able to discover to you that Methodism is the ultimate or even the highest existing form of Protestantism, it will then be easy for us to accept together the conclusion that Methodism has a special mission to the Protestant nations over and above the one admittedly contained in its evangelistic message.

In its widest definition Protestantism is the liberation of both thought and faith from the bondage of dogmatism. But Protestantism is specifically the identification of the results of both thought and faith when moving in reverent and enlightened processes. Indeed, in the purview of Protestantism faith is only the highest form of reverent thought. It is thought validated in spiritual relations.

Protestant theology may be briefly described as the restoration of the Christian priesthood to the individual believer, the rediscovery of the doctrines of justification by faith and the witness of the Spirit, and the separation of the tenets of the great Catholic creeds from their false association with the dogmas of Rome. This statement describes the order of the theological development of Protestantism.

Methodism in its original statement and interpretation is an intensification of these points of Protestantism. It is an intellectual spiritual system in the truest sense. Its appeal is to reason and faith sitting in reverent unity. It was born amid the agencies of classic thought and culture, overshadowed by the spirit of devotion and prayer. It sprang from the midriff of the greatest Protestant university in the world—a university in which thought and faith were the tenets of an indivisible creed; where the churchman was not more devout than the philosopher; indeed, where the philosopher was a churchman and the churchman a philosopher, and where arose the belief that "An undevout astronomer is mad."

But Methodism, in response to its true Protestant impulse, went out of the university into the open light to write the statement of its evangelical doctrines in the hearts of the people. Yet even there it exhibited its nascent intellectual impulse. It appealed to the intellect and to the heart jointly. In England it lifted up socially and intellectually a neglected substratum of the people and really created a great middle class which is now the strength and hope of English society. In other lands it has shown itself equally a social and intellectual leaven, as also a call to universal salvation; and so has intensified the spirit of Protestantism wherever it has been preached.

These, Mr. President and brethren, are my reasons for holding that Methodism has a special testimony to bear in the world. The nature of this testimony now concerns me.

Doctrinal Mission of Methodism.

Amongst the matters that should constantly engage the larger Methodist thought and conscience the foremost are the defense and perpetuity of our doctrines, the maintenance of our ideals and authority in education, and the validation of our sentimental relations to questions of public morals and the world's peace. There are other questions before ecumenical Methodism and before its separate jurisdictions, but none which approaches these in urgency and importance.

First, then, what is the doctrinal mission of greater Methodism? Plainly, it is to maintain and propagate that catholic doctrinal heritage which has come to us from antiquity, as also those mighty experimental interpretations of the gospel established during the eighteenth century revival. Thus, broadly stated, Wesleyan theology consists of two elements—namely, the Anglican confessional doctrines and the Arminian experimental doctrines. These two agree.

The Anglican element in Wesleyan theology is described in the Twenty-Four Articles of the Wesleyan recension of the Edwardine Confession, common to all the American Methodist Churches, of the abbreviated offices and rubrics of our Ritual, and in a certain Anglican spirit in our worship.

Through the Anglican Confession, or the Thirty-Nine Articles, Methodism has inherited its formulated Articles of Religion from the most ancient sources—that is, from the Nicene Creed and from the Apostolic Scriptures. The Forty-Two Articles of Cranmer, afterwards reduced to the Thirty-Nine Articles of Archbishop Parker, were taken in their important statements, and almost literally, from the Augsburg Confession prepared by Luther and Melancthon, which in turn was directly inspired and determined by the Nicene Creed, which was itself an expansion of the confessional elements found in the New Testament.

Both the Augsburg and the Edwardine Confessions were attempts to restore the pure doctrines of the early Church by separating them in distinct formula from the body of Romish errors. In a large measure, this task was successful in each case, more largely in the Edwardine than in the Augsburg tenets; but the recension of Wesley eliminated the remains of Romanism from the Thirty-nine Articles and gave to Methodism a body of tenets which more completely express the theological spirit of Protestantism than does any other formulary in existence.

In the Edwardine Confession there existed, in addition to its minimum of Romanism, a pronounced leaven of Augustinianism, sometimes erroneously described as Calvinism. It was also the office of the Wesleyan recension to purge out this hurtful scholasticism.

Thus was the work of the Wesleyan recension done in a time both historically and providentially appointed; and it was so completely done that it will not likely need to be done again, especially since the age of creed-making is confessedly past.

Anglicanism and Arminianism.

The Wesleyan confessional articles, representing the chief Anglican element in Methodism, expound in their first section the spirituality and unity of the Godhead, the divine-human personality of Jesus Christ, the atonement made in his blood, the resurrection of the Crucified, the divinity and inspiration of the Scriptures, and the constitution of the Church in the priesthood of believers. In their second section these articles deal with the essential errors and intransigence of Rome. In the first section the language is in the terms of the Nicene Creed, and in the latter section the language is that of the Reformation at the hour of its emergence into completeness. In each case the forms of statement bear the stamp of fixity.

Methodism is set for the defense of these confessional doctrines which it has inherited from so glorious an antiquity.

There is a dearth of doctrinal preaching in Methodism to-day which bodes evil to the universal body. It contradicts the habits of our fathers. The heroic days of Methodism were marked by mighty pulpit statements of the cardinal doctrines of Christianity. In the Pauline epistles these doctrines stand out like sinews and muscles upon the body of an athlete. The great revivals have all been undergirded by strong doctrinal statements.

In the first place, then, Methodism must in the interpretation of its confessional heritage stand up in defence of the doctrine of both the immanence and the transcendence of the divine Creator and Ruler of the universe.

Belief in the being of God is not waning; the absurdity of infidelity is a proven conclusion in the thought of mankind. But the doctrine of the spirituality and omnipresent power and authority of Jehovah impinges but vaguely upon the thought of the civic world to-day and that largely through a lack of stalwart preaching on these points.

This great, wise, rich world needs to have the truth concerning the living God presented to it in the terms of a child's catechism and yet in the spirit and with fiery vehemence of Jewish prophecy: "God lives; God rules; God is moved by prayer; God is angry with the wicked every day; God is love; God judges the world now, and will judge it in the great assize," are truths which Methodism, by reason of its confessional faith and its living experience grounded

in the Scriptures, should make with a new confidence every day.

Such close confessional preaching is not inconsistent with the newest and truest learning. True learning is only confirmed in the reiteration of these revelations. The immanence of God in nature explains the miracle of nature's order and continuity. It is the final element in the philosophy of the Christian evolutionist.

A fire mist and a planet,
A crystal and a cell,
A jellyfish and a saurian,
And the caves where the cave men dwell,
A sense of law and beauty,
A face turned from the sod—
Some call it evolution,
But we call it God.

Belief in the transcendence of God in spirit is the validation of the fond belief of mankind in its own divinity. A race of spiritual men is the proof of the transcendence of the Spirit who rules in the universe. This Spirit—the eternal, invisible, and only wise God—our Savior—we must preach until the nations learn to worship him in spirit and in truth.

The divine-human personality of Jesus Christ and the atonement made in his blood for the sins of the whole world are the overtopping doctrines of Christianity. They are the supreme elements in both the confessional and the experimental tenets of Methodism. They must be the burden of Methodist preaching throughout the world.

The doctrine of the virgin birth of Jesus Christ is the keystone of Christian theology. Remove or invalidate that doctrine and the whole fabric of Christianity as a miracle of spiritual power collapses. This view of the birth of Jesus Christ it is that makes it the sublimest event in the history of the world and his personality the sublimest fact in the universe.

As an experimental faith Methodism rests absolutely on the truth of the doctrine of the virgin birth of Jesus. The virgin birth and the new birth are inseparable in the theology of life.

Of all the Churches in Christendom, it is especially the mission of Methodism to preach the humanity of Jesus Christ as a cognate of his divinity. To no other school of Christianity is the doctrine of the humanity so necessary as to Methodism. The experimental doctrines of Methodism are the heart of its theology, and these doctrines are built on the idea of a miraculous humanity in the Son of man.

Jesus came not only to the gates of the cities of men and to the doors of their houses, but he entered into the blood and consciousness of the race. A human heart has become the center of the universe, and that heart is in the bosom of the Son of Man seated on the right hand of God the Father. He is absolutely necessary to the world's life—he is the world's only life.

We must not heed the skeptical vagaries of the age, whether these be found in the books of the aliens or in those of so-called Christian critics and theologians. There may be brightness in the literature of these skeptical speculations, but it is the phosphorescent glow of a decadent faith and conscience—the fox fire found upon the hunting ground of the adversary of souls. O Jesus, thou art my Lord and my God.

The death of Jesus Christ is the sublimest act of the universe, for it was a voluntary resignation to become a sacrifice. But Jesus did not die as a martyr, nor is he to be preached or believed on as the first and most self-devoted of the world's heroes. His death was the rounding out, the completion within itself of the divine consciousness, which consciousness is to be shared by men redeemed. It was the atonement in which the heart of God broke not only in compassion for the world's sin and spiritual poverty, but also in giving birth to a sympathy which opened the life of God to the life of men. The New Testament gospel—the Methodist gospel—is a gospel of blood. "This is my blood of the New Testament which is shed for you and for many for the remission of sins." Let us preach it despite the cavils and contradictions of men; despite the fogles and vagaries of the critics. A gospel without an atonement is no gospel at all.

Likewise should Methodist preachers everywhere accept the joyful burden of proclaiming the resurrection of Jesus in the unequivocal language of Scripture and the terms of our confession.

Both the birth and the resurrection of Jesus Christ are transcendent. They lie beyond the reach of the syllogisms of logic and the homologies of science, but they find their answer and their proof in the spiritualized consciousness of humanity.

The doctrine of the resurrection of Jesus is the doctrine which is to quicken and renew human society. With him the whole world rose in the hope of a perfect renewal. The beauty and form of the world are not to perish any more than perished the beauty and form of the Galilean Son of man, though for a time they were hidden by the tomb. The beauty and form of the world are to live through the power of a Christly resurrection.

It was the very body of our Lord that came out of the grave. Another doctrine I will not have. The world will heed this, and this only, concerning the divine-human Christ who has gone away in triumph to his throne.

The doctrine of the divinity and inspiration of the Scriptures was accounted by our Methodist fathers a thing most precious. By our confessional faith and by our experimental teachings we are bound to defend it. An inspired faith calls for an inspired Book: an infallible law must be infallibly stated. The Scriptures bear the stamp of divinity: they have been tested by the ages, and they endure and will endure forever. Methodism must go to the nations not only with an open Bible, but also with a Bible not one jot or tittle of which is marked to fail or pass away.

Methodism must hold up to the world its confessional and scriptural ideal of a Church whose constitution is in the priesthood of believers—a congregation of faithful men in which the pure word of God is preached and the sacraments duly administered according to Christ's ordinance in all those things which of necessity are requisite to the same.

The ages may well be challenged to put into speech a statement of the Church's rights and obligations surpassing this in clearness and cogency. Upon it Methodism can well afford to stand as a Church of Jesus Christ.

The experimental doctrines of Methodism, which have been described as the Arminian section of its theology, are its peculiar heritage. It rests, therefore, as a peculiar obligation upon Methodism to preach these doctrines.

The experimental doctrines of Methodism are: (1) An unlimited atonement, or salvation in Christ for all men who repent; (2) justification by faith; (3) the direct witness of the Spirit to the heart of the believer; and (4) holiness or sanctification, or as it is still more Methodistically stated, Christian perfection, attained by the believer in this life.

These doctrines have never been and never can be adequately stated in the terms of a confession. Arminianism is a method of interpreting the Scriptures in the light of an unlimited atonement, and not a credal theology. Arminianism emerged after all the great dogmatic creeds had been written, and was the pledge to Christianity of that newer day when doctrines are to be written on human hearts, and not in the order of scholastic formularies.

With these experimental Wesleyan teachings goes the scriptural doctrine concerning the Holy Ghost. Our preaching must be in the Holy Ghost and of the Holy Ghost. The Spirit of God is not a doctrine, but a divine person—the Paraclete. He alone can convince the world of sin; he alone can sanctify those who believe. So long as he is absent from our preaching, we need not wonder at its barrenness; so long as he is left out of our experiences, we need not wonder at our lack of spiritual power.

Our call is to preach old Methodism—a free, full gospel, salvation on the spot, holiness to the Lord in life and walk, and eternal felicity after death—

"A bleeding Savior seen by faith;

A sense of a pardoning love.

A hope that triumphs over death.

Methodism and Education.

Next to the call to Methodism to defend the purity and orthodoxy of its doctrines, the call to maintain its ideals and authority in education is important. This importance is predicated not alone of the innate significance of the matter, but of the organized movement which seeks to practically drive the Church from the field of higher education.

An effort is making in our day to enslave the public opinion and the intellectual conscience of the future generations through a money control of the educational systems of the world. To the promoters of this movement the brains of youth are as so many measures of wheat, so many carcasses of swine and oxen, or so many tons of steel or barrels of oil to be cornered in the market for individual advantage and gain.

This movement has assumed two shapes. First, it has created colossal foundations and sustentation funds for the giving of a purely secular education, and for the pensioning of such teachers as can show certificates freeing them from the taint of connection with religious education; and second, it deliberately in many instances—in most instances, in fact—plans to undermine and render ineffective the whole scheme of higher religious education, encouraging revolt and disloyalty amongst the fiduciary boards and faculties of the schools and colleges of the Church. To such an extent has this gone in the States, and especially in those of the South, that not a few Methodist teachers, on the way to the financial salt licks of the millionaires, have been known to sneer at "Methodist colleges" and the idea of Church education in general. So quickly does the meat of Caesar breed a strut in the gait of the lifetime boarder.

This matter, which a little while ago was observed as a mere symptom, is now a disease, deep and virulent; and one that threatens to strip the Churches of Protestantism of half their potency as witnesses to the truth.

No such evil as this has before emerged in our times. The ascendancy of the papacy in the Middle Ages was not so fatal to religion and truth as is this threatened ascendancy of mammon. The dogmatism of dollars is more to be dreaded than even the dogmatism of the papacy.

Plus IX, in his encyclical of 1870, did two things: First, he made himself a vice god to the Romanist

world, assuming infallibility, an attribute of the God-head; then he undertook to tie up the progress of the world by demanding that men think only the thoughts of Rome. But the money power of today has gone beyond this: it not only proclaims itself a god, but it proposes to "settle the destinies of mankind" by buying up the schools and colleges of the land and suborning the teachers and faculties of the same so far as this may be possible.

Against this most insidious movement the Methodists of the world must for their own part, concert and organize.

It is a profitable study—this of looking narrowly into the purpose of this movement of hostility to the Church's educational ideals; this cult of the priesthood of the gold and silver idolon.

As to motive. Beyond a doubt this so-called educational movement is a scheme of predatory wealth to settle its dominion over the race of the immediate future. Its thought is that by means of cruel tariffs, conscienceless exactions upon the toilers and the common ranks of life, it may not only maintain its boards intact, but increase them to still more enormous figures.

But in an age and a land in which all men are deluded with the false belief that they are free, this can be done only through falsely stimulated sentiment which crystallizes in ballots and the acts of assemblies. Hence the effort to enslave public sentiment in the public school, the college, and the university. A generation educated under such conditions will make a subservient citizenship and return a public opinion enslaved and supine to the last degree.

This movement regards as education only that rote of instruction in the primaries and in the higher studies as disallows both the authority and the presence of the Church in the work of intellectual enlightenment. It harks back to the tenet of the old Alexandrian ethical school of Zeno, that virtue and morality can be uncovered in the life by a purely secular education.

What is more, this movement misrepresents the Church's attitude in the matter of education by asserting that the Church desires to supplement what is considered a secular training of the intellect with a special system of religious training. The truth is quite the contrary. The Church has but one standard of education; and while it admits nothing imposed in the standards of secular education, it insists that training to be thorough should be religious—that is, that it should be reverent toward revealed truth.

The truth concerning this whole matter is that religious education is an education which is imparted in a religious atmosphere, and this atmosphere is unfriendly to the schemes of the money lords of this world. Hence their Ishmaelish diplomacies.

Methodism and the Nations.

I come now to consider the duty of universal Methodism to validate its sentimental relations to questions of public morality and to the world's peace.

The plain meaning of this proposition is that the attitude of Methodism toward civic matters and public morals in the lands where it is represented is not to remain one of passive protest against evil, but is to become one of active opposition. Methodism is militant; its mission is not only to preach against evil, but also to fight against it.

The Wesleyan revival created a new society in eighteenth century England partly by overflowing with spiritual power the artificial barriers separating the classes, but more largely by opposing and eliminating those vices which particularly afflicted and kept in moral bondage the industrial classes. This is an opportunity of Methodism which has increased with the new age in many new lands.

This raises the old question of the relation of the preacher to the political body. In all the countries represented in the great English race empire the preacher is a citizen, endowed with all the rights and privileges of citizenship. But for reasons of expediency he must often abstain from the exercise of some of his political rights; as, for instance, his right to speak on the public hustings and hold public office; but his political obligations he cannot lay down, nor permit himself to be absolved from them by others. Those obligations are increased, not lessened, by reason of his religious leadership.

It is not a matter that I desire in any way to disguise that the world-wide destruction of the traffic in alcoholic and other intoxicating liquors is coming to be considered as very largely a Methodist question. As the representative of the second largest Methodist body in the world, I boldly affirm it to be such. It has been so from the beginning. John Wesley and Francis Asbury were types of prohibitionists as astute as any that can be found to-day in any part of North America.

Down in my State of Tennessee, in the great Republic, the vital issue before our people is what we term the State-wide prohibition of the liquor traffic. We hope ere many years shall have passed to have the joy of seeing every State of the South under a no-license law. The States of the old Cotton Confederacy are fast becoming the new Confederacy of Prohibition. And we even indulge the dream of seeing in our day the reign of national prohibition. It thrills me, soul and body, to be able to stand to-night

upon a platform from which I can preach the hope of world-wide prohibition at least so far as fifty million Methodist citizens of the English-speaking countries of the world can make it possible.

In the Motherland, England, some years ago, when the temperance agitation was on with unusual liveliness, a great fear was born of the fact that the number of additions to the Churches had decreased during the agitation. We have passed beyond that fear in the Southland. An army in hostile contest with an enemy must needs suffer losses; but we count only on victory, and then our augmentation will be ten-fold our losses. Prohibition in the South has progressed to the point where it fills our churches, recruits our membership, and also puts the generations of the young into our hands, with enlarged hope of their salvation. The attitude of the two great Methodist Churches in the United States is one of organized and unqualified support of the war against alcohol. It is the Methodist spirit.

As to the world's peace. If there should ever again be war and bloodshed between two English-speaking peoples it would be to the charge and disgrace of Methodism; for Methodism has acquired the power to prevent it.

The last war between England and the United States—the melancholy struggle of 1812—was useless and ruthless, and will remain disgraceful in history so long as history shall be written; but Methodism can comfort itself with the thought that it was then too feeble a force to be counted. The present and the future constitute a different obligation.

The center of the world's peril is now in the Orient—the world's greatest mission field. To the Christian optimist there are two grounds of hope for a peaceful solution of the disturbing problems of the East—those of China and Japan—and these are: First, the Christian conscience of the English-speaking world, the moderation and Bible justice of the diplomacies of England and America; and second, the rapid Christianization and enlightenment of the Eastern Asiatic nations.

And does it not fall to Methodism as the typical religion of the English-speaking peoples to meet in this matter a call at home and abroad? By our preaching, by our living, and by the impact which we make upon society we are deepening that English-speaking conscience which holds the balance of diplomatic power in the world; while in meeting our missionary opportunities in Mongolian lands we shall be augmenting the power of "the Churches of Asia" to offer a complementing influence in preserving the world's peace and bringing nearer the day of the perfect triumph of Jesus Christ our Lord.

And now, brethren, may grace, mercy, and peace from the Lord Jesus Christ be with you all! And may the Holy Ghost guide and keep you and all the Churches of his favor, even to the consummation of the ages!

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Church News

In a recent letter to the Southern Christian Advocate, Bishop Hendrix said, "Zion's Herald is perhaps the most ably edited Methodist journal in America."

Bishop O. P. Fitzgerald celebrated his eighty-first birthday on Wednesday of this week. He and Mrs. Fitzgerald are now on a visit to their son, O. P. Fitzgerald, Jr., at Charleston, W. Va.

Twenty-five years ago there were in existence only 253 Christian Endeavor Societies; now there are 73,000. This organization has become a tremendous force for righteousness around the world.

There resides at Downey, Cal., a well known physician who bears the familiar name of A. G. Haygood. He is reported to be much like his honored father, the ascended Bishop, and an ornament to his profession.

The General Conference of the Methodist Church of Canada met in Victoria, B. C., Aug. 15. The number of delegates is 320. Dr. Albert Carman, the General Superintendent, who is seventy-seven years of age, will preside throughout the entire session.

Dr. S. M. Godbey, who was assistant editor of the Nashville Christian Advocate during the eight years that Dr. Winton edited our general organ, has been elected Professor of Mathematics in Hendrix College, at Conway, Ark.

The Episcopalians of Mississippi have established an industrial school for negro boys at Vicksburg. It will be in charge of H. W. Marshall, a negro priest, who is a native of the West Indies and has had considerable experience in that kind of work.

Dr. J. W. Lee, now abroad, in visiting the various literary shrines in England, made a short time since a visit to the Stoke Pogis Church, the scene which inspired Gray's famous elegy. Writing to a friend concerning that interesting spot, he said, "There is not a distinguished person buried in the Stoke Pogis churchyard, and so it is the nameless and obscure that Gray celebrates in his poem."

The late Professor Borden P. Bowne, of Boston University, who was widely known as a thinker and theologian, in discussing the doctrine of the trinity said: "I accept it, and I do not think modern Biblical study in any way undermines it." There never was a more complete misconception than profound scholarship tends to make men skeptical. It is a little learning that disposes them to disputatious unbelief.

The Northern Presbyterian General Assembly requested the churches under its jurisdiction to observe Sunday, Oct. 9, as memorial day in honor of the late John H. Converse. This attests the high esteem in which that great layman was held by the denomination of which he was a member. He did much to promote the cause of aggressive evangelism in the Church, being chairman of a committee constituted to direct that work.

The editorial in the Pacific Methodist Advocate of August the 11th on the "Chico Normal School Scandal" was fearless, able, and timely. Trustees, who under the conditions there existing could apply the whitewash brush to such a man as Van Liew, certainly deserve public rebuke and execration. The protest of Editor Vaughan was in every way worthy of the organ which speaks for Southern Methodism on the Pacific slope.

There are three changes of ministers in New Orleans that will be necessary at the next Annual Conference by virtue of the time limit. Dr. Parker, the gifted and beloved presiding elder of the district, Dr. J. A. Rice, the brilliant and versatile pastor of the Rayne Memorial congregation, and Rev. A. S. Lutz, who has served the Felicity Street Church with such marked acceptability, are in their fourth year and will have to be assigned to different fields. The places of these brethren will be hard to fill.

A current press dispatch from Leavenworth, Kan., says: "Never again will religious services be held in the old First Methodist Church here, which is known throughout the State as the 'Cradle of Prohibition.' Recently fire destroyed a part of the structure, and the trustees decided to abandon it. In the early 70s the prohibition movement, which eventually drove the saloons out of Kansas was given birth in this edifice. A saloon just across the street kept open on Sundays, its owner defying the church members to make him close. His defiant attitude caused the first prohibition campaign in the State to be started." The Methodist Church has played an important part in the temperance reform movement throughout the world.

The Christian World speaks thus of John R. Mott in reference to his presidency of the World's Missionary Conference: "Dr. John R. Mott would, as

every one knew, make an extraordinary business-like chairman of the Conference. He is parsimonious of even seconds. To see him rise at the seven minute bell to cut short the Bishop of Birmingham or the Hon. W. J. Bryan is a sight not to be forgotten. But where he has surprised even his friends is in the flashes of humor that have lightened up the serious business of the Conference. 'I have to ask speakers,' he said, 'to break the habit of a lifetime, and not turn their heads from side to side. They can only be heard all over the hall if they face the clock all the time. There are other manifest advantages in facing the clock.'

ABERDEEN DISTRICT NOTES.

I am looking for the postcard reports that the brethren promised to write. Only a few are responding.

F. C. Bell bids fair to finish the year in good shape both as to the man and the charge. He has had but little experience, but the brethren say he can preach, and that is the chief business of a preacher. The Pittsboro Circuit has as fine a citizenship as will be found in these parts.

W. C. Carlisle is hitting about the same gait that has characterized him all these days. That means that he is busy and succeeding.

R. A. Clark is at home again. He reports a fine revival at Dunca, Texas. He found everything moving like "clock-work" in his charge on his return. What a delightful charge Okolona has become! There were some 75 people at the business session of the third Quarterly Conference—and every steward in his place save one. That one was too ill to be present. Finances "up to date and down to date."

Had the pleasure of holding prayer-meeting for Brozan, at Starkville, recently. His people like him, and he likes them. It seems to be a kind of mutual admiration society. My good friend, J. E. Thomas, is in high favor in that city as presiding elder. It was to be expected. What an opportunity the pastor has there. The A. and M. makes that one of the most responsible places in the Conference.

W. L. Duren and H. S. Spragins go to Winona Lake, Aug. 20. Two choice spirits—and they will get all there is going in that rare assembly. How I long to be with them—but presiding elder after a man's name means no vocation and plenty of work. It is a blessed thing that the Bishops are declining to appoint a man to district work more than one quadrennium. They might cut that half, and I know some men that would not be aggrieved.

There is a saying going the rounds in these parts that an auto is like a man—the cheaper it is the more noise it makes. Of course this does not apply to presiding elders, college presidents, editors of papers or the Vanderbilt question.

President Hull has made a most favorable impression in these parts. I am hearing "he is the man for Millsaps" on every hand. The people at Okolona say he is a great preacher. That may be accounted for by the fact that they have been hearing Felts and Clark, but really, I think he has made good in the field in every particular. There is mourning in Starkville over his departure. It is a significant fact that his wife is loved there even more than the husband. This does not mean that he is less in favor. May an era of great prosperity come to Millsaps.

Many of the brethren are in meetings at this time. It is a season of refreshing from the presence of the Lord. Reports to date are more satisfactory than at this time last year in that the net results are better. The district will have a larger net gain than last year.

While many men in these parts have lost almost all—the district as a whole is beginning to be cheerier as to crop outlook. More corn and as much cotton as last year seem assured. Great crops in the hills.

I hear only good words of the Advocate. It is growing in favor. May her shadow never grow smaller in these parts. In the language of our own inimitable Shipman, "She is the Chief Head-buster" of them all in this district. JAMES H. FELTS.

WINONA DISTRICT.

We are now approaching the end of the third quarter. It has been a period of remarkable activity on the part of our preachers and our people. An optimistic spirit prevails everywhere. Crop conditions, for the most part, are hopeful. I have never seen such fields of corn, especially in the Delta. So much more corn than usual has been planted and hogs are more plentiful than heretofore. The boll weevil scare is bearing good fruit in that attention is being turned to other things than cotton. An era of larger material things is dawning and the call comes to the Church to go up at once and possess the land. If when men secure larger returns from investments they do not respond more liberally to



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New Orleans, La.

the calls of and the common cause of our humanity. It shall be that the prosperity will result in a dwarfing of our humanity rather than an enlargement of our sympathies.

We are having many splendid meetings throughout the district. At Drew, Brother Savage, assisted by Brother Graves, had a great meeting, adding twenty-four to the church. They also had a good meeting at Ruleville with five additions. Brother Geddies had a gracious revival at New Hope last week, being assisted by Captain H. H. Estes, of Greenwood. There were eighteen additions. At Bentley, Chapel Hill, Tom Nolan, Bialne, Sunflower and numerous other places good meetings have recently been had. Many others are in progress now. Our men are helping one another, going out by twos in true apostolic style. The Lord is graciously blessing our people, for which we are profoundly grateful.

As to the material side of our church life, our people are moving with commendable energy. We have plans on foot to build a church at Sumner and at Lambert, these being the largest towns in the district where there is no Methodist Church. At Sky Lake, Quiver, New Hope and Bentley, we have a good portion of the necessary funds in sight, with which to build. The people at New Hope raised \$800 in one day toward replacing their old house with a larger and more modern one. Improvements to the amount of \$500 have been put on the parsonage at Itta Bena, and about the same upon the parsonage at Webb. Both houses have been greatly improved. Brother Gaines will soon be relieved of the necessity of packing his water, as he has a good subscription in hand for an artesian well.

Both Prof. Hull and Brother Countiss have done work within the district, both giving great satisfaction and pleasure. Rev. Sam Miller, of Texas, who many years ago was a member of our Conference, has been back on a visit. He has the true evangelistic gift. He told this scribe to-day the story of the conversion of Paine Mitchell and his brothers, two of whom are honored members of our Conference yet. Amos Kendall and Brother Miller were holding the meeting together. What honor to be a soul winner!

E. S. LEWIS, P. E.

THE SOUTHERN WOMAN.

As we mention the South, we think of her women, endowed, envied, enthroned as no other women in the universe. Her soft voice, softer than Southern zephyr, her sunny smiles stolen from her sunny skies, queen of the home where, as the Roman matron of old, she displays her jewels—her children—(not her poodles). With the dignity of the Colonial dame, she wins the admiration and love mingled with respect of men, not by bon-comradeship—not as a bluestocking, nor by the other extreme, flippancy and slang, but by queenliness of character, modesty in dress and deportment, and her magnetic, lily-white purity.—S. A. Steel.

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Secular News and Comment

The Hayard Observatory announced on the 9th inst. that Rev. Joel H. Metcalfe had discovered a new comet. Nothing concerning it except its position in the heavens had at that time been determined.

A replica of Houdon's famous statue of George Washington was presented to France by the State of Virginia on August 18th. It was set up with appropriate ceremonies in Napoleon Hall at Versailles.

It is reported that the 282 postal banks in the Philippine Islands had on deposit on June 1, \$1,648,024. Filipinos constituted 65 per cent of the depositors; Americans, 29 per cent; Europeans, 4, and Asiatics, 2.

The H. S. Renshaw Company, of New Orleans, have had printed in Spanish an illustrated catalogue of 108 pages for distribution in Central and South America. It is said to be the first ever issued in the United States in that language.

Asiatic cholera is prevalent in Russia and Italy. In the former country there have been more than 20,000 cases and nearly 9,000 deaths since August 6th. In the latter Kingdom it has assumed proportions so alarming that King Victor Emmanuel has canceled his engagement to attend the Montenegro festivities and will keep in touch with the situation. The type of the disease is said to be most malignant.

Mississippi College will not for the present at least take over the Vicksburg Medical College, which was abandoned by the trustees of the University of Mississippi because the Legislature made no appropriation for its maintenance. Dr. Lowry stated, however, that it might be possible for the Clinton institution to assume control of it a year hence. It is said that this means that the medical college will be closed for twelve months, if not indefinitely.

Emperor Francis Joseph, of Austro-Hungary, celebrated his eightieth birthday on the 18th inst. Te Deums were chanted throughout the dual monarchy in honor of the aged monarch; military reviews were held, and dinners for the poor were given by the municipalities and many villages. Large sums were contributed to charity, the Emperor having signified his desire that the funds which would otherwise have been spent on formal celebrations should be employed in that way.

The Confederate Veterans of Louisiana will hold their annual reunion at Opelousas the latter part of September. Preparations are under way to give them a great reception. They deserve it. The world has never had any heroes to surpass those who wore the gray and followed the flag of the stars and bars. Those who survive are getting old, and the people of the South should lose no opportunity to show them gratitude and honor. Soon they will cross over the river and rest with Jackson, Lee, Johnson, Forrest, and other leaders under the shade of the trees.

Is English to be the world-tongue of the future? Possibly so. At any rate, it is making progress in that direction, as is shown in the following interesting observation of the Pacific Methodist Advocate: "A statistician who has been figuring the matter up reports that of 12,000,000,000 letters written in a single year by the peoples of the earth, 3,000,000,000 are in English, 1,200,000,000 in German, and 1,000,000,000 in French." These are the leading languages of the world, and this estimate plainly indicates the far-reaching supremacy of English in the thought and activities of mankind.

At Wallace, Idaho, the other night, at a reception, Senator Heyburn of that State ordered a band to stop playing "Dixie" with the remark: "This is a Republican meeting. We want no such tune here." Senator Heyburn's political experience must be as slight as his musical culture and taste. We have heard "Dixie" played at Republican national conventions to more vociferous applause than "Yankee Doodle" or "The Star-Spangled Banner" elicited from the same body. The applause had no reference to the sentiment of the song, or its political significance. Indeed, it is not political at all; but is pure negro folk lore. But, the tune. Who can hear it well played without a quickening of the pulse, without an almost irresistible desire to jump from his seat? And that without knowing anything of its origin, its politics or its geography. It is American, not Southern, and it is the best bit of music ever composed on this continent. It will be played and enjoyed by all parties, races and ages, as long as good music is played in America and as long as there are warm-blooded people to listen to it.—Detroit Free Press.

The special session of the Louisiana Legislature called to provide an extra tax for the Panama Exposition Fund was of one mind and purpose. Great

enthusiasm is being manifested in the fight to capture the celebration for the Crescent City. Following the example of the Pelican State, Gov. Gillette is reported to have announced his purpose to assemble the California Legislature, that a special tax may also be provided in that commonwealth. The Baltimore News has recently declared in favor of having the Exposition at New Orleans in the following impressive words: "We have no hesitancy in saying we favor the Southern city. We noted with gratification that when Congress fixed the requirement for entering the contest at \$5,000,000, or some other big figure, the Crescent City not only came in but insisted on boosting the amount. It is playing a brave game. It is so much nearer the great mass of the people who would be apt to visit an exposition that there is no room for question that thousands more would be drawn there than to the far West. We are for New Orleans, moreover, because we believe it would do a great deal to attract Northerners to the South, and in that way prove a benefit to the whole country."

The era of sectionalism seems to be surely passing. The decision given out by Attorney-General Wickersham that there is no legal obstruction to placing a figure of Lee in Confederate uniform in Statuary Hall at Washington is quite significant. Such an opinion two decades ago would have aroused a storm of protest from all over the North, but when it was announced a few days since scarcely a voice was heard in criticism. On the contrary, Mr. Wickersham, President Taft, Mr. Roosevelt, and other Republican leaders have paid high tribute to the character and genius of the great Virginian. Some have suggested that this opens the way for Mississippi to place a statue of Jefferson Davis in the national hall of fame. That he is well worthy of a place in that or any other Pantheon, is beyond question, but we hope that a movement looking to that end will not yet be inaugurated. It could probably not be done now without bitter things being said. Let Mississippi reserve one of her niches for the chieftain of the lost cause and await the passing of a few more years, and the feat can be accomplished with the approval of the entire nation. When the mists of prejudice have fully lifted and the world gets a correct view of him, there is no doubt that Mr. Davis will be regarded as one of America's foremost orators and statesmen and a pure and incorruptible patriot.

THE HATTIESBURG DISTRICT CONFERENCE.

The Hattiesburg District Conference met at Lucedale, July 14, 1910, with Bishop E. D. Mouzon presiding.

Brother W. B. Alsworth was licensed to preach. There were quite a number of visiting brethren present: Rev. D. C. Hull, the new president of Missions, who gave us a very fine talk; R. S. Gale, of the Seashore District; T. J. O'Neill, presiding elder of the Newton District; W. A. Betts, the former president of the Mississippi Conference Training School; G. W. Bachman, colporteur; M. M. Black, secretary of the Board of Missions; W. M. Williams, manager of the Orphanage; H. G. Hawkins, president of Port Gibson Female College; and W. W. Moore, president of the Mississippi Conference Training School.

The New Orleans Christian Advocate was given a good hearing by the Conference and very complimentary resolutions were passed.

The reports of the pastors showed a quickening spirit throughout the district. The revival fire was burning, and from everywhere came tidings of victory. While in some respects the various works were behind last year, there seemed to be a large ingathering.

A memorial was adopted by the Conference memorializing the Annual Conference to grant to each Church at least one delegate in the district Conference—that they should have a delegate for each one hundred members or fraction of two-thirds thereof, provided that each church should have at least one member.

The Conference also elected a committee to see after the work of the Epworth Leagues of the district, with Rev. J. A. Moore as chairman.

The district lay leader read a very complete report of his work, and he was unanimously elected to serve the district for another year.

Brother W. S. F. Tatum was unanimously endorsed as arbitrator for the Hattiesburg District in adjusting the district parsonage matter with the Seashore District, and was elected to serve till the question should be straightened out.

The ad interim committee for the coming year is, A. F. Watkins, M. L. Burton, G. H. Thompson, and M. P. Meadow.

The names of the local deacons were called and their characters passed: W. P. Meadow, J. A. Bishop, and C. O. Miller.

The names of the local deacons called and their characters passed: W. P. Meadow, J. A. Bishop, and C. O. Miller.

The names of the following local preachers were called, and on motion their characters passed and their licenses were renewed: H. M. Ellis, R. A. Al-lums, H. P. Gilmore, H. C. Norsworthy, W. T. Rob-

erts, J. O. Winborne, and G. P. Fikes. The name of R. P. McGowen was called, but no motion being made in his case his license was not renewed.

The following were elected delegates to the Annual Conference: J. A. McCleod, W. A. Easterling, M. L. Ward, and E. F. Ball. L. R. McGilvery and W. S. F. Tatum were declared alternates.

The following did the preaching during the Conference: Rev. H. G. Hawkins, A. F. Watkins, Robert Selby, Geo. H. Thompson, and J. C. Chambers. Bishop Mouzon preached Friday night, Sunday morning and Sunday night. The preaching of the Word was attended with power. It was very much more like a big meeting than a District Conference. The last sermon by the Bishop resulted in the conversion of six. Ten joined the church during the District Conference, and a class of twenty were taken in the last night.

The Bishop dedicated the beautiful new church for the people of Lucedale Sunday morning, while the writer preached for the Baptists. In spite of the rain, there was a large crowd out to hear the Bishop and the service was a great one in every respect.

Brother J. J. Golden makes a delightful host and we will all be glad of an opportunity of paying him and his delightful people another visit.

The Conference fell in love with Bishop Mouzon. He did us all good. His expositions of the Scriptures at the morning services were just fine and in every way he endeared himself to us all.

The great success of the Conference was due largely to the wisdom and good management of the presiding elder.

SECRETARY.

To the Preachers of the Hattiesburg District:

Please send me the licenses of your local preachers if they have not been properly signed for this year at once. Also a stamp for their return. Give this matter your prompt attention.

J. C. CHAMBERS, Secretary.

THE PROSPECTS ARE BRIGHT.

I gratefully acknowledge kindness received at the hands of my brethren of this Conference and of the people of the different charges where I have presented the claims of the Mississippi Conference Training School. We started less than ninety days ago to raise twenty-five hundred dollars with which to build a home for the president of the school and to build a mission hall on the school grounds. We have raised in good subscriptions, notes, and cash, eighteen hundred of the twenty-five hundred dollars. Some of the best business men of the State have contributed liberally to this cause. Later, with their permission, I expect to give a list of the contributors. Having moved yesterday, we are occupying the home bought for the president. I feel like a Methodist preacher to-day, as I am occupying one of the educational parsonages. Several young men have already applied for a part of the forty-five acres of land which we purchased with this home. We expect this to be a helpful factor to many worthy young men. We let them use the land without rent to assist them in paying expenses while here at school. We will have a liberal patronage this fall. The Lord is with us in this great work.

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UNCLE PHIL'S STORY.

"Tell us a story, Uncle Phil," said Bob and Archie, running to him.

"What about?" said Uncle Phil, as Rob climbed on his right knee and Archie on his left.

"Oh, about something that happened to you," said Rob.

"Something when you were a little boy," said Archie.

"Once when I was a little boy," said Uncle Phil, "I asked my mother to let Roy and myself go out and play by the river."

"Was Roy your brother?" asked Rob.

"No, but he was very fond of playing with me. My mother said yes, so we went and had a great deal of sport. After awhile I took a shingle for a boat and sailed it along the bank. At last it began to get into deep water, where I couldn't reach it with a stick. Then I told Roy to go and bring it to me. He almost always did what I told him, but this time he did not. I began scolding him, and he ran toward home."

"Then I was angry. I picked up a stone and threw it at him as hard as I could."

"Oh, Uncle Phil!" cried Archie.

"Just then Roy turned his head and it struck him."

"Oh, Uncle Phil!" cried Rob.

"Yes, he gave a little cry and lay down on the ground."

"But I was still angry with him. I did not go to him, but waded into the water for my boat."

"But it was deeper than I thought. Before I knew it I was in a strong current. I screamed as it carried me."

"But as I went down under the deep waters something took hold of me and dragged me toward shore. It was Roy. He saved my life."

"Good fellow. Was he your cousin?" asked Rob.

"No," replied Uncle Phil.

"What did you say to him?" asked Archie.

"I put my arms around the dear fellow's neck and cried and asked him to forgive me."

"What did he say?" asked Rob.

"He said, 'Bow, wow!'"

"Why, who was Roy anyway?" asked Archie in great astonishment.

"He was my dog," said Uncle Phil, "the best dog I ever saw. I have never been unkind to a dog or to any other animal since, and I hope you will never be."—St. Louis Post-Dispatch.

AN INCIDENT.

It was a hot, dusty day, when two or three passengers entered the train on the Iowa Division of the Chicago and Northwestern Road at Bridge-water. Among them was a stylishly-dressed young man who wore a stiff white hat, patent-leather shoes, the neatest of cuffs and shiniest of stand-up collars. He carried a cane, and carefully brushed the dust from the seat in front of me before he sat down.

Just across the aisle, opposite him, sat a tired woman, holding a sick baby. I never saw in my life a more discouraged, worn-out, despairing look than that on the mother's face. The baby was too sick even to cry. It lay moaning and gasping in its mother's lap, while the dust and cinders flew in at the open doors and windows. The heat and dust made travelling, even for strong men, unbearable.

I had put down the stylish young man in front of me as a specimen of the dude family, and was making a mental calculation on the probable existence of brains under the new hat, when, to my astonishment, he leaned over the aisle, and said to the woman: "Madam, can I be of any assistance to you? Just let me hold your baby awhile. You look so very tired."

The woman seemed much surprised, though the request was made in the politest and most delicate manner.

"O, thank you, sir," said she, tremulously. "I am tired," and her lips quivered.

"I think the baby will come to me," said the young man, with a smile. "Poor thing! It's too sick to make any objection. I will hold it carefully, madam,

while you lie down and rest awhile. Have you come far?"

"From the Black Hills."

"What, by stage?"

"Yes; but the baby was well when I started. I am on my way to friends in the East. My, my husband—my—"

"Ah, yes; I see, I see," continued the young man in a sympathetic tone, as he glanced at the bit of crape in the little travelling hat. By this time he had taken the baby and was holding it in his arms.

"Now you can lie down and rest a little. Have you far to go?"

"To Connecticut," replied the woman, almost with a sob, as she wearily arranged a shawl over a valise, and prepared to lie down in the seat.

"Ah, yes; I see. And you haven't money enough to go in a sleeping car, have you, madam?" The poor woman blushed faintly, and put one hand over her face, while the tears dropped between her worn fingers.

"I looked out of the window, and a mist came over my eyes, while I changed my calculation of the young man's mental ability. He looked thoughtfully and tenderly down at the baby, and in a short time the mother was fast asleep."

The woman sitting across the aisle from me, who heard as much of the conversation as I had, came and offered to relieve the young man of his charge. "I am ashamed of myself for not offering to take the baby from the mother before. Poor little thing! It's asleep."

"So it is. I'll surrender it to you now," with a cheerful smile.

At this point the train stopped at a station, and the young man rose in his seat, took off his hat, and said in a clear, earnest voice: "Ladies and gentlemen, here is an opportunity for each one of us to show that we have been brought up in a Christian land, and have Christian fathers and mothers. This poor woman, pointing at the sleeping mother, 'has to go all the way to Connecticut. Her husband is dead, and her baby is ill. She hasn't money enough to travel in a sleeping car, and is all tired out and discouraged; what will you do about it?'"

"Do!" cried a big man down near the water-cooler, rising excitedly. "Do! take up a collection—the American citizen's last resort in distress. I'll give \$5."

The effect was electrical. The hat went around, and the way the silver dollars and quarters and ten-cent pieces rattled in it would have done any true heart good.

I wish I could describe the look on the woman's face when she awoke, and the money was given to her. She tried to thank us all and failed; she broke down completely. But we didn't need any thanks.

There was a sleeping car on the train, and the young man saw the mother and the child transferred to it at once. I did not hear what she said to him when he left her, but it must have been a hearty "God bless you."

More than one of us in that car took a little lesson to himself, and I learned that even stylish, as well as poor, clothes may cover a noble heart.—Selected.

The best thing to take people out of their own worries is to go to work and find out how other folks' worries are getting on.—Selected.

GRENADA COLLEGE.

Students in this school have enjoyed perfect health for several years. Brother Countiss has sought to maintain this record for the coming session. Paperers, plasterers and kalsominers have put all the rooms in prime condition.

New furniture has been put in. Every student will have a comfortable and an inviting room.

Miss Durlin, of the Domestic Science Department, has been giving to Brother Countiss special and valuable assistance in these particulars.

The excessive wet weather has not been permitted to affect unfavorably the buildings and premises. The campus presents a much more inviting appearance. More than eighty girls have engaged rooms. No one doubts the presence of 100 boarding pupils the first day. Some who expect to get in, but have not engaged rooms, will be disappointed. Better attend to this at once.

J. R. BINGHAM,

President Board of Trustees.

ORIGIN OF "HOBSON'S CHOICE."

"It is a case of Hobson's choice" is a phrase that is used by many people without knowing exactly what it means. As a matter of fact, this adage has been handed down to us from the seventeenth century, and had its origin in the eccentricities of one Tobias Hobson. This worthy was a carrier of Cambridge, who died in the year 1630. In addition to his ordinary business, he kept a stable and let out horses to the students at the university. He made it an unalterable rule, however, that each animal should have an equal period of work and rest, and would never let one out of its turn. Consequently, instead of being allowed to select the steed they most fancied, his customers had to take the one that stood next to the door. If it did not meet with their approval, they had to do without a ride. Hence the proverbial expression, "Hobson's choice," used to signify a choice without an alternative.—Strand Magazine.

The man who lives to please himself will find that he has a hard master.—Ram's Horn.

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Editorial.

OUR EDUCATIONAL CRISIS.

That our Methodist schools, along with those of other denominations, are face to face with a grave crisis is plainly apparent to everyone who is informed as to the present situation. The competition with State institutions, which have behind them the public treasury, is constantly becoming keener and more difficult to meet. The great funds constituted by the millionaires of the North, particularly the Carnegie Foundation, which discriminate against denominational institutions, are already a serious menace, and their adverse influence must be felt more powerfully with the passing years. "Indeed, the prophecy has been made that within a generation half the denominational colleges of America will be wiped off the slate." There are two ways in which Mr. Carnegie's benefaction tends to destroy them: One is by holding out such inducements as will appeal to them, wherever possible, to repudiate denominational control, and the other is by discrimination against them creating such conditions that they cannot maintain their existence in the unequal struggle.

In view of the existing situation, there are several things which it behooves us as Methodists to do, since the future welfare and prosperity of our Church depend very largely upon the character and strength of its institutions of learning:

1. We must have a more comprehensive and aggressive educational policy. Our colleges must be more largely endowed and more adequately equipped. Especially must we devise some method whereby our teachers can be better paid. The insufficient salaries of professors in our church schools—smaller in many instances than that received by the average preacher—have long been a reproach to us. Not a few of the brightest and best of them have gone from us, accepting more remunerative positions in State institutions. This constant leakage in our teaching force has been a weakness to us for years, and promises to be a still more serious problem in the future. It must be stopped, and there is but one way to do it—to provide a better support for these faithful men. We have no right to ask them to continue to serve us at an unceasing sacrifice. We must manage in some way to raise more money for educational purposes. We must burn into the hearts of our people such a conviction as to the imperative necessity of Christian education that they will loosen their purse strings and make more liberal contributions to this cause. And it may become necessary in order to offset the influence of the Carnegie Foundation to inaugurate a connectional movement to provide means for the pensioning of our aged instructors, as we are now undertaking to do for our worn-out preachers.

2. We need to stop hurtful competition and unnecessary wastage in our educational work. Our various institutions should be correlated and brought into helpful relations with one another. If we have too many in certain parts of the field, they should be thinned out; if we have not enough, others should be entered. We should have some equal in curricula and accommodations to any in the land, because some of our people demand this; and we should have others where the standard of instruction is not high and board and tuition are cheap. It will not do to project our educational work too far in advance of the ideals of the people. We should, to be sure, seek to go steadily forward in the development of our plans and methods, but not at so rapid a rate that we cannot take them with us. If we get too far in advance of their conceptions as to prices and courses of instruction, they will send their children elsewhere, and that is what we do not want. We must keep them in our own schools if the interests of Southern Methodism are to be conserved. In other words, it is incumbent upon us as a Church to pro-

vide a complete and practical educational system which will accomplish the best possible results for our membership and constituency.

3. We need to strengthen the denominational influence in our institutions of learning. As far as is possible, the teachers should be Methodists. The Church should be honored and exalted, and its claims put properly forward. We would not have our colleges offensively sectarian, but we do think they should have an outspoken appreciation of the denomination which brought them into being, and maintains them. Surely, it is not unreasonable to demand that they shall be so conducted as to make them a factor in the upbuilding of Methodism.

4. The Church needs to be certain of its grip upon all of its educational institutions. Charters and titles should be carefully examined, and they should be made so full and explicit that no controversy as to ownership or government can arise in the future. After the experience we have had in the case of Randolph-Macon College and that of Vanderbilt University, we certainly ought not be slow to learn this lesson. The late General Conference, fully realizing the importance of guarding against other troubles of this character, outlined a course of procedure, which, if carried out, will make similar controversies impossible. The action of that body bearing on this question was as follows:

Report No. 5 of the Committee on Education.

"Your Committee has carefully considered the Memorials of the Virginia, the Baltimore, the Texas and the Louisville Conferences, requesting such action as will clearly define the relation of our educational institution to the Church, and we respectfully submit the following report:

First. Insert the following paragraph in the Discipline between paragraphs 200 and 201.

Ans. 2. Trustees of our Schools, Colleges and Universities must be at least twenty-one years of age, and three-fourths of said trustees must at all times be members of our Church, and all of said trustees must be confirmed, nominated or elected by some governing body of our Church, or by some Board or officers of the Church to which the power to confirm, nominate or elect trustees has been delegated by the governing body of the Church, provided that this provision shall not take effect until July 1, 1912.

Second. In view of the great unrest and dissatisfaction because of the uncertain legal relation of some of our institutions of learning to the Church and for the purpose of restoring confidence where it is now disturbed; and for the protection of our people and to assure those who respond to the appeals of the Church for gifts to the cause of Christian education that their gifts will be used by the Church for the benefit of institutions which are firmly bound to the Church, we recommend the adoption of the following resolutions:

Resolved first, That the Boards of Trust of all the schools, colleges, and universities which are morally the property of the Church, but whose trustees are not selected in conformity with the method proposed in the first item of this report, are hereby earnestly requested to conform the method of the selection of their trustees to the proposed provision, and unless prohibited by the laws of the state from so doing they are urged to secure such amendments to their charters as will conform them to the proposed law, and unless prohibited from so doing by the laws of the State they are urged to have inserted in their charter a trust clause declaring that the property is held in trust for the Methodist Episcopal Church, South, to be used for educational purposes.

Resolved second, That our Annual and District Conferences, and our General and Annual Conference Boards of Education, when making appropriations to any institution, are advised to consider carefully the legal relations of such institutions to the Church.

Whenever the trustees of any institution, for whose benefit an appropriation is made, are not selected in conformity with the methods proposed in Part I of this report, it is strongly advised that the Boards of Trust of such institutions be requested by the various patronizing Conferences to conform to the proposed method in the selection of trustees, and wherever the laws of the State will permit, that they be requested to secure such amendments as will conform their charters to the proposed law and as will secure the insertion in their charters of a trust clause specifying that the property is held in trust for the Methodist Episcopal Church, South, to be used for educational purposes, so that the gifts of our people and the rights of the government and control of said institutions may be thoroughly safeguarded.

It is scarcely necessary to remark that it is now the duty of our Annual Conferences, our boards of education, and the trustees of our various colleges to set themselves about the execution of this declared policy of the General Conference as soon as is practicable. To ignore its urgent suggestions and not seek to carry them out, is to show a lack of regard for the authority of the Church. Instead of being silent and inactive concerning educational matters, it is now incumbent upon loyal Methodists to inform themselves and go industriously to work to meet the perplexing problems by which we are now confronted in this essential sphere of service. As

one of our newly-elected Bishops expressed it in a letter to the editor a few days since, "The Church must fight for a place in the field of education."

Incidentally, it may not be out of place to call attention to the fact that at the meeting of the Vanderbilt Board of Trust in June, Dr. V. A. Godbey called the attention of that body to the request of the General Conference that all institutions which are morally the property of the Church should secure such amendments to their charters as will allow their trustees to be nominated, confirmed, or elected by some governing body of the Church, and pleaded with them to defer action concerning the three trustees sent up from Asheville, and go before the Tennessee Legislature and ask that such amendments be made to the charter as would permit them to carry out, in a manner legal beyond question, the instructions of the supreme law-making body of Methodism. But Brother Godbey's earnest appeal fell upon deaf ears. As an interpretation of the spirit and purpose of the Vanderbilt Board of Trust, this incident in their meeting is worthy of consideration.

FLORENCE NIGHTINGALE.

Our issue of last week contained a brief notice of the death of this noble woman, who rose superior to the allurements of wealth and won immortality in the lowly fields of service. It was our purpose in this number of the Advocate to pay a more extended tribute to her character and career, but the following beautiful and brilliant editorial in the Memphis Commercial Appeal so impressed us that we decided to reproduce it for the benefit of our readers. Instead of attempting to give them an appreciation from our own pen:

"Once more England's flags have been half-masted, once more the note of national sorrow has risen above the national laugh, and the clang and clasp of national commerce. This time it is not royalty that has answered the beckoning call of the death angel, but a woman so far down the social scale as to be untitled in Burke's book of earthly peerages, but whose name must lead all the rest in the white annals of an everlasting heritage. For the woman is Florence Nightingale, the 'Angel of the Crimea,' as the wounded and dying soldiers of that war called her.

"She was a young woman when, in 1854, France and England joined forces with Turkey to beat back the Russian invasion of the Danube provinces in the latter country. She had just finished a term of study with the Sisters of Mercy in a German hospital, and was equipped with all the knowledge of nursing and camp sanitation which the times afforded. From the Crimea there came the usual war tales of suffering among the disabled soldiers, and Florence Nightingale, the first woman to respond personally and professionally to such a cry, gathered a corps of nurses about her and set sail for the little peninsula in the Black Sea which had become the seat of war.

"The history of that campaign is written red with the mingled blood of four nations. And Florence Nightingale went from battle field to battle field, unwearied, unquestioning, always unafraid. She witnessed the slaughter at Alma; she gathered up the wounded about the walls of Sebastopol; her watching eyes, at Balaklava, saw the 'noble six hundred' ride on a charge that thrilled the pulses of the world; and no doubt it was her hands that bound up the gaping wounds, when they came back, but not the six hundred. It is possible that the eyes that closed in London last week were the last human eyes that witnessed that magnificent martial tragedy.

"When the final climax of the war came in the storming of the Malakoff and the Redan, and the French flag went up over the former and the English were hurled back from the latter, when dead men lay in windrows and wounded men prayed for water or for death, Florence Nightingale was there—the 'angel of the Crimea!'

"No wonder England loved her, no wonder the flags are at half-mast, and that in every soldier's home there is a badge of mourning. She it was that opened the way for the Red Cross with its mission of mercy; she it was that taught camp sanitation, robbing disease of its victims; she it was who carried the first torch of helpful humanitarianism to war's red fields.

"Ninety years she lived; ninety years, and every hour a benediction to her fellow-man. Today, beside her bier not only England's martial array, but the soldiers of the whole world, stand to join in the magnificence of the requiem: Requiescat in pace!"

DR. DU BOSE'S ADDRESS.

We print this week Dr. Du Bose's fraternal address just delivered before the General Conference of the Methodist Church of Canada. Viewed from any standpoint, it is a notable utterance, and was in every respect worthy of the man and the occasion. Brilliant in conception, comprehensive in scope, and eloquent in diction, it will in the years to come take high rank among the orations of this character made by representatives of Southern Methodism. Dr. Du Bose is possessed of most extraordinary versatility. He is a poet of power, an orator of commanding

speech, a writer of genius, and an administrator who turns things to account in a forceful and effective manner. He has succeeded in every sphere of service into which he has been called, and is known and loved throughout the entire connection. Still higher honors in the Church await this distinguished Mississippian.

A WORTHY WORK.

The Helping Hand Mission of this city celebrated its eleventh anniversary on August the 24th. Under the capable direction of Rev. J. I. and Mrs. Minnie Weaver Hoffman, this arm of service is making its influence forcefully felt for good. Like the Master, these devoted servants of his are laboring among the poor and outcast—sowing precious seeds of truth and kindness, as it were, by the wayside. That some of them will bear fruit unto eternal life, there is no doubt. This mission is located at 610 Baronne Street, and Mr. Hoffman would be glad to have visitors call and observe the character of the work done. The services are held at 7:45 p. m., and are conducted on week days as well as on the Sabbath. Those who contribute to the maintenance of this mission may be sure that they are assisting a deserving and useful cause.

A BEAUTIFUL BEQUEST.

The will of the late Mrs. Mary Pauline D'Latre Greenleaf was probated in New Orleans on the 19th inst. After making a number of minor personal bequests, she directed that the bulk of her estate shall be used to construct drinking fountains for animals in the out-of-way places of the city. She declared her desire that these fountains should not be fancy, but made serviceable and durable and so arranged that small animals, such as cats and dogs, may have easy access to them. After this has been done, any money remaining is to be used for the general protection and relief of animals. We think this is a beautiful and needed benefaction, and we heartily applaud the kindly spirit that prompted it. Christian love in its widest sweep not only embraces all humanity, but every living thing and even the foliage and flowers of earth. Coleridge properly interpreted the spirit of the religion of Christ when, in "The Ancient Mariner," he wrote:

"He prayeth well, who loveth well
Both man and bird and beast.
He prayeth best, who loveth best,
All things both great and small.
For the dear God who loveth us,
He made and loveth all."

A NEW INTERPRETATION.

The religious world is fast becoming accustomed to new and startling interpretations of Scripture. The effort to naturalize all of the recorded events of the Bible goes steadily on, and the expedients adopted to accomplish this result are sometimes grotesque and ludicrous in the extreme. An illustration of this is seen in an article which recently appeared in a German magazine, said to be from the pen of an accomplished engineer of that country. Discussing the cure of the Israelites when bitten by the fiery serpents, he says: "The brazen serpent that Moses set up was nothing else than a lightning conductor, and the serpent against which it guarded the children of Israel was the lightning itself. The Ark with its metal plates was a huge Leyden jar charged with electricity, and its discharge was powerful enough to kill a man. Only the initiated could approach it with impunity, and that impunity was obtained by the metallic robes of the priests, which reached down to the ground and carried off the discharge of electricity."

This explanation is certainly brilliant and ingenious. We heartily commend it to those who live in a perpetual chase after the latest Biblical theories and facts as thoroughly novel. True, the author of it adduces no proof of its correctness, but does it not harmonize with the modern science of electricity? Is not that enough to make it pass current? At any rate, it is not more improbable than many other things which have been given out oracularly under the sanction of boasted scholarship within recent years.

PERSONAL.

Rev. Paul D. Hardin, the pastor at Wesson, Miss., conducted a meeting at Silver Creek, in Copiah County, last week.

The North Wesson Methodist Church was blessed with a gracious season of refreshing a few days since. The preaching was done by Rev. J. Loyd Decell, and there were 50 accessions.

Rev. A. Inman Townsley was called to the Seashore Camp Ground by the illness of Mrs. Townsley the latter part of last week. His pulpit was filled last Sunday by Mr. M. B. De Pass.

Keithville, La., has just had an excellent meeting conducted by the pastor, Rev. W. R. Harvell. Brother W. F. Henderson, Jr., has kindly sent us an account of it, which will appear in our issue of next week.

Rev. W. F. Rogers, of West, Miss., did some effective preaching at Haddon Church, on his charge, last week. Much interest was manifested in the services, and there were four applications for membership.

Mr. J. B. Sreater, of Black Hawk, Miss., will spend the next three or four weeks on the great lakes of the Northwest. He is a sufferer from hay fever and finds it necessary to seek annually another climate at this season.

The work at Coffeeville, Miss., is prospering under the guiding hand of the industrious young pastor, Rev. E. Nash Broyles. He is having full congregations and there is a general manifestation of interest on the part of the people. Up to date, there have been 22 accessions to the charge.

We regret to learn that Mrs. J. W. Price, of Clarksdale, has been seriously ill with typhoid fever. We are pleased to be informed, however, that the worst seems to be past, and that she is now improving. Dr. Price is our pastor at Hillhouse and Benoit, but resides in his own home in the capital city of "sweet Coahoma."

Rev. J. W. Homoll will be in the hill section of Mississippi for the next two or three weeks, assisting the brethren in their evangelistic work. This is his usual way of taking a vacation. His work is progressing favorably at Tunica. His missionary assessments have already been met, and the charge has had a net gain of 24 members.

We thank that worthy Christian gentleman, Dr. T. M. Dye, of Clarksdale, Miss., for a renewal of his subscription and words of commendation. He adds: "Brother John Tillery Lewis is moving in and out among these people most graciously. He is keeping well in hand the noble work done by Brother Duren. These Clarksdallians are good people."

Mr. J. D. Barbee, of Greenville, left Wednesday of this week to join Mrs. Barbee at Monteagle, where she has been spending the summer. He expects to be gone about ten days. He is a native of the Volunteer State, and thinks there is no section of the country comparable to Middle and East Tennessee. He will not even except the good old county of Carroll, in Mississippi.

Despite the warm weather, the institutional work at the First Methodist Church of this city is reported to have progressed remarkably well. The various classes have been well attended, and the interest is said to be increasing. Dr. Werlein and his corps of consecrated assistants are much encouraged by what has been accomplished and the promising outlook for the future.

Brother and Sister Randle, of Gilbert, La., have lately been looking after the interests of the Advocate in their charge, for which service they have our hearty thanks. For some time this faithful pastor has not been in robust health, but he has recently had a much needed rest, which has refreshed and strengthened him. We trust that the opening autumn will find him in good shape for rounding out the work of the year.

A dispatch from Shannon, Miss., to the Commercial Appeal on Aug. 17th says: "Rev. J. J. Garner, pastor of the Methodist Church at this place, assisted by Rev. J. Armour, of Buena Vista, has just closed a most successful revival at Pleasant Grove, a few miles west of here, with twenty-three additions. Mr. Garner is much beloved here. He is a strong preacher, a Christian gentleman, and his influence for good is being felt every day."

In a letter to the office, Brother H. Whitehead states that the brethren have been working him since his arrival at Birmingham. He has preached every Sunday, but has managed to keep from being pressed into service more than once each Sabbath. He thinks that is enough for a man who has been undergoing the "grind" of getting out a paper all the week. He is right. If those who think there is no work in issuing a paper could only wear the harness a bit, they would be effectively cured of that notion.

Rev. F. N. Sweeney sends us the following interesting and encouraging news from Baker, La.: "We have just closed a great meeting at Blackwater. Rev. P. H. Howse, of Carriere, Miss., did the preaching. His sermons were forceful and to the point. There were 30 accessions, and the members of the church were revived. Our meeting at Baker resulted in 12 accessions, and a general quickening of the membership. Brother Lutz, of New Orleans, did the preaching. I go next to Deerford, with Brother Howse to assist me. Pray for us."

The Times-Democrat of the 22d inst. gave the following account of the evening service at Felicity Street Church: "A large crowd attended the song service at the Felicity Street Methodist Church last night. Stereopticon slides were used to illustrate the songs. Mrs. W. B. Kernan sang 'Abide With Me,' and Mrs. H. Barnes, 'Lead Kindly Light.' The pastor, the Rev. Albert S. Lutz, made a short talk on the Life of Christ, using stereopticon slides to illustrate it. These services have been under the auspices of the Epworth League, and have proven successful."

Rev. Franklin Moore, pastor of the West End Methodist Church, of San Antonio, Texas, writes:

"At 8 o'clock p. m., on the 16th of this month, I joined the hands and hearts of Rev. J. Loyd Decell, of Osyka, Miss., and Miss Bertha E. Whitley for the life journey. Brother Decell is in charge of the church at Osyka, Miss., and is a young man well equipped for the work of the ministry. Miss Whitley is cultured, capable, and consecrated. The marriage took place in the home of Rev. and Mrs. F. A. Grimes, uncle and aunt of the bride. If these young people do not take first rank in the Mississippi work, I will miss my prediction; and I shall not be surprised if the Mission Board presses them into service for the foreign field."

Rev. C. F. Staples is making a fine record on his charge at Gibsland, La., as is shown in the following brief summary sent in on the 19th inst.: "I am just back from my meetings at Mount Moriah and Oak Grove, where I preached twice a day for fourteen days in succession. The churches were revived, backsliders reclaimed, and sinners converted. There were 35 accessions to the church—31 by vows and baptism, and 4 by letter. We baptized 13 children. We had a good meeting at this place in July. Our meeting is to begin at Athens next week. We have had 51 accessions to the church up to date, baptized 18 children, and secured 32 new subscribers to the Advocate. To God be all the glory." Were we a presiding elder, we would make a vigorous fight to get Brother Staples into our district. One who thus toils and succeeds is a worthy successor of the heroic men who planted Methodism in the Old World and in the New.

PURPOSE TO SERVE GOD.

"Daniel purposed in his heart." That's the trouble with a great many people; they propose to do right, but they only propose in their heads and that doesn't amount to much. If you are going to be Christians you must purpose to serve God away down in your hearts. "With the heart man believeth unto righteousness."—D. L. Moody.

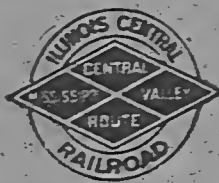
IS IT SO EVERYWHERE?

A well-known journal recently called attention to the fact that the authorities of the United States Military Academy at West Point dismissed two cadets in the term just closed for lying. The men had been guilty of minor infractions of the rules, for which the punishment would have been slight. One of them was charged with chewing gum, and the other with having citizen's clothes in his room. But in order to escape the annoyance of confinement to which they would have been subjected, each of them denied the facts, which were known, and both were immediately dismissed. The further statement is made that lying is condemned, not only by the officials, but by the cadets themselves; and that while there is no explicit regulation covering this matter, it is understood both by the officers and students that any cadet who is discovered in a falsehood will not be permitted to remain in the Academy. It is regarded as despicable to tell a lie to escape punishment for breaches of discipline. Nor are the cases numerous in which it is necessary for the authorities to take the drastic action indicated. The dismissal of two men in a single term for this offense had not occurred before in the history of the school. Lying is uncommon and unpopular at West Point. It cannot be said, perhaps, to be popular anywhere; but, alas, there are not many places where it can be said to be rare. If prompt dismissal from business, political and social circles for the always contemptible act of which a soldier may not be guilty were to be adopted as the policy and practice of such circles, there would be a large exodus from them to begin with, but would not the quality of the circles be vastly improved, and would not lying and perjury come to be regarded for what they really are, despicable and short-sighted crimes? The history of one cadet who several years ago was caught cheating in examination, denied the charge, and was dismissed from the Academy, was afterward traced, and it was found that he had appeared as a tramp at a number of army posts, and at the last account was working as a common laborer on the Panama Canal under the direction of two of his former classmates. Does lying ever or anywhere pay in the end?—Pittsburg Christian Advocate.

"A-LE-THE-IA."

The following words are from one of the leading ministers in Mississippi; they refer to Mrs. Miller's book which she has written and is selling to get money for the orphans in the Ruston Orphanage: "I have read the book with interest and with pleasure. It is a good story, and will doubtless accomplish good wherever read. It deserves an extensive circulation, and I shall be pleased to do what I can to this end."

The book can be had from the office of the N. O. Christian Advocate; from Mrs. C. C. Miller, Hammond, La., and from Rev. G. W. Bachman, Colporteur for Mississippi Conferences; his address is Winona, Miss. Price of the book is 25 cents.



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Obituaries.

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Just as the month of July, 1910, was slipping away into history, the spirit of another sweet and beautiful mother was being ushered into the presence of her King, at a time those who loved her felt that she was so very necessary to her devoted husband, daughter and two sons, but her King had better things for her in the beautiful beyond. The subject of this sketch, SISTER MARY E. ABER THOMPSON, was born of good, pious parents, Dr. and Mrs. W. C. Aber, at Summerville, La., on Dec. 18, 1863, and at seven years of age joined the Methodist Church. She early manifested right conceptions of duty and willingness to do her best to make the world better, and no one doubted that she was converted. This religious characteristic marked her beautiful life. Soon after entering her teens she became a teacher, in which vocation she delighted in brightening the lives of others. She was married on the 12th of April, 1888, to Mr. Erastus R. Thompson, of Harrisonburg, La., which proved a delightful union of hearts to the very last. She united with the Methodist Church there, throwing into all its departments her wise, untiring and zealous efforts in making its work effective. Here was given them a little daughter, who only remained long enough to draw out intently their hearts' best, as the Lord, in her infancy, took her home. Harrisonburg, La., was her home until two years ago, when she removed with her dear family to reside permanently in Biloxi, Miss.; but, for eight years prior to coming to Biloxi, she had suffered greatly from an inward malady, which finally made necessary two severe surgical operations. During all this time, with unflinching attention to the wants of her household and neighbors, she persistently sought to carry out her early conceived idea of Christianity, which was devotion to others, and evinced patient submission to the will of God, while, using every means for her recovery. As soon as she came to reside in Biloxi, she, with her entire household, united with the Main Street Methodist Church, where she became a member of the Bible Class, the Ladies' Aid and other organizations, which she attended while her strength permitted. In July of this year, thinking that the mountain air would benefit her, she with her family went to Winchester, Va., but instead of getting better, she rapidly began to sink, and on June 25th there was a surcease of all pain and she went to join the little angel who had gone years before and who was waiting to receive her. The end was calm and peaceful. With all of her faculties keen and alert, knowing that the death angel was hovering over her, she turned to her loved husband and said, "I am at peace with everybody, I am not afraid to die," and then, as the death dew gathered on her brow, with one more effort she said, "See the ship," and the broken-hearted ones who stood about her bed knew that it was "the old ship of Zion" which was to hear her across the river of death, and then she sweetly fell asleep in Jesus. Her remains were brought to Biloxi and the sad funeral service held in the church she loved and her body was interred in the Biloxi Cemetery. The writer, who has known her from early childhood, looks back with pleasure at the true and beautiful and devoted Christian life. The society into which she entered was made purer and more elevated by her presence, for she has maintained a life of Christian integrity from the time when she so early united with the Methodist Church. She is also survived by her mother, four sisters and a brother. May the dear ones who loved her so,

be able to look up through their tears and say, "The Lord gave, the Lord hath taken away, blessed be the name of the Lord."

Let us who are sad take heart again. We are not alone in our hours of pain.

Our Father stoops from his throne above.

To soothe and quiet us with his love. He leaves us not when the storm is high.

And we have safety, for he is nigh. Can it be trouble which he doth share?

Oh, rest in peace, for the Lord does care.

Her old friend and counsellor,

DAVID B. MITCHELL.

At the family residence, near Alexandria, La., July 22, 1910, Mrs. ALICE HUNTER, beloved wife of B. H. Hunter, aged 51 years. She was a devout member of the Methodist Church, and her religion was the vital principle of her life, her daily walk and conversation giving proof that she loved and served Jesus, her Savior. Her lamp was ever filled with oil, and she was always ready to meet the bridegroom; and now we feel assured that she has entered the heavenly city, and wears the victor's crown. The week before her death, she attended and enjoyed a revival meeting, and on that last earthly Sabbath, she knelt at the altar and partook of the Lord's Supper with her loved ones and God's people. She was a devoted wife and mother, and her home was a model of neatness and contentment. She visited the sick, helped the poor and distressed and was first in every good word and work. Verily, her works do praise her, and she will be sadly missed in her home and neighborhood. She leaves a husband, four sons, and two daughters, all members of the church she loved so well. May the Lord comfort their hearts in this sore bereavement. One who loved her. E. L. BROWN.

My friend and brother, J. D. MILLSAPS, SR., of Hermanville, Miss., was born March 3, 1853, and died March 8, 1910, aged 57 years and 5 days. He leaves to mourn their loss one daughter and three sons. He was twice married, the second time being married to Miss Lelia Clark, of Copiah County, Dec. 27, 1897. Only one child was born by the first wife, who is now the wife of John H. Clark, the cashier of the Hermanville Bank. He had three boys by the second marriage, all of whom still live to mourn the loss of a devoted father. The wife and children mourn not as they who have no hope, but they expect to meet him in that bright world above. Brother Millsaps joined the M. E. Church, South, when quite young; he loved his Church and always contributed liberally to its support. When the people of Hermanville were struggling to build a church, after they had collected all they could, he let them have one thousand dollars with which to finish, and waited on them until they were able to finish paying for it. The day I collected the last dollar due I went to him, took up all the papers, had them canceled, he took me by the hand with a brotherly grip and said, "Now I want you to repaint the parsonage and church when you get ready let me know." On Wednesday, July 29, 1908, he was most gloriously blessed when his little boy, J. D., joined the church. After this it was never so cold or hot, or he was never so busy that he could not attend church, when services were held. I was his pastor four years. I found him to be a true and tried friend to his pastor. The morning we left Hermanville he threw his arms around my neck and wept, and said "God bless you, my brother, you have been worth more to me than any living man." I loved Brother Millsaps. A good man is gone. May God abundantly bless the wife and children left so lonely at home! Children, remember papa is rejoicing with the angels on high waiting and watching for his loved ones. His former pastor,

J. H. FOREMAN.



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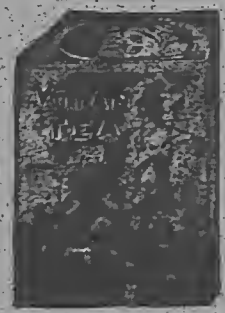
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Marriages

July 14, 1910, at the parsonage, Pachuta, Miss., by Rev. J. W. Thompson, Mr. R. B. PRICE to Miss NELLA REDDEN, of Clark County, Miss.

June 15, 1910, at the residence of the bride's parents, near McHenry, Miss., by Rev. R. S. Gale, Mr. E. J. COOPER and Miss LURA E. WHITTENDON, all of McHenry, Miss.

Aug. 3, 1910, at the residence of the bride's parents, McHenry, Miss., by Rev. R. S. Gale, Rev. A. W. WARNER, missionary to India, and Miss GERTRUDE LEGGETT.

July 27, 1910, at the residence of Mrs. Kerley on Fair Field Avenue, Shreveport, La., by Rev. H. J. Boltz, Mr. JOHN E. IRVINE and Miss ANNA LEE WHITE, all of Shreveport, La.

Aug. 13, 1910, at the residence of Mrs. Mary R. Hales on Maple Street, Shreveport, La., by Rev. H. J. Boltz, Mr. DAVID E. SHAW and Miss GIBBY VICE, both of De Ridder, La.

WORDS OF APPRECIATION.

Dear Brother Meek: Our mutual friend, Dr. W. P. BARTON, died at the old homestead, eight miles east of Memphis, on the 4th day of this month. We held the funeral service at the old home on Saturday at 2 p. m. Dr. Baskerville, an old friend of the family, and Brother Pope, one of his former pastors, took part in the service. Quite a number of friends were present. We consigned his body to its long resting place in the cemetery at Memphis at 4 p. m. I have known him for twenty years, and, as you know, was his pastor three years out of the last five, and a better man I have never known. He was one of the brightest and the best. He was certainly the most universally popular man in the community in which he had lived and practiced medicine for twenty-two years I have ever known. During the three years I was his pastor, I never heard his name mentioned except with high praise. He was one of the most liberal supporters of the church in this Delta country. He was a man of strong faith, of unusual intelligence, of moral courage, and could always be depended upon to do the right thing. I heard Brother Pope say that he always reminded him of what Christ said of Nathaniel, "Behold an Israelite in whom there is no guile." This district is the poorer by his going away. I never expect to see his like again. One by one we cross the river. J. W. HONNOLLY.

Tunica, Miss.

MISSIONARY MEETING.

Dear Brother Meek: Please announce that there will be a District Laymen's Missionary Meeting at Winona, Oct. 18 and 19. Bishop J. H. McCoy will preach on the evening of Oct. 17, and will remain with us till noon of the 19th. Hon. Thos. B. King, Prof. D. C. Hull and the leading laymen and preachers of the Winona District will speak on the liveliest topics of the day. We expect a great attendance. E. S. LEWIS, P. E.

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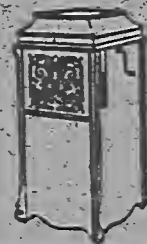
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Tidings from the Field

Shannon, Miss.:

We have just closed a fine meeting at Pleasant Grove on the Shannon Charge, with twenty-three additions to the Methodist Church. Rev. O. P. Armour did the preaching after Monday at noon. He is a good preacher and good help in a meeting. An Epworth League was organized with twenty-nine members.—J. J. Garner, P. C.

Slate Springs:

On the night of July 17, we held a fine Children's Day service here, Miss Minnie Russle and the writer having charge of the program. We have some very bright boys and girls in our Sunday school. We are glad to report that Slate Springs Charge is not at a standstill at present. We have just closed a meeting at Bentley. The preaching was done by Brother J. N. Flinn, excepting the last two sermons, which were preached by the pastor. Brother Flinn is a godly man who is filled with the Spirit. The old-time power was felt at most every service. We received six members, and at the last service a committee was appointed to build a church (we are now worshipping in the Baptist Church). We have bought an organ for Cross Roads, and have repaired the parsonage so that it is now nice and comfortable. We also have some money in hand toward painting the Slate Springs Church. We expect to have it painted by Conference. Our protracted meeting will begin at Spring Hill Sunday the 14th. Pray for us that we may have much success in winning souls for Christ.—Mrs. J. C. McElroy.

Aug. 12, 1910.

Como, Miss.:

Yesterday was a pleasant and profitable day with us. Rev. J. M. Wyatt preached for us at 11 o'clock. Brother Wyatt was at one time pastor here and his many friends were delighted to have him among them again. His sermon did us all good. Last night we heard with much profit Prof. J. M. Sullivan in an address on the "Laymen's Movement and Christian Education." His utterances on the character of work God is calling men to do and the preparation needed for the workmen were masterful and strong. We are indeed fortunate in having such a man as Prof. Sullivan in the faculty at Millsaps College and representing the institution in the bounds of our Conference. Rev. J. W. Dorman passed through here this morning, on his way out to Fredonia, to assist Brother Rook in a meeting this week. It was my pleasure to spend last week with Brother Rook at Loxahoma. Brother Rook is doing a splendid work on Tyro Circuit and is very popular. So far as I can learn, conditions throughout the district are encouraging, preachers are holding meetings and co-operating with the presiding elder in his endeavor to make this the best year in the history of the district.—S. A. Brown.

Vimville Circuit:

We are moving along very nicely with our work on the Vimville Charge. We have made some improvement along all lines. We are at this time engaged in our revival meetings, having closed out two, and are in the midst of the third. We began at Toomsaba the third Sunday in July with Brother W. H. Lewis, our presiding elder, to do the preaching. The meeting was not a failure by any means; though we did not accomplish what we had expected owing to the shortness of time. The visible results were the conversion of one bright young man who united with the church, and the uplifting of the church. From here we went to Why Not, beginning the fourth and running through the fifth Sunday. There were

something like twelve to fifteen conversions, four accessions to the church by faith, and the church greatly revived. Some say that it was the best meeting that the church has had in quite a while. It was a success in every sense of the word. The preaching was done by the pastor. We opened up the fight at Coker's Chapel last Friday night with Brother Sampley, of Rocky Springs, to do the preaching. We had a hard pull for several services, but our God answered by fire, and the victory is ours through Christ Jesus, something like twenty having been saved, and some four or five definitely sanctified. Conviction is on the people, altar is full to-day, and the Lord is blessing in a marvelous way. It is an old-time Methodist meeting. Pray for us.—H. J. Maddox.

Aug. 10.

Okolona, Miss.:

In keeping with a resolution passed at our District Conference in June (to send you monthly reports of our work), I am giving you a brief account of my stewardship, and I assure you I gladly do it. I got home a week ago to-day, the 6th, from my Texas meeting, where we had a great meeting. Between 50 and 100 conversions, and nearly a half hundred united with the churches. In my absence, Lowe, Felts and Hull filled my pulpit and filled it so well that I am told, at the services on Sunday nights the Sunday school room as well as the main auditorium was filled. Brother Lowe gave the congregation a fine sermon which was appreciated by all. Felts always gets a good hearing in Okolona and is loved by all. Hull made a fine impression on every one who heard him. He is certainly making good for Millsaps College. Last Monday night, the 8th, I had my third Quarterly Conference, and every official was present, with about fifty others. Think of this, every official present at a Quarterly Conference in August! The presiding elder said it was a rare case that you see such, and as many as fifty other members of the church there. All the machinery of my church is in good working order. My people read the Advocate with much pleasure. We hope to dedicate our church some time this fall with a clean sheet. No man need complain if he is read out for Okolona in the future. Many of us have dreaded it in the past, but it is a new Okolona as far as the church life is concerned. May God bless you, Brother Meek!—Robt. A. Clark.

Louin, Miss.:

During five days, beginning the 7th of August, it was the pleasure of the writer to aid the Rev. W. A. Hays in a meeting at the live little town of Louin, Miss., situated on the New Orleans, Mobile and Chicago railway at the point where the new Trunk Line from Natchez is to cross. The services began in the hall of the academy, where the pastor has hitherto preached to his congregation. In the afternoon of that day, to our complete surprise and gratification, a committee of representative members of the Missionary Baptist Church waited on the pastor and courteously tendered the use of their beautiful new house of worship for the meeting. Such fellowship of believers easily made possible the presence of the Holy Spirit to a gratifying degree throughout the meeting. The Lord's people were greatly strengthened in their spiritual life, upon their own testimony, and doubtless lasting good was done. Four accessions to the score and five members composing the Methodist Church was some of the fruitage. An elegant and eligible location has been secured upon which the plucky little band are to build right away. Brother Hays evinces the true pastoral instinct in seeking to encourage the faithful and in searching out the lost sheep of the Methodist fold.—W. A. Betts.

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POTTS CAMP, MISS.

The following is a report of some meetings: We closed our meeting at Bethlehem Friday, July the 29th. It was one of the most gracious revivals I was ever in. We had something like fifty conversions, most of whom were hardened sinners. We received thirty into the church; some joining other churches. Brother Will Shearer did the preaching for us. He is a spirit-filled man who lives at the feet of Jesus. His eloquence is in his tears, and his power is in his earnestness. On Wednesday night he preached a sermon on "The wages of sin is death," and before the sermon was finished, men were on their knees crying aloud for God to spare the sinners. The result was that people made friends who had not spoken for years, several men, case-hardened sinners who had never made any profession, were saved. One old lady (73 years old) was converted and joined the church. At the close of the meeting, we raised \$55 for Conference collections, whereas they have never paid more than \$15. God bless Will Shearer; he is my boyhood friend and I love him because he is living so close to God. Let all who read this offer a prayer for this dear boy that God will continue to use him for the salvation of souls.

We have added about one hundred to the church on Potts Camp Circuit, raised about twelve or fourteen hundred dollars for all purposes. We have bought three new organs, built one new church and repaired two. We have two Home Mission Societies, two Epworth Leagues and have had an average attendance of forty-five at prayer meeting at the Potts Camp Church. Now, just a word about our presiding elder, Brother Cunningham. God bless him! He is one of the dearest men I have ever known. If it had not been for him and the way he has stood by me, several times I would have gone down. Several times the enemies of the church and of God tried to crush me. But every time he was by my side. He is as true as steel. If all the brethren of the Oxford District will work and pray, we will have the best report that will be made by our district at Conference—J. H. Bell.

Mothers, Protect the Little Ones.

Sometimes a splinter gets in the flesh, deep and festers; a "skeeter" bite is scratched and makes a big, ugly sore; poison oak or some disgusting skin disease breaks out on one of the little ones. Don't let it run on without the proper attention—the result is disastrous. Stop these little eruptions of the skin, such as boils, bruises, burns, cuts, poison oak and sores of any kind, with "Gray's Ointment." You can rely on it for a speedy, permanent cure. For sale by your druggist for 25c per box. If not, write us for free sample box, addressing Dr. W. F. Gray & Co., 809 Gray Building, Nashville, Tenn., and it will be sent to you postpaid.

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Columbus Dist.—Fourth Round.

Starkville	Sept. 3, 4
Crawford, at Shaffers	Sept. 10, 11
Brooksville	Sept. 17, 18
West Point	Sept. 23
Macon	Sept. 24, 25
Mayhew, at Curtis' Chp.	Oct. 1, 2
Winstonville, at Mt. Hebron	Oct. 8, 9
Columbus, First Church	Oct. 15, 16
Columbus, Second Church	Oct. 16, 17
Starkville Ct. at Sessums	Oct. 22, 23
Sturgis, at Bevills Hill	Oct. 29, 30
Shugualak	Nov. 5, 6
Hebron	Nov. 12, 13
Mathiston, at Cumberland	Nov. 19, 20
Old Bluff	Nov. 20, 21
Columbus Circuit	Nov. 26, 27

J. E. THOMAS, P. E.

Aberdeen Dist.—Fourth Round.

Aberdeen	Sept. 17, 18
Tupelo	Sept. 25, 26
Verona, at Verona	Oct. 1, 2
Montpelier, at Fosters C.	Oct. 8, 9
Houston	Oct. 9, 10
Okolona Ct. at M. Chp.	Oct. 12
Palestine, at Palestine	Oct. 15, 16
Pontotoc, at Pontotoc	Oct. 16, 17
Beuna Vista, at	Oct. 22, 23
Prairie, at	Oct. 23, 24
Tremont, at	Oct. 29, 30
Fulton, at	Oct. 30, 31
Greenwood Sps, at	Nov. 5, 6
Smithville, at	Nov. 6, 8
Shannon, at Shannon	Nov. 12, 13
Okolona, at	Nov. 13, 14
Houlkar, at	Nov. 17, 18
Derma, at	Nov. 19, 20
Pittsburg, at Pleasant G.	Nov. 20, 22
V. and C. City, at C. City	Nov. 23, 24
Nettleton Ct. at	Nov. 26, 27
Anory and Nettleton, at A.	Nov. 27, 28

Some slight changes may be made. Due notice will be given. The Conference for Okolona Circuit, No. 2, will be held some time in September in connection with revival services. The date will be given without newspaper notice. The third round has been most encouraging. Fine revivals, good financial reports, "third round questions" all answered satisfactorily—and it is confidently expected that the brethren will be ready to answer questions 14, 16, and 29 promptly and satisfactorily this round.

JAMES H. FELTS, P. E.

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Natchez Dist.—Third Round.

Gloster, at Woodland.....Aug. 27, 28
Nebo, at Ebenezer.....Sept. 3, 4
Bayou Pierre, at Sweet Water.....Sept. 10, 11
Barlow, at Rehoboth.....Sept. 12
Wilkinson, at Friendship.....Sept. 17, 18
Scotland, at Galatia.....Sept. 24, 25
H. WALTER FEATHERSTUN,
Gloster, Miss. P. E.

Jackson Dist.—Third Round.

Eden, at Phillips.....Aug. 27, 28
Benton, at Tranquill.....Aug. 29
Flora, at Livingston.....Aug. 31
Harrisville, at Poplar Sps. Sept. 3, 4
Jackson, Cap'l St. 7:30 p.m. Sept. 5
Jackson, Galloway Church, 7:30 p.m. Sept. 7
Deasonville, at Dover.....Sept. 10, 11
Jackson, First Church, 7:30 p.m. Sept. 12
Fannin, at Holly Bush.....Sept. 14
Canton.....Sept. 18
J. R. JONES, P. E.

Vicksburg Dist.—Third Round.

Satartia, at Satartia.....Aug. 27, 28
Anguilla, at Sunflower.....Aug. 31
Chapel.....Aug. 31
Hermanville, at Carpenter Sept. 3, 4
G. H. GALLOWAY, P. E.

Meridian Dist.—Third Round.

De Kalb, at De Kalb.....Aug. 26
N. Kemper, at Mt. Zion.....Aug. 27, 28
Buckatunna, at Chicora.....Sept. 1
Enterprise and Stonewall, at Concord.....Sept. 3, 4
Porterville, at P.....Sept. 10, 11
Vimville, at Pleasant Hill.....Sept. 13
Meridian, 5th St., 11 a.m. Sept. 18
Meridian, 7th Ave., 8 p.m. Sept. 18
W. H. LEWIS, P. E.

Newton Dist.—Third Round.

Laurel, Kingston.....Aug. 20, 21
Laurel, 6th Street.....Aug. 22
Newton.....Aug. 23
Lake, at Lake.....Aug. 27, 28
Hillsboro, at Lane's Chapel Sept. 3
Forest, at Coutrel.....Sept. 3, 4
Homewood Circuit.....Sept. 5
Montrose.....Sept. 6
Chunkey, at Lost Gap.....Sept. 10, 11
Decatur, at Union.....Sept. 15
Neshoba.....Sept. 16
T. J. O'NEIL, P. E.

Hattiesburg Dist.—Third Round.

Leakesville, at Adam's M.....Aug. 24, 25
New Augusta, at N. A.....Sept. 4, 5
Eastabuchie, at E.....Sept. 10, 11
Magee, at Rials.....Sept. 15, 16
Bethel, at Summerland.....Sept. 17, 18
Seminary, at S.....Sept. 19
Lucedale.....Sept. 21
Collins, at Ora.....Sept. 24, 25
M. B. SHARBROUGH, P. E.

Seashore Dist.—Third Round.

Long Beach.....Aug. 26
Lumberton.....Aug. 27, 28
Vancleave, at Red Hill.....Aug. 31
Wolf River Mission, at Beulah.....Sept. 1
Moss Point.....Sept. 2
Americus, at Big Point.....Sept. 3, 4
Stallo, at Cook's Chapel.....Sept. 17, 18
Philadelphia.....Sept. 19
Hickory, at Spring Hill.....Sept. 24, 25
Indian Mission, at Talla Chulah.....Sept. 30
Edinburg, at Scotland.....Oct. 1, 2
Pascagoula.....Sept. 5
Escatawpa, at Orange Gr.....Sept. 6
Gulfport, 25th Avenue.....Sept. 10, 11
Biloxi.....Sept. 14
W. B. JONES, P. E.

Brookhaven District—Third Round.

Wesson, at W.....Aug. 28, 29
Bogue Chitto and Norfield, at Bogue Chitto.....Sept. 3, 4
Prentiss, at Santee.....Sept. 10, 11
Buford, at Sandy Hook.....Sept. 16
Tylertown, at Tylertown.....Sept. 17, 18
Pearlhaven, at Pleas. Grove Sept. 25, 26
Brookhaven.....Sept. 25, 26
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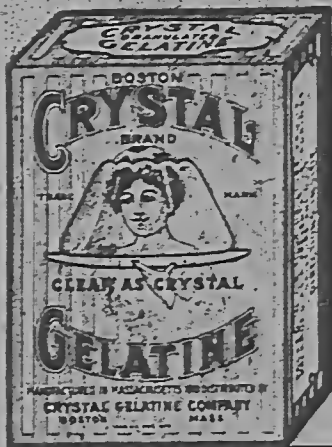
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By Rev. T. H. Lipscomb, B.D.

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NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 57—No. 34.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE NO. 2847.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, SEPT. 1, 1910.

CHAS. O. CHALMERS, Publisher.

THE PROGRAM OF THE UPPER ROOM.

The upper chamber in Jerusalem was the first cathedral of the Christian church. There was no altar, no choir, no nave, no crucifix, no gothic arches, no steepled splendor—just four walls of a common room, but never was there built a house which held more of divinity than that plain room. It was the room in which Christ had instituted the Holy Supper. There on the night of the betrayal, he had washed his disciples' feet. After Christ's crucifixion, it was in this room that his disciples abode. They made it their home. There the early church tarried and prayed, waiting for the endowment of power from on high. In that room they elected the successor of Judas Iscariot. There took place the descent of the Holy Spirit, and baptism with tongues of fire. There, too, more than once, the risen Christ showed himself to his friends, and from that room was to pass the movement which was to change the history of the world, and determine the destiny of mankind.

The people in this room consisted of Jesus and the Eleven and a few believers. They are the friends who had followed Christ through the three strange and eventful years of his earthly ministry; but how things have changed since then. They have seen their Master arrested and crucified; they have watched him stagger and fall beneath his heavy cross on the way to Calvary; they have seen the soldiers drive the nails through his hands and feet; they have heard his cry on the cross, and watched him die. With their own hands they have wrapped his body in grave-clothes, and laid it in Joseph's tomb; yet there he is with them again, risen and triumphant. They cannot doubt his identity. He shows them the print of the nails in his hands and feet, and the wound of the spear in his side. He talks to them, and eats with them. They have their Lord once more, and these men are all a-tremble with the ecstasy of that hour.

Jesus said: "Peace be unto you." That thrilled them; that was their ecstasy. What cared they then for the great hostile world whose tides of unbelief and persecution broke and beat without? The door was shut and they were within with their Lord. What did they care for the soldiers, for the priests, for the angry mob, with its cry of "Crucify him, crucify him?" His enemies might raise the cross and nail Christ's body to it, they might slay their leader, but they could not keep Christ in the tomb. What do these disciples care for the world?

Ah, but they must care. That is their mission. They must care for that cold, hostile, persecuting world. Next to their Lord, they must care for nothing quite so much as for the world. They must not care for themselves, for their ease, their peace, their joy; they must hold all cheap, that they may bless the world God loved and Christ came to redeem.

The needy world is waiting outside the door, and those disciples, ravished with the sight and fellowship of their Master, who had come back to them from the grave, must not think about their ecstasy, but arrange to save the world. There are rooms in which the destinies of nations have been decided, where the map of the earth has been changed. There in that upper room the destiny of the race was to be decided. But how? What shall be the program? What shall be the plan of campaign? Christ is going away, but his work is to go on. There in that upper room was to be formulated the scheme which was to issue in the world's redemption. From that room was to go forth the power which was to change the world. Through that door directly will pass the force incarnated in the personalities of eleven men which will shake down every despotism, terminate every tyranny, overthrow every barrier of hate, wipe out every line of caste, cure every wound, comfort every sorrow, and atone for every sin. It is all there in that room.

Stop for a moment, and consider the undertaking.

It was stupendous. The world is to crown Christ King. The cross is to triumph. The Sermon on the Mount is to be translated into the practice of men. It meant a complete upheaval. Reflect on what has already been accomplished; on the transformations which have already taken place in the earth through the influence of the gospel; on the way the Spirit of Jesus has affected civilization, government, education, and every kind of human activity. All that has been done was through the operation of the forces represented in that upper room. There was not a sword, nor a school, nor a hospital—noting but what was in that room. Yet all the needed materials were there. There was the dynamo, and it was sufficient.

Christ announces the program. He sums it up in a single line: "Ye are witnesses of these things." That was all. Those men were to file out of that room into the world, and become witnesses. Nothing could be more practical. They were to translate their ecstasy and mysticism into service. They did. In the gray dawn of the day of service they opened the door of the upper room, and allowed the tides of the hostile, persecuting world to break over them. They faced the line of battle, and gave their testimony. They laid down their lives on the field, but the victory was theirs.

The program of the upper room is for Christ's disciples to be witnesses. It is for those who sat at Jesus' feet and learned of him to tell others what they have learned. It is for those who have learned the good news to publish it. It is for those who have been made partakers of the gospel to proclaim the glad tidings. That is all. Could anything be simpler? People must believe in order to be saved, but how shall they believe in him of whom they have not heard?

The program of the upper room was not for Christ's disciples to appeal to force, to raise an army, to unsheathe the sword. No world-forces were mentioned. Nothing was said about money, scholarship, influence, position, for those disciples had none of these. They were to be merely witnesses.

The plan was not for them to answer arguments, reply to criticisms, and explain away difficulties. They were not to be judge or jury or advocate, but witnesses. They were not even to form a church. The church has come, but rather as a by-product. Nothing was said about priesthood, or ordinances, or a number of other things which we have added to the program of the church. These things are useful; they are important; but they are not in the original draft, which said: "Ye are witnesses of these things."

It seems so simple, almost too simple. It sounded inadequate. It seemed as if it might be doomed to failure. What would the world care for their testimony? It would, despite their witnessing. It would impeach them, silence them, ridicule them, refuse to listen to them, perhaps thrust them into prison. Nevertheless, Christ did not revise the program. He said: "Ye are witnesses of these things," and let it stand at that. He staked his cause on that issue. He went into battle with no arms, no ammunition, no following save eleven men who had nothing in the world but a story of their faith in their leader.

This is still the program. Since that night long ago in the upper room we have gotten many things together. The earth is filled with magnificent cathedrals and splendid churches. The Church is rich, learned and influential. The foremost nations of the world call themselves Christians, yet, after all, it is not these things that win. The program is still the program of the upper room. The world is to be saved as Christ's disciples become his witnesses. There is where the tide turns. Witnessing is what we have to do, and nothing can take its place.

The assets of the witness are threefold: His experience, his testimony, and his character.

The value of a witness depends upon his experience. He must know what he knows. It is not enough for him to know what someone else knows. It will not answer for him to report what he has heard others say that they have heard or seen or felt. He must have an experience himself. To be a witness he must be a Christian. He must know Jesus in the forgiveness of his sins. He must be converted. An unconverted man may hold office in the church; he may contribute money to religious purposes; he may found charities; he may teach in the Sunday-school; he may even preach the gospel; he may do a lot of good things, but he cannot be a witness. He cannot get into the program of the upper room. To do that one must have an experience which enables him to say, "I know whom I have believed."

The value of a witness depends upon his testimony. It is not a question of his nationality, or of where he lives, or of whether he is rich or poor. It is a question of what he knows. It is not a question of what he knows about legislation, and trusts, and the conservation of natural resources, but what he knows about Jesus Christ as a Savior. The mission of the church is definite. The trouble nowadays is that too often the church attempts to give an opinion about every little question which arises in human society. Its mission is spiritual, and its specialty is Salvation.

The Christian's business is to tell men what he knows of Jesus Christ, of redemption, of the gospel, of God's cure for sin.

The value of the witness also depends upon his character. He must make his testimony credible. He must be trustworthy. If people are to believe us, we must be believable. Perhaps nowhere is the character of a witness of such absolute importance as in matters of religion. One must be what he proclaims. He must possess, and not merely profess. He must bear the stamp of Christ upon his life. He must be no pretender, but genuine and true.

Christ leaves his work with us. His cause stands or falls, wins or fails, with our testimony. The world judges Christ by us. It is not a case of the inspiration of the Bible; it is not a question of the miracles; it is not a case of the church, but of the Christian. It is a question of you and me. Are we good witnesses? An unbeliever and a professing Christian were, in conversation one day, and the Christian was urging the unbeliever to accept Christ and become a Christian. The unbeliever said to his companion: "Are you an average Christian?" And he said: "Yes, I think I am up to the average." "Then," said the unbeliever, "I do not want to be a Christian." God save us from such a condemnation!

The responsibility is tremendous. The salvation of the world depends on those of us who know Christ. Thank God for an impossible task. It throws us back on him. Let us catch the spirit of those men in the upper room, and of those of Christ's followers who in every age have turned the tide of battle. Some Christian lads in Uganda had their arms cut off and were thrown into the fire. As the flames leaped and crackled about them they raised a hymn, and sang until their shriveled tongues could not form the sound. Oh, for enthusiasm like that! Then the world will hear us.—Rev. J. I. Vance, in Pittsburg Christian Advocate.

The movement to establish a Methodist mission in Africa seems to be getting well under way. It will be jointly enterprised by our Church and the Colored Methodist Episcopal Church. A conference between representatives of these two bodies was recently held in Atlanta, and Professor Gilbert, of Paine Institute, at Augusta, Ga., was selected to be the pioneer in the inauguration of this work. He will have the counsel and valuable assistance of Bishop W. R. Lambuth.

Christian Advocate.

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DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

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THE MINISTER AS A GENTLEMAN.

Is there any danger that a minister of all men should ever forget the common courtesies of life? Ever danger that he seem rude and unrefined? Any danger that he hurt his influence, or cause others to doubt his fidelity to the Master? May he quite unconsciously fall into the habits of obtrusiveness, rudeness, carelessness? May he become obnoxious, self-assertive, or domineering, or take for granted that his calling permits some things, that would not be permitted in others? More than one good man has impaired his influence for good by his ungentelemanly conduct in small things; by neglecting the delicate rules of propriety.

Even in so small a matter as dress, where lies danger, it is not regarded, neatness is not regarded, or even the sober colors are not regarded. A short man seldom looks well in large check. No man looks well in a "baggy," slipshod garment. The shoes unpolished will detract from the polished discourse, and the shine worn from the shoe, takes the shine from the preacher often.

We knew one pastor of a large and aristocratic church, and that church in a college town, not of our denomination, whose shoes were never brushed, and always ill-fitting. His hair never combed, always tousled and in rebellion. The ladies of his church presented him with a box of combs, as a mere suggestion. All in vain. Finally he was asked to resign, and the bewildered man wondered why! The man was a good man of more than ordinary culture, but he simply would not care for the little things that make up so large a part of life.

Another instance. This man had for many years been pastor of the most wealthy church in the city. He was popular and his popularity was deserved. Finally he accepted the presidency of a college, but was very frequently "called back to attend weddings, funerals, and to be present at other functions at the old church." When he came, he did so with an air that said all too loudly, "I am pastor of the church." Other men were called to the pulpit one after another, but each one made a failure, because the former popular pastor ignored them, or snubbed them or did not try to help them in recognizing the fact, that they, not he, held the position of leader in that church. Why did he act in this way? He had been so long accustomed to having his own way, been flattered and fawned upon so long, until he assumed too much and became rude and offensive. Had he been more modest, more careful, more like the Master, he could have helped that church and those pastors, instead of proving as he did a great hindrance to the church and a terror to the several men who followed him.

Are there not others like him? They are perhaps unconscious of their influence, and know not what they do. They have not the grace that delights to see others advanced and honored. They are jealous, and do not know it. They can not give honor where honor is due. They court and invite the tendency to "call them back" for any and all things, and they industriously keep in touch with the congregation, especially the wealthier part of it "for revenue only." These things ought not so to be.

At times men become so anxious to see their own churches grow and increase in numbers and popularity that they ignore the rights of other men. They call at all homes, they ingratiate themselves into the good-will of men and women; they invite "to our church," to "our Sunday schools," to "our prayer meetings," to "our social functions," and in hundreds of unmanly and contemptuous ways they override and trample upon the rights and flocks of other and more careful and courteous men. No real gentleman can permit himself to stoop to such methods.

Speaking of how former pastors "cling" sometimes, reminds me of a case. The man had really outlived his usefulness on that charge. He had been let down gracefully and with no noise; but he could not stay let down. He kept writing back, and coming back and telling how lonely and unhappy he was; finally saying that he would take the "dear old church" again, for several hundreds of dollars less than that church was paying the present pas-

tor. The most disgraceful part of the story is, that church took him back, and let him wither and die on their hands. He is not gentlemanly who will not "let go," who plays his hand to get back for weddings or funerals or other functions as often as he can!

There is another form of rudeness all too common, and that is in the familiar and shocking manner in which many ministers presume upon their privileges in entering homes of friends without the ceremony of a tap at the door or a ring of the bell. They open the door, bolt in and make themselves at home, with not the slightest thought that they have no right to do so, and that they are intruding upon the most sacred rights of others. Said an intelligent lady: "Are you acquainted with the Rev. Mr. So-and-so?" "Yes, I am quite well acquainted with him." "Well, I do wish that man had better manners. He comes bolting into my house at any and all times. He whistles and sings and walks about in the most careless manner. I do wish some one would tell him a few things. I would myself, but I do not wish to offend him, and he really does not know any better!" This phase of the topic would not have been spoken of, did not the writer know that it is alarmingly frequent on the part of ministers, who assume rights that can not by any possibility belong to them in the name of the friend or pastor. A school of methods as to how to leave and how to enter a room, would be a most excellent thing for many good men who are now much less efficient than they otherwise would be, with just a little touch of polish here and there in their sacred and wonderful work.

It would hardly seem possible that a Christian gentleman would permit himself to reach so low a level as to indulge in telling a story of questionable morals or of the vulgar type. Have we not all known brilliant men, gifted men, prominent men, and eloquent men who were not above this corrupting and corrupt practice? There is one man whom the writer will never hear preach without having brought to his mind the propensity in that preacher. His message, to me, has a mal-odor. There are certain marks of the Christian gentleman in the house of worship that tell as the fragrance of the rose tells. They are reverent, they are kindly, they are watchful, they are earnest, they are refined. They walk up the aisle quietly and with the sense of the divine in the soul. They can not afford to be uncouth. They are careful of attitude and gesture. How often a splendid appeal or beautiful thought has been dissipated by some inharmonious gesture, like jabbing the hands into the trousers pocket, or doubling the fist in a fighting posture. The pockets are not the place for the hands in public addresses, especially in an address from the pulpit on a sacred theme. If the message be freezing cold and the hand freezing cold, then there may be some sort of excuse for putting the hands into the trousers pocket, and not otherwise. I once heard a pastor preaching on the "Love of God," and he screamed, scowled, shook his bushy hair and fought the air like a caged hyena.

It would seem that even ministers of the gospel have yet a long way to travel before they will understand the import of the beautiful words of him who spake as never man spake: "Follow me, follow me," and "Do unto others as ye would that they should do unto you." Here was the perfect gentleman. Here was one who never hurt the feelings nor disregarded the delicate sensibilities of those about him. How easy it was for him to notice the children in the street! How easy to notice the aged and infirm and the unfortunate! How easy it was to shield from rudeness the sinful, even be it the "woman of the street!"

He who is the minister that is the gentleman, is the one who has a tender and conscientious regard for the feelings of others, rich and poor, in all conditions and circumstances in life.—Rev. C. W. Stephenson in Methodist Recorder.

THE SIGNS OF THE TIMES FROM THE MISSIONARY STANDPOINT.

By Rev. M. M. Black.

In our day the world is pulsating with a nobler, more vigorous life than ever before in the history of the race, and on every hand may be read the signs that point to a still more glorious time, when "the nations shall beat their swords into ploughshares, and their spears into pruning-hooks; and they shall not learn war anymore." The old days of the selfish isolation of kingdoms and peoples are nearly at an end, and the Orient as well as the Occident is beginning to keep step to the march of progress. The Church of to-day occupies a point of vantage as regards missionary enterprise such as she has never had before.

1. All parts of the world are now accessible. Steam and electricity have annihilated space, as it were, and have within recent years brought the very ends of the earth together. News of any important event that happens across the seas is flashed over the oceanic cables almost as soon as it occurs. The far East has indeed become the near East. Modern civilization with its great steamship lines reaching to every great port in the Orient and the Occident,

with its ocean cables linking the world together, with its universal postal union, with its daily newspapers going everywhere, is wonderfully and rapidly promoting a world-consciousness and cosmopolitanism. The puffing of steamboats may now be heard on the lakes and rivers of central Africa, and the shriek of the locomotive awakens the echoes on the vast plains of central Asia. Within a few years more a ribbon of steel will run the entire length of the Dark Continent, from Cape Town to Cairo, and more than half of this transcontinental line has already been completed. In 1848 it took Dr. Chas. Taylor, the first Southern Methodist missionary to China, five months to go from Boston, Mass., to Shanghai. The trip can now be made in five weeks.

More than a century and a half ago Sir Isaac Newton, the great astronomer, made the following startling prophecy: "I believe," he said, "from the study of God's Word, that in the future he will greatly accelerate the movement of converting the world, and accomplish the work suddenly. But I am convinced also, from the study of the Word, that before that comes to pass there will be a marvelous increase in the speed of transportation on the earth. I believe that in the providence of God, though the method be now entirely hidden, men will yet travel on the earth at the rate of fifty miles an hour." Because of his daring prophecy he became the butt of ridicule. The brilliant and caustic Voltaire said in scorn: "One can see how stupid the old Bible is in that it has added the intellect of Sir Isaac Newton, the most acute on the earth, until he talks like a fool. He says the time will come when a man will be at one point on the earth's surface at the beginning of an hour, and fifty miles away at the end of it. Absurd. Unthinkable." But in this day the prophecy of Newton has been most wonderfully fulfilled both as to the rate of transportation and as to the rapid progress of missionary effort.

2. The world-wide extension of the English language. It is a fact of providential significance that the English language has become the medium of communication between natives and foreigners in well-nigh every land. In fact, an American may make the circuit of the globe and be understood everywhere without knowing any other language than his own. Once the French language held the place of supremacy in diplomatic affairs, and this is still true in Europe, but not elsewhere. It is a fact of momentous significance that in the schools of India, China, and Japan, English is the chief foreign language which the natives are most eager to learn. As Mr. W. T. Ellis wisely remarks: "It means that the ideals which the English language embodies, the ideals of Christian and Protestant nations, are to be dominant in the reshaping of these civilizations of antiquity."

3. One of the most encouraging signs of the times is the spirit of brotherhood that is spreading round the world, and drawing the nations together into the bonds of fellowship as well as of commerce and industry. The dawning of this general consciousness of the oneness of the world, of the identity of human interests has been happily termed by ex-Mayor Jones, of Minneapolis, "the standardization of the world." It is a remarkable fact that in every land the railroads are being run according to the standard gauge, so that locomotives made in Philadelphia travel across the plains of Siberia, through China, and through the heart of the Dark Continent. International conferences in the interest of science, commerce, statesmanship, education, and missions are the order of the day, and give substantial and striking evidence of the growing sense of the unity of the race, and of the community of human interests. Co-operation and fellowship are the watchwords of the hour. The dominant note of the great world's missionary conference held in Edinburgh recently was unity. How numerous are the signs which indicate that, despite racial and denominational differences, "by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free." As Emerson forcefully said: "The nineteenth century made the world one neighborhood; the twentieth century must make it one brotherhood."

4. The Bible and the printing press. In our day the printing press has become a mighty aid to the Church in the dissemination of truth, and in the evangelization of the world. In the early days of Christianity the Old Testament Scriptures were rarely found outside the synagogue, and even in the Middle Ages, "to own a Bible was the privilege of churches, princes, and monasteries." A copy of the whole Bible can now be obtained for the price of one meal, and the Word of God is brought within the reach of the poorest family. The Bible societies of to-day, of which there are no less than eighty, constitute the strong right arm of the Church in missionary enterprise, and without their aid the various denominations of Christendom would find it well-nigh impossible to carry on their work in the foreign field. A hundred years ago the Bible had been translated into only sixty-six languages and dialects, which were spoken by about one-fifth of the population of the globe. There are now 456 missionary versions of the Word of God, 446 of which were made during the nineteenth century.

5. There has never been a time since the days of the Apostle Paul when the opportunities for evange-

lizing the world were so numerous or so urgent as to-day. With scarce an exception the doors of every heathen country are wide open, and from sea to sea extends the thrilling cry for the Bread of Life. Barriers of prejudice and superstition hoary with age are rapidly crumbling before the onward march of civilization and the gospel, and all the signs indicate that the psychological moment has come for the churches of Christendom to unite in a great crusade against heathenism. As we look abroad it is day-break everywhere.

(a) The startling and radical changes that have occurred in Japan during the last forty years furnish one of the greatest marvels of history. For centuries classed as one of the "hermit nations," Japan, the little island Empire, ranks as the foremost nation of the Orient in industrial and commercial enterprise, in military prowess and in intelligence. Fifty years ago comparatively few of the Japanese could read and write; now it is stated that the illiterates number less than ten per cent of the population. According to the last report of the Department of Education, the attendance of Japanese children at public schools is, in most prefectures, ninety-five per cent, and in some cases as high as ninety-nine and seven-tenths per cent. A little over thirty-five years ago an imperial edict threatened death to any native of Japan who dared to change his religion, and bulletin boards with this warning upon them were posted upon every road throughout the Empire. A few years ago this harsh decree was abrogated, and Japan guarantees religious liberty to all her subjects, and missionaries are free to go to any part of her territory.

(b) China, which for over two thousand years has had her face toward the past, is now looking to the sunrise, and is undergoing a transformation unparalleled in history. It is more marvelous than that of Japan, as Dr. A. P. Parker tells us, because it is on a grander scale, and is even more rapid. First and foremost is the anti-opium crusade, which in its vigor and extensiveness furnishes a striking parallel to the crusade of our land against the rum traffic. About three years ago an imperial edict was issued providing for the complete abolition of the opium traffic in ten years, and the government has shown by its efforts that it means business. Western science and literature have been substituted for the old Chinese classics in the government examinations, thus changing at one stroke a system that had been in vogue nearly three thousand years. By imperial decree Sunday has been made a legal holiday; but more wonderful still, provision has been made for a constitutional government to be put into operation in nine years in that land where, for centuries the Emperor's will was law. Thus China is at last reaching out her hand for the torch of truth and liberty.

(c) Korea, the Land of the Morning Calm, is witnessing a revival movement of marvelous sweep and power, in which many of the scenes and experiences of early Methodism are being repeated. The watchword this year among the Churches and native Christians of that idol-cursed land is "a million souls for Christ." It is confidently predicted that if the Church will immediately send adequate reinforcements the whole nation can be evangelized in ten years.

(d) The open door set before us in Latin America, especially in the lovely island of Cuba, and in the Republics of Mexico and Brazil, should arouse our great Church to more vigorous effort and to larger plans for the evangelization of the rich but undeveloped lands that lie under the Southern Cross. Southern Methodism has a God-given opportunity to be a mighty factor in the social and religious development of Mexico and South America, known, alas, as the neglected Continent.

(e) During the past three years both Turkey and Persia have witnessed revolutions in which despotism has gone down to final defeat, and constitutional monarchies have been established. The spirit of freedom is in the air everywhere, and the watchwords, "Liberty, equality, fraternity," are resounding round the globe. All through its dark and bloody history Mohammedanism has been the bitterest foe of the gospel of Christ, but during the past two or three years, the most astounding changes have taken place in the Mohammedan world. Rev. B. J. Sarnist, a native Southern Methodist Missionary in Persia, in a stirring article in the Nashville Christian Advocate not many weeks ago, said:

"The whole situation is radically transformed, and Christianity has about as much freedom and protection now, under the government of Turkey and Persia, as Mohammedanism itself. . . . In April 1909, there were about 30,000 Armenian Christians slaughtered by the Mohammedans in Turkey. Some time after that fifteen Mohammedans were put to death by the Turkish government for leading in this slaughter. Then last December twenty-six other Mohammedan Turks were tried and found guilty of taking a part in the slaughter of these Christians, and were publicly put to death by the Turkish government, with great crowds of people witnessing the execution. Such a thing as a Mohammedan being put to death, publicly executed by the Turkish or Persian government for the murder of a Christian, has never been known before—not for a thousand years. People

are permitted to attend Christian churches, and to hear the gospel preached, and to send their children to Christian schools without being persecuted or killed, as they had been before these things."

6. How wonderfully significant it is in this day of world-wide commerce and whitened fields, the Student Volunteer Movement and the Laymen's Missionary Movement have arisen in the providence of God, both having for their watchword and aim, "the evangelization of the world in this generation." Under the blessed influence of the one, hundreds of splendidly equipped young men and young women are ready to go to the Christless lands as "evangelists of the cross; while under the influence of the other, the great army of Christian laymen at home are catching the vision of the world's supreme need, and are consecrating their abundant wealth and energy and superior business skill to the sublime task of evangelizing the whole world in a generation. Hence the old motto, "We can do it, if we will," has been changed to, "We can do it, and we will."

The development of manufacturing industries, the rapid growth of our cities and towns, the presence of the negro among us in his degraded and half-evangelized condition, together with the rapid influx of foreigners, who, as the tide of immigration sets Southward, are destined to come among us in large numbers, present grave problems for both Church and State, and also enlarged opportunities for the proclamation and application of the gospel in the home land. The new fields of conquest before us should arouse the Church to renewed diligence and to larger plans and efforts for the extension of the Master's kingdom.

Christendom has sounded the bugle call for an advance along the whole line for the spiritual conquest of the world. Let the cry ring through the Church: "The whole business of the whole Church is to give the whole gospel to the whole world."

A DUTY TO OURSELVES AND TO THE NATION.

By Bishop W. A. Candler.

Let not our people forget the building of our representative church at Washington, D. C., our national capital.

There is not a capital in Christendom in which the churches are as poor when compared with the other public buildings.

The splendid structure in which Congress assembles is one of the finest of all the parliament houses in the world. The new library is without a superior of its kind anywhere. But there is not at Washington a real, first-class church building comparable to the public buildings of the city. This blemish upon our national capital discredits us as a people and damages the cause of Christianity among us. It impresses visitors to the city, both foreigners and our own people, that religion holds a secondary place in the thought of the nation. It may account in part for the failure of many of our public men to attend public worship and live godly lives during their stay at the capital. The constant impression of great buildings for political uses and poor edifices for religious purposes is not calculated to stimulate piety and stir religious zeal.

In Edinburgh is St. Giles, in London St. Paul's and Westminster Abbey, in Paris Notre Dame, in Mexico City the great cathedral near the palace; but in Washington City there is not to be found a church that approaches the buildings of the Federal government in impressiveness. This fact is partly explained by the separation of Church and State under our system of government. It is also in part attributable to the fact that our national capital is not a wealthy commercial metropolis like London and Paris. The people of Washington are people of small means, many of them engaged in the service of the government on small and uncertain salaries; and hence they are unable to build there such churches as befit the place. This means that if ever such houses of worship adorn the national capital, they must be erected largely by the liberality of Christian people throughout the Republic. Every great denomination in the land owes it to itself and to the nation to build at least one representative church in Washington.

This duty has been recognized by thoughtful people in most of the great churches. The Episcopalians have begun a movement in this direction, and recently a large bequest was made for the building of their Washington cathedral. The Presbyterians are moving for such a house of worship there, as the Northern Methodists and Lutherans and Baptists did years ago. Of course, the Roman Catholics are alive to the needs and opportunities of the situation.

The Methodist Episcopal Church, South, rests under a similar obligation to the nation. The second largest Methodist body in the United States and in the world, our church must do its part at the national capital of our country. Our duty and our interest coincide in this great matter.

Accordingly our General Conference which met in Birmingham, Ala., in 1906 took steps for the erection of a representative church at Washington, and

our General Conference which met in Asheville, N. C., this year took still more advanced action on the subject. We cannot turn back from the task—a task which is not a heavy one for so strong a Church as ours. To delay the work will discredit us; to fail in it would disgrace us. But we will not, we must not fail.

Let all our people respond liberally to the appeals of Rev. George S. Sexton, D.D., the agent appointed by the General Conference to prosecute this important work. Under the plans of the national building committee subscriptions may be made payable in annual installments running through as much as five years. In this way most any member of the Church who cares for this work may have a part in it, and every one among us should wish to have a part in it.

This church will in time become one of the historic structures of the national capital. Let us make it worthy of our great Church. Its foundations ought to be laid at an early day, and then the work should go on without interruption until the capstone is brought forth amid the rejoicings of all our people.

As chairman of the committee appointed by the General Conference to direct the canvass for funds, I ask all our members and friends to give prompt and generous assistance to this important enterprise.

A TRUE STORY AND AN APPEAL.

There was a sick woman lying on a bed. It was twilight and the room was filled with gloomy shadows. The room was bare, and indicated severe poverty. Two children, a small boy and a little girl, stood beside their sick mother, who was too weak to get up. A long illness had reduced her to emaciation. Why was there such poverty in this home? It is the same old pitiful story; the husband drank whiskey; his money, when he earned any, bought rum, and the children went without bread, and the sick wife needed nourishing food. The little girl stands caressing the white, thin face of her mother; the boy looks on with his eyes filled with a tender, deep love. The faces of mother and children are agony-stricken as they recognize a staggering step; the drunken father enters, and stumbles over something. This enrages him. He seizes the little girl, and begins to beat her furiously; the boy interferes, and the father then beats them both. The weak, feeble mother pleads for her children. The drunken man takes a heavy boot, and beats the mother until she is dead, and afterwards kills himself. Oh, what a scene! Alone there in the dusk of that room—alone with their murdered mother. Oh, what a scene! Alone there in the gloom! Alone with their murdered mother—and murdered father, yes murdered by rum. Oh, what a scene! those little children made orphans by the demon rum—left to the care and mercy of a thoughtless, but not pitiless world. They were taken to the Ruston Orphanage. They and others now cry to you for bread; and Christ commands you "Feed my lambs."

There are over thirty thousand Methodists in Louisiana. Brother Vaughan pleads with you for help. Will you not send him twenty-five or thirty cents apiece? See what a blessing these quarters would be to those orphans. You would never miss the two dimes and five cents; and Christ commands you: "Feed my lambs."

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Church News

Fifty-three ministers were ordained at the late session of the British Wesleyan Conference. Among them was a son of Gipsy Smith, the famous evangelist.

The National Convention of the Swedish-Finnish Missionary Society was held at Worcester, Mass., Aug. 18-22. Delegates were present from all parts of the United States.

Dr. Gross Alexander is in great demand as a lecturer on Biblical themes. He has engagements to give a series of studies at the Moody Bible Institute and McCormick Theological Seminary in Chicago.

Rev. W. J. Dawson, of England, is contemplating the acceptance of a church at Vancouver on the Pacific slope. It is to be an up-to-date institutional church under Methodist auspices.—Alabama Advocate.

Mrs. Jane McTyeire Baskerville, a daughter of Bishop McTyeire, is the new editor of the Woman's Missionary Advocate. She is a brilliant writer, and doubtless will ably fill this responsible position. The editorial gift should be hers by inheritance.

The Nashville Advocate is authority for the following statement: "The Baptist denomination in this country visits 465,000 homes with its religious journals every week, while the Methodist Church sends to its homes weekly 750,000 Methodist Advocates."

Bishop John C. Kilgo spent last Sunday in Birmingham, preaching at Ensley at 11 o'clock, and laying the corner-stone of the handsome new Methodist Church there in the afternoon. At the evening hour he occupied the pulpit of the First Church, delivering an eloquent and impressive sermon.

Rev. John R. Stewart, agent for the Superannuate Endowment Fund, has tendered his resignation, and will return to the pastorate in the Tennessee Conference. He has filled the position which he is now giving up for five years with marked success. It is announced that his successor will be chosen at an early day.

The International Eucharistic Congress of the Roman Catholic Church will be held at Montreal, Canada, in September. This is the most important assembly of that great denomination except the College of Cardinals, and in the discussion of matters of world-wide import to the Catholic Church, it is even more important than that. It will be the first time that this influential body has ever assembled in the Western Hemisphere.

The American Purity Federation will send out distinguished representatives on a continental tour Sept. 30th. The leading cities of the United States and Canada will be visited, and the White Slave Traffic, the Suppression of Vice, Law Enforcement, and Educational and Religious Methods will be the themes discussed. There will be about twenty in the party, most of whom are speakers and workers of national note. The tourists will reach New Orleans Oct. 26, and remain two days, delivering a series of public addresses in the city. Coming upon such a mission, they will be given a most cordial reception.

The Presbyterian Hospital Board of this city has purchased the New Orleans Sanitarium, and will come into possession of this property, which is valued at \$200,000 on Oct. 1. They will maintain a free clinic and a training school for nurses. This denomination is fast extending a chain of hospitals throughout the South, having such institutions in Atlanta, Memphis, and other Southern cities. The lack of hospital facilities has long been a weakness of Protestantism, but its deficiency in this respect is fast being remedied. No Church that aspires to play an influential part in the future can afford to neglect this field of service.

The Presbyterian of the South makes the following observation concerning the denominational affiliation of leading English statesmen: "The members of the British cabinet are nearly all dissenters. The Prime Minister, Mr. Asquith, is a Congregationalist; Mr. Birrell, Chief Secretary for Ireland, and Mr. Lloyd George, Chancellor of the Exchequer, are Baptists; Mr. Runciman, President of the Board of Education, is a Methodist; Solicitor General Isaacs is a Jew. Mr. Balfour, leader of the opposition, is a Presbyterian, as was also the late Premier." This showing, together with the fact that the occupant of the throne may now belong to any Protestant Church, indicates that the nonconformists are making good headway toward the acquisition of their full rights in the United Kingdom.

"OUR YOUNG PREACHERS" AND OUR COLLEGES."

By Rev. Robt. Selby.

Under the above caption, Rev. H. B. Watkins gives an article that is worthy the attention of every reader of the Advocate, which article appears in the issue of Aug. 18. It is worthy because it deals with a very vital question to every man and woman of our Church who believes in a better prepared ministry for the pulpits of our Church. This is a matter to which I, as Conference secretary of education for several years, have given special attention; or, at least, as much as I could give under the circumstances.

Possibly Brother Watkins does not know that we have a fund that is known as the "Ministerial Educational Fund" in our Conference, and it has been administered by Major Millsaps and myself for the past several years. In 1901 I was authorized to communicate with every subscriber to this fund, and every young man who had been a beneficiary at any time and who was in arrears with the fund, in order to collect subscriptions and amounts that were due from these beneficiaries. This work was kept before those who were indebted to the fund in any way for several years, and some of the money was collected, some of the brethren paying all they owed. I have notes in my possession now that have long been due, and they would have been collected had the persons been able to pay, and in some cases, possibly, had they been disposed to pay.

The fund to which I have referred was, of course, inadequate to the great demand that is upon the Church for a better educated ministry, and yet no young man who has applied, complying with the conditions, has failed to get help from this fund. I recall several of our best young men who were the beneficiaries of this fund, and but for it they could not have finished their college course. There are young preachers in Millsaps College who are being helped in this way; but we need to enlarge the fund very materially, and it is to be hoped that this may be done in the near future. I am in sympathy with Brother Watkins' suggestion that the matter should be put before our congregations, and with some agitation the Board of Education might be encouraged to give it some definite form at the Annual Conference in Hattiesburg next winter.

There is only one objection that anyone might make to the plan, and that is that we have so many collections; but none would appeal to the people who are interested in this cause with more force than this, which deserves as much as any other. The people who are demanding a better equipped ministry should be (and they are) willing to assist where a young man is not able to pay his way through school.

Of course, this fund would be used as a loan at a reasonable rate of interest, as the present fund is used; for in this way no young man would feel embarrassed in applying for it.

As to the specific plan that Brother Watkins sets forth, namely, that the money should be contributed as a gift without any expectation of return, it seems to me that the present plan would be better. Any young man should at least pay the interest, and I believe most of them would not be willing to use money without returning the whole amount in time.

It strikes me that meeting this sort of an obligation would be good business training for the average young man, and not only so, but he would think more of himself when he has finished paying this debt.

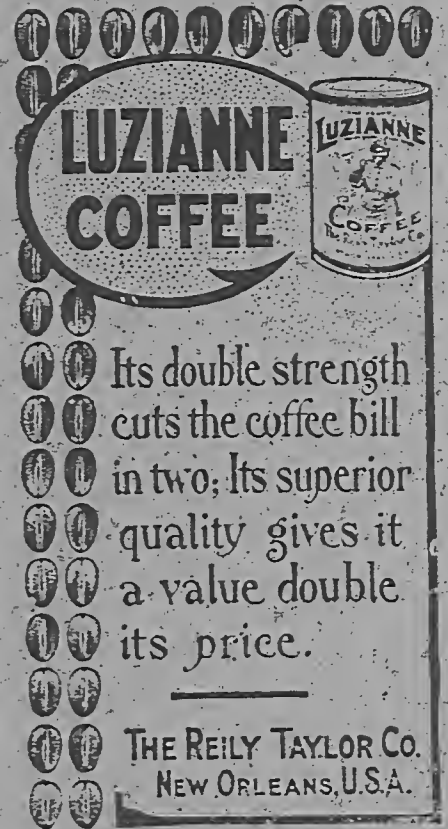
There may be a congregation, or congregations, that would be glad to pay outright the expenses of a young preacher through school; in such a case as this it would be commendable, and I am with Brother Watkins in pressing it. At the same time let us renew the interest in the fund to which I have already referred, as being in operation, and increase it until it shall accomplish what its founders designed for it.

Natchez, Miss.

WHITWORTH COLLEGE OPENING.

It gives us great pleasure to announce to the friends of Whitworth College that the improvements on the buildings have been completed, and the material conditions are better than ever before in the long history of the college. Each of the dormitories has a new roof and all of the rooms have been renovated and repaired. The doors and windows have been screened.

Fresh paint, kalsomine, and paper have added greatly to the appearance and comfort of the dormitories. The president has spent \$2,000 making these improvements. The rooms have nearly all been engaged for the coming session. Students are coming from Texas, Oklahoma, Arkansas, Louisiana, and Mississippi. The session for 1910-11 will open Sept. 18. Students are expected to arrive Wednesday, Sept. 1.



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NEW ORLEANS, U.S.A.

Rev. Chas. W. Crisler, of Capitol Street Church, Jackson, Miss., will preach the opening sermon, Sept. 11th.

A plan has been projected to erect a new central building at a cost of \$40,000. The prospect for this new building is splendid. Dr. I. W. Cooper is doing a great work for Whitworth College and Christian education.

J. T. LEGGETT,
Member Board of Trustees.

WHITWORTH COLLEGE

Dr. I. W. Cooper, the diligent and progressive president, has given Whitworth College buildings a thorough overhauling during the past summer at an expense of fully \$20,000. New roofs have been put on two of the largest buildings, new windows in the Johnson Hall, and the dormitory rooms have been beautified with new paper, kalsomine and paint. The dormitories are being screened at every opening for thorough protection of students from flies and mosquitoes. Everything is as neat as the proverbial new pin.

The faculty, which will cost nearly \$2,000 a session more than any previous one, is the special pride of the institutions. No pains or money have been spared to secure the best instructors for each and every department, and better work is planned than even the best high school in the class rooms. The specialties—music, art, expression, commerce—are all in the hands of artists and experts.

The health conditions of Whitworth College are excellent. As far as I have been able to learn, there was not a case of fever in the College last session which lasted twenty-four hours. There was no serious sickness of any kind. The college physician had almost nothing to do.

But, while the mental education is faithfully achieved, the chief glory of Whitworth is its religious tone and atmosphere and the fact that the spiritual nature of the student is sacredly guarded and developed. The young lady at Whitworth is under as wholesome spiritual influences as the best Christian home affords, and in as inspiring religious activities as the best church knows.

The prices at Whitworth are as low as work of equal character or quality can be secured anywhere. There are prices that become the guarantee of inferior work. Whitworth is not a competitor of such institutions. Her President and faculty do their work "as unto the Lord," and they fix the prices by the same rule.

Fortunate indeed is the young lady who is numbered among Whitworth students, and happy the parents whose daughter is in such safe hands.

H. M. ELLIS.

The Centenary College of Louisiana.

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open Sept. 14, 1910.

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FELIX R. HILL, President.

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SHREVEPORT, LA.

Secular News and Comment

The pencil manufacturers of Nuremberg, Germany, are said to use annually 700,000 tons of American cedar.

Ex-Senator Wilkinson Call, of Florida, died of cerebral hemorrhage in the Emergency Hospital at Washington on the 24th ult. He served in the upper branch of Congress from 1879 to 1897, making a creditable, though not a brilliant record. He was 76 years of age and a Confederate soldier.

The Farmers' Union of Alabama, in session at Montgomery on the 19th ult., went on record as being opposed to a return to the open saloon in that commonwealth. Good for the Yeomanry of our sister State! They showed wisdom in that action. The whisky traffic hurls every worthy occupation, and contributes absolutely nothing to the public weal.

Dr. Albert Wellbourn Calhoun, the eminent Atlanta oculist, passed away in that city on the 21st ult. He had been engaged in the practice of his profession for forty years, and his reputation extended throughout the entire South, from all sections of which he commanded patronage. He was in the sixty-sixth year of his age when the summons came.

Britannia rules the waves. Her vessels, now carry a little less than sixty per cent. of all the freight transported over the seas of the world. The following figures show how the world's ocean tonnage is distributed among the several nations: The British Empire, 13,162,354; German Empire, 2,825,404; Norway, 1,569,616; France, 1,472,407; Italy, 1,020,062; United States, 940,068.

The New York Independent of the 25th inst. says: "The study of the Norwegian novelist, Bjornstjerne Bjornsen, in his country house near Hildhammer, has been turned into a museum of relics. His death mask, many of his books, with his own annotations, and other souvenirs have already been placed there. A tribute to this distinguished author from the pen of William Morton Payne, LL.D., associate editor of the Chicago Dial, has just been issued by A. C. McClurg & Co. It is a neat little volume of less than a hundred pages."

It has been announced that ten and a half miles of the Panama Canal are already in actual service. Five and a half miles on the Atlantic side are open to the sand and rock fleet used in constructing the great water way, and five miles on the Pacific side may be used by any kind of vessel. The part just put into service on the Atlantic side is not completed yet, but has a depth of fifteen feet at the shallowest point, and a width of a hundred feet at the narrowest point. When finished, it is expected to be a hundred feet deep and five hundred feet wide.

The popcorn center of the world is said to be Odebolt, Iowa, where 1,600 farmers are reported to be engaged in the industry, raising annually within a radius of fifteen miles 15,000,000 pounds of this cereal. In 1909 there were more than 150 carloads of popcorn shipped from this village. This large industry began a few years ago with the planting of twenty-five acres by Mr. A. H. W. Rouben, whose success influenced the neighbors to follow his example. There are now reported to be enough popcorn cribs in and near Odebolt to take care of 7,000,000 pounds of the grain.

Minnehaha, laughing water—what prettier name in sound and in sense, could there be? But the saddest thing about American nomenclature is the way in which languages have been cross-bred, with deplorable results. All these Indian "Mingo" names are delightful when left alone; and the white man did well in naming the State of Minnesota after the river, which, being interpreted, is "sky-thunder water." But then he must go and contrive "Minneapolis" for its chief town—a shocking mixture of Indian and Greek. What lovely names they must have missed when they imported their Jacksonvilles to dispossess the red man's language!—London Chronicle.

Perhaps the most cosmopolitan university in the world is that of Calcutta, India. It is a great institution, modeled after the University of London, and splendidly equipped. Students go there from Hindu, Mohammedan, Christian, and other colleges. Examinations for degrees are conducted upon the following important subjects: English, Bengali, Hindi, Urdu, Assamese, Burmese, Persian, Sanskrit, Hebrew, Classical Armenian, Arabic, Persian, Sanskrit, Greek, Latin, French, German, history, political economy and political philosophy, mental and moral philosophy, mathematics, physics, chemistry, physiology, botany and zoology.

Managua, the capital of Nicaragua, has been captured by the revolutionists, and Dr. Madriz, who succeeded to the presidency when Zelaya was deposed,

has fled the country. Jose Dolores Estrada, a brother of General Juan Estrada, the leader of the insurgents, is temporarily at the head of the government. He has issued a proclamation declaring his brother, whose armies have at last been successful, president of the United Republic of Nicaragua. An election allowing the people to choose an executive is to be held within six months. Gen. Estrada seems to be bearing himself well in the hour of his triumph, and has set free a number of prisoners already.

President Pedro Montt, of Chile, died at Bremen, whither he had gone in search of health, on Aug. 16, of angina pectoris. He was in the United States the early part of last month, visited President Taft at Beverly, Mass., and was on board the Kaiser Wilhelm der Grosse when Mayor Gaynor was shot on the deck of that steamer. His term of presidency would have expired in June, 1911. He entered public life as a member of the lower House of Congress in 1878, and his career was distinguished and successful, contributing not a little to the upbuilding of his country. He was sixty-four years old. Elias Fernandez, Minister of the Interior, will serve as chief executive until a president is chosen next November.

The scientists and medical men of the world deserve much commendation for their never-ceasing fight to conquer the diseases which afflict mankind. In this contest they have achieved noble triumphs that were ever won upon bloody battlefields. Among the latest researches of this character we note the following: A Cape Colony (South Africa) doctor has recently been experimenting with a new drug in the treatment of typhoid fever. It is an extract of the plant called *Mimosa bi flora*, and contains, besides tannic and gallic acid, an active principle or principle which Dr. Maffey has named entericin. The results of the doctor's experiments seem to indicate that entericin may be a useful remedy in typhoid, but his cases have been too few to justify any definite conclusions.

In the election held in Georgia on the 23d ult. the Hon. Hoke Smith defeated Governor Joseph M. Brown, who was seeking re-election by a large majority, thus reversing the verdict of two years ago, when Smith was the chief executive and was refused another term. Mr. Smith has stood fearlessly for various civic and moral reforms, and there is reason to believe that the Empire State of the South has acted wisely in again vesting him with the power of office. Congressmen Livingston and W. H. Howard, who stood against the overthrow of Speaker Cannon last December, were defeated in the primaries. Mr. Livingston has long been regarded as an extremely artful politician, quick to discover and ride popular waves, and that he should have allowed himself to be beaten in the game of demagoguery is not a little surprising.

SUPERANNUATE ENDOWMENT FUND.

The following letter was recently mailed to the preachers of the eight Conferences which have no assessment for the Superannuate Endowment Fund:

"Dear Brother: We take for granted that every Methodist preacher is interested in the success of the Superannuate Endowment Fund, either on his own account or on behalf of others. Your Conference being one of the few not having assumed an assessment for this fund, we appeal to you personally to observe the duty cited in the inclosed separate paragraph, which will be Paragraph 479 of the new Discipline—the law touching this fund. We feel that it is unfair to the assessing Conferences for your Conference to receive the pro rata of yearly interest without contributing to the enlargement of the Fund. Doubtless you think so. Pardon us for making this a personal matter with you, as we are doing with all the preachers of the non-assessing Conferences. We respectfully but earnestly request that you reply at once on the inclosed card, giving us your word that you will present this cause to your people before Conference, D. V., and receive voluntary offerings for the same. Please write us promptly, as this is a very important matter, and greatly oblige. Your servants in a worthy cause.

A. J. LAMAR, Pres.
J. R. STEWART, Sec.

The following is Paragraph 479 in the letter quoted:

"That it is made the duty of the preacher in charge of each station, circuit, and mission in the Church to call attention annually in each congregation to this Endowment Fund, and ask a voluntary contribution from the congregation for its enlargement; all money so secured shall be sent at once to the treasurer of the Joint Board of Finance of the Annual Conference, to be by him transmitted to the person authorized to receive such funds."

Many of the preachers have already replied to the request contained in the letter above, and with rare exceptions have said that they will be glad to present the cause and take collections, for the same, before the coming Conference. The question for each Conference to determine is one of method simply. How shall this collection be taken? Shall it be an

assessment added on to the assessment for Conference Claimants, or a voluntary collection? I think most of the preachers would prefer to make a brief explanation and take the collection as an assessment, rather than make a special appeal yearly and take this collection separately. This latter method would yield larger returns, doubtless, if faithfully presented, but the Board of Trustees is very willing for the brethren to put it in with the assessments, as this gives everyone a chance to contribute. The point to be emphasized is, that each preacher should feel that he has the duty of taking a collection for this fund placed very distinctly upon him by the law of the Church.

I do not mean to assume that I am more interested in this great work than are my brethren of the itinerancy. Co-operation is of prime importance. We can by working together make this a great fund in a comparatively short time. It is already yielding nice returns and is doing good. It is growing; but it should grow faster.

I close with the request that each preacher who received one of the above printed letters, and who has not yet replied, will please do so at the first convenience. It means much. Cordially,

J. R. STEWART, Sec.

Nashville, Tenn., July 23, 1910.

THE ENCIRCLING GOOD.

How instinctively the lower animals are able to find and appropriate to their own use the things they need, choosing and selecting with discriminate care the materials best adapted to their peculiar mode of living! No matter what is required for the nest-building or homemaking, they seem to procure just the proper articles, and fashion them in such a clever manner that man often marvels at their admirable architecture.

Did you ever watch a bird building a nest? How it flies about, gathering up whatever offers itself as a desirable addition to the dainty little structure! And each different kind of a bird making its own special kind of a nest, taking exactly what it needs for that purpose from the encircling good.

Isn't it the same in plant life? We put a seed in the ground, and soon it begins to absorb such elements as will help it fulfill its mission, sending down little roots to drink up the minerals essential to its growth. By and by appears a little head above the ground, and immediately commences to take advantage of the benefits derived from sunlight, dew and air. Knowing what is necessary for its growth, beauty and fruition, it eagerly accepts what is held out by the encircling good.

But man, whom God has made but "little lower than the angels," man, with his high order of intellect, his advantages, experience, his boasted supremacy; man, made in God's own image, does he recognize the encircling good? To our shame we must say, "No." We say that God's Spirit fills the universe, and that "God is good to all, and his mercy covereth all his works," yet the idea that his goodness and compassion encircles us, and we take all we want of it, does not appear to impress humanity. If the plants and animals can find this goodness, why is man so stupid?

"Why are we weighed with heaviness,
And utterly consumed with sharp distress,
While all things else have rest from weariness?
All things have rest; why should we toil alone?
We only toil who are the first of things,
And make perpetual moan,
Still from one sorrow to another thrown,
Nor ever fold our wings
And cease from wanderings."

Do we not often have a wrong conception of the promise that "no good thing will he withhold from those who walk uprightly?" Our desires turn to material blessings, such as wealth, renown, health and pleasure. Does it mean that? Rather isn't it a promise of beneficent gifts which will make us worthy of his love? We are encompassed with his goodness. "No good thing will he withhold"—no quality or attribute which will assist in our development; no beautiful equipment for fighting life's battles. We are not like the birds and flowers, gratefully accepting these provisions for our welfare. We fold our hands behind our backs, and say: "That isn't what I want." It is our own fault that we do not use the good so bountifully given; our own fault that we are nervous and afraid of the evil, for, "as the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever." "The angel of the Lord encampeth around about them that fear him, and delivereth them."

"Let us be like a bird, for a moment perched
On a frail branch while he sings;
Though he feels it bend, yet he sings his song,
For he knows he has his wings."

We could do more singing and be more at rest if we would realize we are encircled by the everlasting arms of God.—Nellie Carter Tyler in Pittsburgh Christian Advocate.

W. H. M. S.

LOUISIANA CONFERENCE.

At the last annual meeting, the office of Press Superintendent was united with that of Conference Corresponding Secretary, and our former efficient Press Superintendent, Mrs. A. C. McKinney, was made District Secretary on the Ruston District.

We are reaping the benefit of her thorough work, and are happy to report progress in many of the auxiliaries. Recent letters tell us of Reading Circles formed, and the free use of the secular press for announcing the regular meetings of the society, and giving reports of these meetings. Other plans for enlisting interest and promoting good have been reported, and we would be glad to aid those auxiliaries which are still struggling with this problem. Write and learn some of the methods others are using. We would suggest a more frequent use by the auxiliaries of this column in the New Orleans Advocate, which has been so kindly given for Home Mission items. Let us hear through this means, what you are doing, and perhaps it will encourage and stimulate others to greater activity.

Mrs. E. R. Kennedy, President of the Louisiana Conference, W. H. M. S., is spending a month or six weeks in New York, with her daughter, Mrs. S. R. Olliphant. Her address is 228 Rich Avenue, Mt. Vernon, New York.

Mrs. M. N. James, District Secretary, Alexander District, is doing a fine work. A recent letter tells of a new auxiliary of eighteen members at Rochelle, and outlines her plan of work for the fall. She makes it a rule to visit each auxiliary on her district at least once a year, if possible.

Our new District Secretaries on the Shreveport and Monroe Districts have proven themselves worthy of the trust, and we are expecting encouraging reports when we meet in our next Annual Session at Monroe.

The third quarter of this year has been fixed for a "Membership Campaign." Literature will be furnished the auxiliaries, outlining plans for this campaign. We are praying for and expecting a large increase in interest and membership. Let each do her part, and work and pray, for it is the Master who bids us go forward. There is no place in His Kingdom for an idler, and it is the individual work that is the most fruitful.

The Week of Prayer will be held during the first week in October. Plan to hold it just at that time, if possible. We are asking for \$20,000. The collection is to go toward erecting a large chapel and class room building at the Ruth Hargrove Institute, Key West, Florida. The foundations of the building, which is to cost \$18,500, are laid, and by October we trust the work will be nearing completion. The furnishing will cost \$1,500 or more, so it is seen how necessary it is that the full \$20,000 be collected. The property is now valued at \$15,000. Last year 375 students were enrolled, the largest number in its record. The course of study was enlarged by the addition of a Commercial Course, which will mean much to the life of the school. The Principal and teachers are now much handicapped for lack of room. The campus has been enlarged by the purchase of four lots. Repairs to the extent of \$600 were necessary on account of the storm last October. We must "go forward," and our faith is in God, and the women of the Home Mission Society. Let no one fail to do her part.

MRS. CROW GIRARD.
Press Supt. and Cor. Sec.

MISSISSIPPI CONFERENCE.

The Conference press superintendent has been out of the State for the summer. Her address has been constantly changing as she has moved from place to place. Owing to this fact, it has been difficult for her to keep in touch with conditions, and this explains why this column has not been used oftener during the past three months.

Some of the Conference officers have not reported this quarter, but those reports that have been received are most encouraging.

Our Conference treasurer, Mrs. Dunn, reports the whole amount for this quarter sent to the treasurer \$1,162.84, and amount spent for local work \$2,906.06, making a grand total of \$4,068.90.

Mrs. J. R. Ellis, who has charge of the department of tithing, writes us that the number of tithers reported at the close of the first quarter was very gratifying, though the number of auxiliaries heard from was not satisfactory. Several have sent in reports that have never been heard from before, and others have reported quite an increase of those who have adopted "God's financial plan." The Hattiesburg District leads in number of tithers, also in the number of auxiliaries reporting. The Long Beach auxiliary has the largest number of tithers: Broad Street, Hattiesburg, follows closely. Our second

vice-president pleads earnestly with each and every member of the W. H. M. Society, and also with the pastors that they will unite with her to make the Mississippi the banner Conference in the tithing department.

Our President, Mrs. T. B. Holloman, wrote us some weeks ago that a W. H. M. Society had been organized at Scranton in June by the Ladies Aid Society. The members gave as their reason for the change that they wished to get into the current of church life.

Miss Dragoo, our deaconess at Biloxi, has doubtless by this time turned the Wesley Home over to her successor, Miss Jeter, and left for her new field of labor in Texas. We all wish her success and godspeed in her new work.

Mrs. S. B. Flynt, the secretary of the Meridian District, writes us that each of the auxiliaries in her district is holding its own, though not doing much aggressive work. The deaconess for Meridian will not come to them before Sept. 1. Mrs. Flynt informed us in her letter that Mrs. Whitaker, president of the C. M. Board, has returned from a visit to Little Rock, Ark., and is, if possible, more enthusiastic than ever.

The secretary of the Newton District, Mrs. J. B. Hobbs, sends us the splendid report of eight new auxiliaries having been organized since last summer. At the June meeting of Main Street Church, Laurel, there were about fifty present, including twelve or fifteen visitors. The ladies of this society are engaged in making dresses and aprons for the little girls at the orphanage.

I wish to call the attention of the Home Mission workers to a book written by Mrs. Cora Gannaway Williams, entitled "The Morning Glory," showing the work of the Deaconess in the life of Miss Mae McKenzie, who served at Crossett, Ark. Bishop Hendrix says in the introduction: "I have read with delight 'The Morning Glory,' and recognize under its slightly changed name the life-story of Miss Mae McKenzie, the deaconess of the lumber camp of Crossett, Ark., of whose beautiful life I had known. I commend the charming and inspiring story which must make all our pulse-beats quicken with a desire to wisely invest our lives."

It is truly a Home Mission book and will do more to influence young women to take up the work than anything else on the subject. It is Mrs. Williams' desire to make a deaconess scholarship from the sales of the book, so we do not hesitate to ask our Home Mission readers to get it before the people. The price is 75 cents net, postage 6 cents, and may be bought of Smith & Lamar, Nashville, Tenn.

It is indeed encouraging to note favorable comments on the new plan of missionary operation that come from both men and women throughout the church. These new plans for our missionary work have the advantage of presenting a solid missionary force to the world. They also eliminate the dividing lines of home and foreign missions and furnish opportunity of concerted action between the men and women of the church in the mission fields. The June and July issues of Our Homes, as well as Mrs. MacDonell's circular letter, give us a clear idea of our relation to the new Board of Missions. We should assure ourselves that no hurt has come to us, only an enlargement and a wider field of service with a stronger backing than we have ever had before. Our work has now become an integral part of the work of the church, which it has not been in the past.

Mrs. Luke Johnson, our general superintendent of literature, urges in her circular letter that we begin at once to arouse interest in the membership campaign, and also to plan for our week of prayer. The literature for these two objects can be ordered from the office at Nashville any time after Aug. 20. "900,000 women and girls in our church, and only about \$0,000 in the Home Mission Society!" The success of this work depends upon the zeal and enthusiasm of each auxiliary and of each member in the auxiliary. Let us all pull together and make this year the greatest in our history.

MRS. M. W. SWARTZ,
Conference Press Superintendent,
Millsaps College, Jackson, Miss.

SHREVEPORT DISTRICT LEAGUE CONFERENCE.

The Epworth League Conference of the Shreveport District was held at Grand Cane, La., on Sunday and Monday, June 12 and 13. It was a very enthusiastic crowd of young people, and from the opening song, "Onward Christian Soldier," to the closing, "Blest Be the Tie that Binds," not a dull moment was spent. A number of Leagues were represented, but there were also a number that were not. Taken altogether, it was a fair representation, as we only organized about a year ago. Prof. J. S. Johnston, the Dean of Centenary College, was present and was very helpful. Nearly all phases of League work were ably discussed, quite a number of the Leaguers taking part in the discussions of the papers read and addresses made.

We were royally entertained by the people of Grand Cane, where they have one of the best Leagues in the district.

League work in the Shreveport District is moving upward, and we are planning and praying for a great awakening among our young people.

The next League Conference goes to Noel Memorial Church, Shreveport, where they have the very best band of Leaguers in Louisiana.

It is the hope of some of the leading Leaguers in the district to have a meeting place for the League, where institute work may be done for the League and Sunday School, and at the same time give a pleasant outing for the young people. Our church already owns 160 acres of land near the model road being built from Shreveport to Mansfield that was formerly used as a camp ground. It is an ideal place, and with abundant spring water and, with fairly good fishing could be made just what is needed.

We would be very glad to hear from Sunday school workers and others throughout north Louisiana. There is nothing of the kind in this part of the State; we feel the need of it. We hope to have something definite to offer at the next League Conference. Let us hear from you. Miss Evelyn R. Price, of Lake Charles, and Miss Lillie Wells were present on invitation at the Conference for the purpose of organizing a State Conference, which was done with Rev. Hugh W. Jamieson, of Shreveport, president; Mrs. S. J. Lingle, Shreveport, secretary; and Miss Evelyn R. Price, Lake Charles, treasurer. They are planning for a Conference of all the Leagues in the State early next year.

The district officers are as follows: W. F. Henderson, Keithville, president; T. S. Neal, Bossier City, first vice-president; Chas. O. Beauchamp, Shreveport, second vice-president; Miss M. Bryson, Greenwood, third vice-president; Mrs. Johnson, Mansfield, fourth vice-president; Mrs. W. S. Phillips, Grand Cane, secretary; J. S. Cox, Shreveport, treasurer; H. W. Bogley, Shreveport, Era Agent; W. F. Henderson, Keithville, district reporter.

Much of the success of the Conference was due to the former secretary, Mrs. S. J. Lingle, of Shreveport.

"We're pressing on the upward way,
New heights we're gaining every day;
Still praying as we onward bound,
Lord, plant our feet on higher ground."

Yours "all for Christ,"

W. F. HENDERSON.

Keithville, La.

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Protestations of willingness to "die" for a loved person or cause are common enough. A young man has been heard to say: "My mother! She is the best and dearest woman in the whole world. Let anyone dare speak a word against her. My mother, I would die for her!"

Would he? But the dear old woman does not want her boy to die for her. She only asks him to come home earlier at night to go with her to church, and sit by her side—to show her some slight attention. Such simple acts display love for a mother much more sincerely than any amount of cheap heroics.

And, too, the Lord Jesus does not ask his disciples, except in rare instances, to die for him. He asks them to live for Him day by day in patient, uncomplaining, self-denying service for others: service which if done to the lowliest "in His name," He will accept as done to himself. Only service must be the expression of love.

Doing good is not the whole of duty, nor is it the most difficult. What we are tells upon others far more effectually than what we say, or what we do.

Love which does not lead to service is always sentimental, artificial. Feeling must be translated into action. But service which does not spring from love is likely to be perfunctory, mechanical, lifeless.

The blessed Jesus wants our love. He stoops to ask it: to each He puts the question:—"Lovest Thou Me?" What is our response?—Holy Cross Magazine.

THE GLOW-WORM'S LESSON.

By "Fernview."

Beatrice was spending her holiday with her grandmother, who lived in the country. She had a delightful old garden, that the little girl loved to linger in. At the foot of the tall elm there glided a brook, calm and clear as the sunshine that glittered on its waters. The clouds mirrored themselves on its surface, and the swallows from the old barn dipped their joyous wings in its tiny waves. To this quiet spot Beatrice now came. The drowsy murmur of some late-working bee, and the scent from the spicy plum tree near, seemed to challenge her attention, and over all was the golden glow of the setting sun.

She leaned back against the lofty elm and gradually became unconscious of the sights and sounds about her. Presently a tiny voice close to her startled her. "Of what use is my light, or who sees it down here in the grasses?" it said in a discontented tone. Beatrice carefully turned her head to see who was speaking. There, curled up near, lay a little glow-worm. "If I could shine up there in the sky now, like that beautiful moon or the stars, or even if I could fly about in the air as the fireflies do, I might brighten the world a little, but what good can I do here?"

"Why," thought the little girl, "I know just how the poor thing feels. I've often felt that way myself."

"I will curl myself up here and sleep, and nobody will miss me," went on the sad little voice. Ah, children, the little glow-worm was very wretched just then. Then, to the watching girl, it seemed as if the worm slept for hours and hours. Then she heard a confusion of sounds. Listening attentively for some time, she at length became able to distinguish some of the words:

"I wonder where he is?" said one.

"This is the garden he has always lived in," said another. "I wish he would come," and so on.

Whom were they speaking about? Who was missed so much?

At length she heard the sleepy voice close to her say: "Helgho! I am tired of this. I believe I will light my lamp and go out once more for a stroll." Then, after a little stretching and yawning, the worm started off.

"Oh, here you are at last," cried the cricket. "Wherever have you been? I can't enjoy my practicing half as much as usual, when your light is not showing."

"Glad to see you," called the daisies and grasses. "The fireflies flit over our heads, but none but yourself thinks of lighting our feet. Where have you been so long?"

The glow-worm flushed at this praise, and was beginning to falter a reply, when he was saved the necessity of an explanation by the lilies who called out cheerily "Oh, we are so glad that you have come," and they rang a merry chime to welcome him. "We are so glad you are here."

"Why, you have the moonlight and the starlight and the fireflies to give you light: you surely do not miss my humble glow," said our friend, who in spite of his former depression was beginning to feel that the world was not a bad place, after all, and that he had many friends, where he had thought no one cared for him.

"Yes, we know that the stars and the fireflies are overhead, but we cannot see them, for we cannot lift our heads, our necks are so slender. So you see, we always watch for your cheery light down in the grass." And all the lily bells pealed another chime, gay enough for a fairy wedding.

"Well, well!" thought the glow-worm. "I will let my light shine after this. I will teach the world to trust, to hope, to work on, to thrust self aside, and my name may be handed down as one who has at least done his duty."

Just then Beatrice awoke with a start, for grandmother was calling her. "Yes, I'm coming," she said. "What a nice dream I've had!"—Christian Guardian.

"THE SEVEN WONDERS OF THE WORLD."

A correspondent writes to know "what are the Seven Wonders of the world." This is a very difficult question. We have not the confidence to attempt an answer. True, it was answered by the ancient Greeks to their own satisfaction apparently; but that answer was made long ago, shortly after the time of Alexander the Great, when the world had become fairly well known to them by reason of his conquests. What were regarded as the Seven Wonders of the ancient world were described by Philo of Byzantine, and his book was edited and republished by Orelli in 1816. These Wonders, as most schoolboys and girls have learned, were the Pyramids of Egypt, the Hanging (i. e. terrace) Gardens of Semiramis at Babylon, the Temple of Diana at Ephesus, the Statue of Jupiter at Athens by Phidias, the Mausoleum at Halicarnassus, the Colossus at Rhodes, and the Pharos, or light-house, at Alexandria.

But if those old Greeks were to come upon earth in this day, and become better acquainted with the larger world than they were with the smaller one of their age, as they easily might in a brief time, it is altogether likely that they would revise their list of Wonders. They would certainly be greatly surprised with many things in the world of to-day which had not even been dreamed of in their day. Some things would seem very wonderful to them which have become so familiar to us that we take them as a matter of course. It would be hazardous to make a guess even as to what the ancient Greeks would choose out of all the wonders of the modern world in making up a new list of world-wonders. They would probably be disposed at first to substitute some new wonder for each of the seven old ones. Upon maturer reflection they might be inclined to allow some one or more of the ancient wonders to remain among the seven of the revised list. It is quite certain that no modern Philo could select seven inventions or achievements of men to-day, and describe them in a book as the Seven acknowledged Wonders of the world. No committee of wise men could make a selection which would command general assent, and this editor would not aspire to a place on such a committee, much less would he presume to point out the Seven Wonders.—Pittsburg Christian Advocate.

THE BOARD OF TRADE'S COMMENDATIONS OF WHITWORTH COLLEGE.

For over fifty years Brookhaven has enjoyed the uplifting influence of Whitworth College. It is very patent, however, that the College has never made such rapid advancement as within the last few years under the presidency of Rev. I. W. Cooper, D.D. He has gathered around him a corps of teachers who, in their respective departments, are all graduates of leading institutions and have proven their worth as teachers.

We consider the location ideal. While convenient to the depots, churches and stores, yet they are so secluded as to be a little independent community to themselves. The various buildings set in a grove

of oaks and elms are connected with granolithic walks and are equipped with all modern conveniences. The steam heat and hot and cold water systems are of recent installation. And Dr. Cooper is a believer in fresh paint, paper and kalsomine.

The health conditions of Whitworth are perfect; and when it is recalled that Brookhaven is the highest point on the Illinois Central R. R., between New Orleans and Cairo, Ill., it can be readily understood why its past health record is so good, and why Whitworth's record is not surpassed by that of any other school in any Southern State.

Without going into details, let us just say that the curriculum compares favorably with the best schools in Mississippi, male or female.

Any other information regarding Whitworth, Brookhaven or Lincoln County will be gladly furnished on enquiry to the Brookhaven Board of Trade.

Very truly yours,

W. H. SEAVEY, Pres.

J. W. McGRATH, Vice-Pres.

HENRY GREENWOOD, Vice-Prest.

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With the passing of the year 1930, and the re-

turn of normal conditions, let us rally our forces and, by wise management and an aggressive evangelism, make the remaining months of nineteen hundred and ten rich in achievements for our ascended and reigning Lord.

PERSONAL.

Dr. John W. Boswell began a series of revival services at Sardis, Miss., last Sunday. He is being assisted by Rev. T. H. Dorsey, of West-Point.

Mr. and Mrs. J. R. Bingham, of Carrollton, Miss., have been spending some days in Chicago. They were expected home Wednesday of this week.

Bishop and Mrs. W. B. Murrah have been sojourning on the great lakes of the Northwest. They were guests of the Chicago Beach Hotel a few days since.

After a month's vacation spent with relatives in Mississippi, Rev. H. T. Carley, of the Carrollton Avenue Church, has returned to the city. His family came back with him.

In a business letter to the publisher of the Advocate, Rev. F. M. Freeman, of Bunkie, La., adds: "My work is in good condition. We are advancing along all lines, and the outlook is bright."

At the Zachary (Louisiana) parsonage on Aug. 22d, a son was born to the Rev. and Mrs. W. D. Kleinschmidt. At the time this information reached us both the mother and babe were doing nicely. The Advocate rejoices in the good fortune of these friends.

Miss Maggie Tate, who for some years has been a teacher in Blue Mountain Female College and who has been spending most of the summer at New Albany, has recently been visiting in Corinth. We heartily thank her for words commendatory of the Advocate.

Kilmichael has just had an interesting meeting in which Brother Wilson was assisted by Rev. W. L. Graves, of Itta Bena. There were twenty accessions to the church, fourteen of them on profession of faith. A more extended account from the pen of the pastor will appear next week.

Mr. J. M. High, of Greenville, Miss., has just returned from Birdie, Quitman County, Miss., where he led the singing in a meeting conducted by Rev. T. M. Bradley. He reports that Brother Bradley did some earnest and effective preaching, and that the people evinced much interest in the services.

The next session of Whitworth College will begin September 8th. We are pleased to know that the outlook promises the largest attendance in the history of the institution. The opening sermon will be preached by the Rev. C. W. Crisler, of the Capitol Street Church of Jackson.

On Aug. 1, 1910, at the residence of the bride's parents (Caddo Parish, La.), Rev. Robert J. Harp united in marriage Mr. Lorne Denver Nickerson, of Lafayette, La., and Miss Nellie Alice, daughter of Judge and Mrs. William A. Ellett. The young couple will reside in Lafayette. The Advocate extends congratulations and best wishes.

A correspondent suggests Dr. S. A. Steel as a suitable successor to Rev. J. R. Stewart as agent for the Superannuate Endowment Fund. We think this is a capital nomination. With such a theme, Dr. Steel would electrify the Church. But whether he would accept the place, if it were tendered him, we do not know.

Rev. J. A. Burrow, formerly editor of the Midland Methodist, but now the popular pastor of the Methodist Church at Abingdon, Va., recently had the misfortune, while fishing, to fall and fracture his arm and dislocate his shoulder. His injuries are reported to be painful, but not at all dangerous. We wish him a speedy recovery.

Rev. L. R. Roberts who is now serving the American Circuit (Mississippi Conference) is meeting with gratifying success in his labors. He has had good meetings, and is faithfully conserving all the interests of the Church. A letter received at the Advocate office highly commends him both as a man and Christian worker.

The Nashville Advocate of Aug. 26th contained the following item of news which will be of interest to many of our readers: "Dr. C. W. Carter, a widely known superannuate of the Louisiana Conference, has recently been visiting his son, Prof. Thomas Carter, on the Vanderbilt Campus, and on Aug. 14 preached a very able and interesting sermon at McKendree Church."

Mrs. M. N. James, the efficient secretary of the Woman's Home Mission Society of the Alexandria District, in renewing her subscription speaks in terms of appreciation of the Advocate. We thank her for her interest and good wishes. We are in hearty sympathy with the great work being done by the womanhood of the Church, and it is a genuine pleasure to render them any assistance in our power.

It was the editor's pleasure to conduct services at the Prytanla Street Presbyterian Church last Sunday at 11 a. m. This is perhaps the leading church of

that denomination in the city, and a fine congregation, indeed, it is. The building is a large stone structure, spacious and beautiful, with all of the modern conveniences. The pastor, Dr. W. McE. Alexander, is resting and recuperating in the Northeast.

The Inter-State Newsboy, of Logansport, La., of the 19th ult., says: "Last Sunday at 11 a. m. and 8 p. m., Rev. Elton Wilson, the pastor, occupied the pulpit at the Methodist Church, and both of the sermons delivered by this able minister were listened to with deep interest by good-sized congregations. He is working untiringly for the rebuilding of the church here, and his efforts are giving evidences of fruit."

The Nashville Tennessean of August 22 contained an interesting account of a sermon preached in the First Presbyterian Church of that city the evening preceding by Dr. Thomas Carter, of Vanderbilt University, who is a member of the Louisiana Conference. His subject was "Christ's Challenge to Our Faith," and the text used was Luke xxiv. 39, "Handle me and see." The discourse is reported to have produced a profound impression.

It was our pleasure to receive a card from the Rev. T. B. Clifford, of Yazoo City, written from Chicago, on Aug. 25th. He was visiting his cousin, Dr. George H. Simmons, of that city, who is editor of the Journal of the American Medical Association and its General Secretary. He was having a great time sight-seeing in a magnificent automobile, and thoroughly enjoying the many courtesies shown him.

The last number of the Advocate contained an announcement of the marriage of Rev. J. Lloyd Decell, of Osyka, Miss., and Miss Bertha Whitley, of San Antonio, Texas, sent us by Rev. Franklin Moore, the officiating minister. Brother Hardin, of Wesson, writes that the happy couple reached the home of the groom's grandparents in that town on the 19th ult., where they were given a cordial reception by their host of friends.

Rev. A. W. Turner, of Mansfield, La., informs us that the Protestant Churches of that city will begin a union revival on October 1, which is expected to continue fifteen days. The preaching will be done by Dr. S. A. Steel. Preparatory to the meeting, union prayer services will be held weekly until it begins. It is needless to say our Mansfield friends will hear the essential truths of the Gospel presented with stirring eloquence and power.

A telegram from Ponchatoula to the city papers on the 19th ult. says: "News has just reached here that the Rev. J. H. Montgomery, of Hammond, and Miss Jennie Cosbey, of Ponchatoula, were married recently in New Orleans, and are spending a few days at the Seashore Camp Ground, and that they expect to return to Ponchatoula before breaking the news to relatives and friends. The groom is a popular minister of the Methodist Church, South."

Writing from Arcadia, La., under date of Aug. 25, Rev. R. O. Weir says: "We will hold service in our new church for the first time to-morrow night, when we will begin a meeting. Rev. W. G. Harbin will assist me. We are expecting a revival; pray for us. Our new church is a beauty. It is not quite complete, owing to the delay in getting the windows. When finished, including the furnishing, it will be valued at \$5,000. We have a new organ that cost \$350. The pews and pulpit furniture were saved from the fire."

Rev. W. H. Saunders, of Washington Street Church, Vicksburg, writes: "I have been in some good meetings this summer, notably at Hermanville and Pleasant Valley. The latter is the home church of that greatest of Mississippi preachers, Dr. J. J. Wheat, and also of Major Millsaps and Rev. Wm. G. Millsaps. I spent a night with Brother William Mullens, who is ninety-one years old. He told me of a meeting conducted at this church which lasted thirty days, in which these men were converted, and out of which came nine preachers."

Rev. and Mrs. James M. Lewis, of Vancleave, were honored by the arrival of a fine boy in their home on July 18th. We extend heartiest felicitations. Brother Lewis is pleased with the progress of the work under his supervision, and thinks his present charge bids fair to become one of the best circuits in the Mississippi Conference. He has several local preachers among his membership whom he highly appreciates. He states that the New Prospect Camp Meeting will begin October 20th, and continue six days. The preachers of the coast section are cordially invited to attend.

From a dispatch to the Times-Democrat, dated at Harrison, Miss., Aug. 29th, we appropriate the following: "The Rev. J. L. Neill, pastor of Harrison Circuit, assisted by the Rev. M. B. Sharbrough, a former pastor here, began a meeting at Cane Ridge yesterday. Mr. Sharbrough preached in the morning. After dinner, served on the ground, Miss Janie Watkins, a native of the vicinity and a missionary of the Methodist Episcopal Church, South, in China, at home on a furlough, gave an interesting talk on her five years' experience as a missionary among the heathen."

Under date of the 22d ult. Rev. W. D. Kleinschmidt,

of Zachary, La., wrote as follows: "Miss Della C. Brown, daughter of the Rev. J. M. Brown, of the Louisiana Conference, died at the parsonage in Clinton on Thursday, Aug. 18th, and the remains were interred in the Clinton cemetery the day following." This sad news reached us too late for insertion in our issue of last week. We deeply sympathize with this stricken household, and pray that God may lay his healing hand upon every bleeding heart. In such an hour how unspeakably precious are the promises of the Gospel of Christ!

The Victoria Daily Times (British Columbia) makes the following comment upon the sermon preached in the Metropolitan Methodist Church of that city by Dr. H. M. DuBose, our fraternal messenger on Aug. 21: "In the evening the Rev. H. M. DuBose, D.D., representative of the Methodist Episcopal Church, South, preached from the text Eph. i. 4. His subject was 'The Spiritual Man' and his sermon was a magnificent example of pulpit oratory. From first to last there was no hesitancy of speech, but the language flowed on in a steady stream. His illustrations were apt and told in a remarkable way upon the congregation. Dr. DuBose was never at a loss for a word and his thought was clothed in language which showed his complete command of the English tongue."

Rev. N. E. Joyner, after an absence of nearly four months abroad, returned to New Orleans on Aug. 25th. He attended the World-Missionary Conference in Edinburgh, and after its adjournment visited and studied the famous missions conducted by the Wesleyans of England. Thence he went to Germany, where his chief interest was in the matter of immigration; he witnessed the "Passion Play" at Oberammergau; journeyed to Italy, where he visited Rome, Venice, and Naples, and touched at Algiers in Africa, and at the Azores Islands when homeward bound. Mr. Joyner is one of the best-posted men on missionary work in the Church, and doubtless his observations abroad will be of much value to him in conducting the affairs of the important mission under his supervision in this city.

ST. MARK'S HALL.

(Reported for the Advocate.)

Miss Roberta Baker, superintendent of the department of Domestic Science of the Wesley House in Louisville, has been transferred to St. Mark's Hall, New Orleans, where she will have supervision of a similar work. Miss Baker has arrived at St. Mark's Hall and seems to be well pleased with the outlook in her new field. She takes the place left vacant by the resignation of Miss Alberta Kelthly, which was due to the failure of health.

Miss Daisy Duncan, the nurse-deaconess of St. Mark's Hall, has resigned her position as District Nurse and will ask the Board of Missions for a year's rest on account of failing health. Miss Duncan has wrought a good work by her friendly visiting among the poor, and by her fine work in the dispensary for women and children. Let prayer be made for the restoration of the health of this trained worker in the Master's vineyard. Miss Duncan enjoys the distinction of being the first nurse-deaconess that was graduated by our Training School at Nashville.

Miss Margaret Ragland, head resident deaconess of St. Mark's Hall, after a strenuous service during the long, hot summer, is taking a much needed rest during the month of September. She will enjoy the bracing mountain air in the "Tar Heel State."

Miss Mary Frankland, one of the deaconesses of Rayne Memorial church, has been assisting Dr. W. W. Butterworth, Professor of Pediatrics, Tulane University, in collecting and compiling statistics and other valuable information concerning infant diseases. The result of her labors will be published later, and it will be a unique and valuable contribution to medical science. There is much talk recently about paralysis in infants. Many of the leading specialists are giving themselves to the study of it.

Miss Virginia Ragland, teacher of music in the Wolff Mission School, Tampa, Fla., has been spending her vacation at St. Mark's visiting her sister, Miss M. Ragland, and supplying the place of Miss Duncan.

Rev. N. E. Joyner, the versatile superintendant of St. Mark's Hall, has returned from an extensive tour of the European cities, where he inspected the great mission halls of London, Manchester, and other cities. He was also a delegate to the World's Missionary Conference at Edinburgh. He saw the world-famous Passion Play at Oberammergau. He obtained much valuable information, which he will adapt to his growing work in New Orleans.

Montenegro is about to become a full fledged independent kingdom, to be known as "Zeta." It will be a petite monarchy, being only 100 miles long and eighty wide, with a population of 250,000. Prince Nicholas, who will assume the title of king, is in the sixty-ninth year of his age, and his consort is sixty-three. Queen Helen of Italy is their eldest daughter. It is said that after his coronation Nicholas will visit the various European capitals.



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Obituaries.

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Died in Memphis, Tenn., July 15, 1910; buried at Mayhew, Miss., July 16; **JOHN UPHATUS TATE** was born in North Carolina in 1872; came to Mississippi at eighteen years of age; lived almost continuously in Lowndes County; joined the Presbyterian Church while a youth, but after locating at Mayhew, Miss., he became to be a member of the Methodist Church. Brother Tate was married sixteen years ago to Mary E. Brown, then of Columbus, Miss., and now of Mayhew. There are five children, all living. This is presented as the merest reference of the life and death of an upright gentleman and Christian citizen who "served his generation by the will of God" and has fallen on sleep.

A. H. WILLIAMS.

Miss **SUSIE H. REED**, daughter of Thos. and Mary Forman Reed, was born in Jefferson County, Miss., Dec. 11, 1858, and passed into the better world, July 28, 1910. At the age of fourteen years she became a member of the M. E. Church, South, at Natchez, Miss. She continued to the end of her earthly life a member of the church she originally joined. Her father was a prominent lawyer in the section of country embraced in Jefferson, Adams and adjacent counties, and he was also prominent in the church. Miss Susie was a devoted member of the church. For thirty years she was an earnest, successful Sunday school teacher, rarely ever missing a Sunday. She was lady manager of the Trueheart Torch-bearers for the last fifteen years. How she loved the work! She was in her element with the little boys and girls, teaching them to do missionary work. Who will take her place? She has been the faithful agent of the New Orleans Christian Advocate. She loved the Advocate. While Miss Susie loved all the churches, and saw good in them all, she loved devotedly her own Jefferson Street Methodist Church, where for so long and happily she wrought and worshiped. She was untiring in her efforts to sow good seed in the waste places. Her delight was to visit and help the poor and carry light and comfort to darkened lives and homes. Her face will be seen no more by those she loved and helped. She will be seen no more in the home and in her place in the church, but we know where to find her. She rests with her Lord. God comfort the bereaved ones.

R. D. NORSWORTHY.

At 1 o'clock in the afternoon of July 21, 1910, the death angel visited the home of Mr. and Mrs. N. A. Huff and took little **JOHN BROWN** home to dwell with Jesus and the heavenly host. He was a very bright and promising little boy and was loved by everyone. His age was 3 years, 6 months. He left a father and mother, three little sisters, and one little brother to mourn their loss. We cannot call him back to us, but we can go where he is. What a blessed thought that we shall meet him in heaven where there is no pain or sorrow and we shall part no more! Heaven should continue to become more attractive to us. We should be more determined to go there, where we shall have a great family reunion. Sorrowing ones, be of good cheer; it will not be long before the Master will open the crystal gate for your weary feet to enter in. It may be nearer than you think; only bear patiently your crosses and in time you shall wear the crown prepared for the faithful.

H. M. YOUNG, P. C.

On July 23, 1910, God called home to himself the spirit of a faithful laborer in his vineyard, that of Rev.

M. L. TUCKER, whose funeral service we conducted at Pisgah the following day. One of the greatest assemblies of people I ever witnessed on a like occasion in the country met us there that afternoon to pay their last tribute of respect to him who was held in such high esteem by all. Brother Tucker was born in Nashville, Tenn., coming with his parents within the bounds of the North Mississippi Conference when but a child. He became a member of the M. E. Church, South, when about thirteen years of age; at the time of his death he was eighty-three years of age. He had been a local preacher the last thirty years of his life. On account of age and the state of his health, he had been able to preach but little for several years preceding his death. Yet, at heart, he was loyal to his Church and its people. He told me just before his last illness he hoped to attend our services some, but we never had the pleasure of seeing him out any more. His was the highest type of Christian citizenship—a pure, consecrated, holy life, such as made the world better by his having lived in it. A host of relatives and friends are bowed down in grief, but to him death was only a transition to the heavenly home, where his immortal spirit shall dwell forever in the realm of God's eternal love. **ELIJAH H. CUNNINGHAM**.

Just as the month of July, 1910, was slipping away into history, the spirit of another sweet and beautiful mother was being ushered into the presence of her King, at a time those who loved her felt that she was so very necessary to her devoted husband, daughter and two sons, but her King had better things for her in the beautiful beyond. The subject of this sketch, **SISTER MARY E. ABER THOMPSON**, was born of good, pious parents, Dr. and Mrs. W. C. Aber, at Summerville, La., on Dec. 18, 1863, and at seven years of age joined the Methodist Church. She early manifested right conceptions of duty and willingness to do her best to make the world better, and no one doubted that she was converted. This religious characteristic marked her beautiful life. Soon after entering her teens she became a teacher, in which vocation she delighted in brightening the lives of others. She was married on the 12th of April, 1888, to Mr. Erastus R. Thompson, of Harrisonburg, La., which proved a delightful union of hearts to the very last. She united with the Methodist Church there, throwing into all its departments her wise, untiring and zealous efforts in making its work effective. Here was given them a little daughter, who only remained long enough to draw out intently their hearts' best; as the Lord, in her infancy, took her home. Harrisonburg, La., was her home until two years ago, when she removed with her dear family to reside permanently in Biloxi, Miss.; but, for eight years prior to coming to Biloxi, she had suffered greatly from an inward malady, which finally made necessary two severe surgical operations. During all this time, with unflinching attention to the wants of her household and neighbors, she persistently sought to carry out her early conceived idea of Christianity, which was devotion to others, and evinced patient submission to the will of God, while using every means for her recovery. As soon as she came to reside in Biloxi, she, with her entire household, united with the Main Street Methodist Church, where she became a member of the Bible Class, the Ladies' Aid and other organizations, which she attended while her strength permitted. In July of this year, thinking that the mountain air would benefit her, she with her family went to Winchester, Va., but instead of getting better, she rapidly began to sink and on July 25th there was a surcease of all pain and she went to join the little angel who had gone years before and who was waiting to receive her. The end was calm and peaceful. With all of her faculties keen and alert, knowing that the death angel was hov-

ering over her, she turned to her loved husband and said, "I am at peace with everybody; I am not afraid to die," and then, as the death dew gathered on her brow, with one more effort she said, "See the ship," and the broken-hearted ones who stood about her bed knew that it was "the old ship of Zion" which was to bear her across the river of death, and then she sweetly fell asleep in Jesus. Her remains were brought to Biloxi and the sad funeral service held in the church she loved and her body was interred in the Biloxi Cemetery. The writer, who has known her from early childhood, looks back with pleasure at the true and beautiful and devoted Christian life. The society into which she entered was made purer and more elevated by her presence, for she has maintained a life of Christian integrity from the time when she so early united with the Methodist Church. She is also survived by her mother, four sisters and a brother. May the dear ones who loved her so be able to look up through their tears and say: "The Lord gave, the Lord hath taken away, blessed be the name of the Lord!"

Let us who are sad take heart again: We are not alone in our hours of pain.

Our Father stoops from his throne above

To soothe and quiet us with his love. He leaves us not when the storm is high

And we have safety, for he is nigh. Can it be trouble which he doth share?

Oh, rest in peace, for the Lord does care.

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Marriages

Aug. 15, 1910, at the Court House, Meridian, Miss., by Rev. Isaac L. Peebles, Mr. GEORGE LESTER to Miss WINNIE HAYES.

Aug. 15, 1910, at the residence of Brother S. E. Guess, Meridian, Miss., by Rev. Isaac L. Peebles, Brother H. H. HUDSON, of Natchez, to Miss MAT-TYE ELOM, of Meridian.

Aug. 23, 1910, at the Methodist parsonage, Meridian, Miss., by Rev. Isaac L. Peebles, Mr. R. L. CHADICK, of Whistler, Ala., to Miss MARY A. COLLIER, of Meridian, Miss.

Aug. 11, 1910, at the Methodist Church, in Artesia, Miss., by Rev. A. H. Williams, Mr. CAS. T. WRIGHT to Miss OLLIE B. LOCK.

FROM REV. R. E. DUKE

Editor Christian Advocate: It may be that some of the Mississippi brethren would like to know our whereabouts and what we are doing. I can only say we are filling the difficult role of a superannuate, having surrendered my work and gone on the sick list just after Conference two years ago. The little help received from the superannuate fund has not yet come to hand; while we possibly have been more provident than some, and while we have been steady at work all the time, the little pittance we had saved is about gone; yet I am glad to say that my health is much improved and it looks as though I should be able from this on to engage regularly in some remunerative service, though because of the condition of my lungs I can only do light active out-of-door work; so this makes it hard to find a job, especially one that does not involve Sabbath work. But we are now at home in West End, San Antonio, in a good large house, only a short distance from San Antonio Female College and in full view of the beautiful West End lake. Now, wife and I had a plan like this in our minds: We have room for four girls in our home and are located in one of the most healthful, invigorating climates in the United States. Now, there may be four girls in Mississippi or Louisiana who would be glad to attend a good Methodist College with the care and protection of a Methodist preacher's home, and at the same time enjoy the health-giving climate of sunny, semi-tropical San Antonio. We have bathrooms, artesian water, and are one block and a half from car. We are in easy reach of church and school. If there are those to whom this appeals, let us hear from them. We will send college catalogue. Yours in Christ.

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FROM THE COLPORTER.

The Publishing Agents now say that they expect to have the new Discipline ready by Dec. 1. Those who have given their orders and others concerned will take due notice and exercise patience.

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Revival Praises is going rapidly. It is easily the best and most popular book for revival work. Let your orders come thick and swift. After several months of strenuous travel and toll, I am taking a few days vacation and rest at home, where I shall be delighted to hear from friends and customers. G. W. BACHMAN.

Winona, Miss., Aug. 18, 1910.

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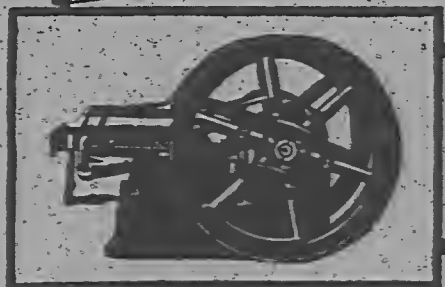
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Tidings from the Field

Cotton Valley, La.

We are having a great revival at Cotton Valley, conducted by Dr. A. C. Holden. We have already had about thirty conversions. Dr. Holden is stirring this place up. Let prayer be made for him. He will be paid for the work—R. H. P. P. P. P.

Dumas Circuit:

We have had three revivals at our church, much good results. We are in a very good position at this time, with Revs. W. D. and J. H. Bassett doing the preaching. They are doing it well. We had twelve conversions last time and eleven this time. The church is full and the results are good. —R. M. Hoyt

Port Allen, Miss.

Things are going on very well at Port Allen. We are having a revival here. The Rev. S. L. P. and of Southern with us in our morning here. He is in earnest, in both preaching and work, and we had a meeting which accomplished much good for the church. We have recently organized a Women's Home Mission Society and a large Junior Epworth League. Our Senior League is growing and doing well. We are looking for a great revival at the Autumn. —R. M. Hoyt

North, La.

On Sunday night, Aug. 14, the great revival here was over. It was a great success. The preaching was done for eight days by Rev. W. B. Harvell. The Holy Spirit was manifest from the first service. Many were brought to a saving knowledge of Christ Jesus for the first time. Several were re-baptized and the faith of the believing ones was strengthened. Brother Harvell had the pleasure of baptizing an infant, the child of Baptist parents who got a new vision during the meeting. Five adults were baptized and seven received into the church. Bro Harvell preached with great power, and is one of the most powerful preachers we have ever heard. He is doing a great work here. He is greatly loved by all the people of every denomination, and we are waiting for the full millennium, this being his first year here. We are moving in the upward way. Glory to God in the highest. —W. F. Henderson

Prichard, Miss.

We have made some progress on the Prichard Circuit during the seven months past. We have put a new roof and front porch on the sanctuary and added some to the interior furnishings. The Ladies of Branch Church on the 10th of August collected \$75 and are using the money to paint the exterior of our church. The church has been made with the paint and they are not work. When completed, the church will have a beautiful appearance. This is the largest of our churches. We have also organized a Women's Home Mission Society, both of which are doing well. We are looking for a great revival at the Autumn. —R. M. Hoyt

before the close of this year. In some respects, this is a difficult field. The Roman Catholics are largely in the majority. The people speak the French language, especially the native Creole. There is a vast field for missionary work. Our church will make but slow progress until the Mission Board has money enough to put men in the field who can speak and read to the people in the French language. —H. B. Vandenberg

Seventh Avenue, Meridian:

Dear Advocate: Since my last communication our Heavenly Father has taken our only baby to heaven. He was so dear, and we miss him so much. Yet we have been given a new one, and we are rejoicing. The Lord is doing a great work here. We are in a very good position at this time, with Revs. W. D. and J. H. Bassett doing the preaching. They are doing it well. We had twelve conversions last time and eleven this time. The church is full and the results are good. —R. M. Hoyt

Rose Hill, Miss.

I had the pleasure to attend the Laymen's Meeting at the Rose Hill College of which my son, W. H. Lane, is pastor. It was my first visit to that part of Jasper County, and I can truly say that in doing there the meeting was a great success. A great number of people were brought to a saving knowledge of Christ Jesus for the first time. Several were re-baptized and the faith of the believing ones was strengthened. Brother Lane had the pleasure of baptizing an infant, the child of Baptist parents who got a new vision during the meeting. Five adults were baptized and seven received into the church. Bro Lane preached with great power, and is one of the most powerful preachers we have ever heard. He is doing a great work here. He is greatly loved by all the people of every denomination, and we are waiting for the full millennium, this being his first year here. We are moving in the upward way. Glory to God in the highest. —W. F. Henderson

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FROM GALLMAN, MISS.

Our revival at Gallman was fine. The meeting began Sunday, Aug. 14, and closed last night. Rev. H. P. Lewis, our honored and faithful, sweet-spirited superannuate, preached two good, helpful sermons Sunday, the 14th inst. Rev. H. B. Watkins, who had promised to join us Monday following second Sabbath, reached us as promised, and began a fine series of sermons Monday night. Last Friday at 11 a. m., we had the pleasure of listening to Rev. V. D. Skipper, of the Great Woman. We had the privilege of having Rev. W. L. Linfield with us one night. Brother Watkins has many warm friends here in these parts, having acceptably assisted me here last year and having served four years acceptably at Hazlehurst, near this place. Our camp meeting at Hennington Camp Ground, beginning the 6th of August, was fine. It was said by some to have been the best in twenty years. Revs. George H. Galloway and H. R. Singleton did the preaching. To say that it was very fine is not saying too much. Rev. I. W. Cooper, D.D., delighted and edified the people there Monday at 11 a. m. on the Doctrines of Methodism. Rev. D. C. Hull, D.D., our new president of Millsaps College, preached for us once. His earnest logic, fine diction, and Christ-like spirit captured the audience. Rev. W. M. Williams preached one time for us to the delight and pleasure of many old friends, he having spent several years here as pastor. Rev. H. P. Lewis, Jr., led the choir with great satisfaction. Miss Lois Cooper, the accomplished daughter of Dr. Cooper, furnished the music for the occasion. The help and presence of Rev. H. P. Lewis, Sr., was an inspiration throughout the entire camp meeting. Rev. J. G. Galloway left nothing undone to make everything pleasant throughout the entire meeting. J. C. Ellis.

August 22, 1910.
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We have set apart a fire-proof room in our new house at Dallas for a Methodist Historical Library, and want everything of historical value we can get. These books and pamphlets will be carefully stored away in a permanent reference library. We will be glad if the readers of the New Orleans Christian Advocate will look through their libraries and make a list of all old and rare books and pamphlets on any phase of Methodist History, doctrine, biography, etc., and send us a complete list. Just now we are very anxious to secure the following:

Journal of General Conference of 1850.

History of the organization of the M. E. Church, South, 1845.

General Minutes of the Annual Conferences from 1845 to 1855, inclusive.

The Quarterly Review for the year 1890, and all dates back of 1892.

Complete file of the Christian Advocate (Nashville) for 1882, 1883, 1895, and all dates back of 1874.

Disciplinary code.

Mississippi Conference Minutes back of 1890.

North Mississippi Conference Minutes back of 1898.

Louisiana Conference Minutes for 1895, 1896, 1897, 1900, 1901, and all back of 1894.

Any one having any of these volumes will confer a favor on us by writing fully and at once.

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FROM OAKVALE, MISS.

We failed to get our new church finished to hold our revival meeting in from July 27 to Aug. 7, but the good, generous-hearted Baptists of our town opened wide the doors of their church and said, We want you all to come in and hold your revival. The writer (the pastor of the Methodist Church) thanked them with a God-bless you all. Our meeting was a success; our church was revived along all lines. I fully believe that every member in

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the church got a great blessing out of baptism. We also baptized five in of the meeting. The Rev. M. L. White, pastor during the meeting. The Rev. Dr. R. C. Bothea, and Clarence West, W. B. Jones, the presiding elder, was big as were the leaders. These brethren with us on August the 14th, and held on all came to us in due time, and our third Quarterly Conference at they wrought well, doing some super Baxterville. While he was with us prior preaching, Clarence Westbrook he preached two able sermons, one led the singing with his cornet, and it at Baxterville, and one at Oakvale was fine. These brethren were much. We have some reason to be glad, and I can safely recommend them as looking up, and I am expecting to being him help in revival meetings, for things in this way. We had thirteen accessions to the prayers of God's people. Thirty church—eight by vows, and five by Westbrook, P. C.

Epworth League

By Rev. H. B. Watkins.

TOPIC FOR SEPTEMBER 4.

A CHAPTER RALLY DAY.

References: Hebrews x. 24-25; Malachi iii. 16-18.

The most wonderful organization in all the earth is the Church of Christ. Often we grow very much discouraged over small attendance at our meetings and feel like giving up; and yet I make bold to say that the best attended institution in all the world, not excepting even the theatres, is the church. When we take into consideration the number of services held per week, the Sunday school, the preaching services, the League meetings, the prayer services, the women's societies, besides minor meetings like class meetings and committee meetings, one is really surprised at the uniformity of the attendance. I venture to speak this word of encouragement not because I would try to make us satisfied or to feel as if we were doing our duty, but rather to inspire all the institutions of the Church to fresh courage and to renewed activity. If the Church had been human it would have failed long ago, but it is divine and carries with it a message of never failing interest to every heart that comes into the world. The play of Hamlet appeals to some people, the circus appeals to many more, the lodge interests some, politics many more, but the gospel of Jesus Christ appeals to every soul on the face of the earth. Let men be as indifferent to Macbeth and to Caesar and to Napoleon as they will, no man down in his heart can long remain indifferent to Christ. There are fears lurking in every soul that only Jesus can soothe. There are cravings in every heart that only Christ can satisfy. There are hopes in every life that only the King of kings can fulfill. For this reason, our meetings have a supreme interest in human affairs and have an appeal that while men may resist, they can not in the nature of things be indifferent.

Now then, concerning our meetings, let me plead that we not grow discouraged. Let us not "be weary in well doing," for in due season we shall reap if we faint not. The faithful few have kept alive many a League until some returning tide brought new life and new hope. Give due credit to the revival tide, but remember it was the faithful few that made the revival possible at all. There are some who discount the every week meetings because they are not revival meetings and because no one was saved in them. Just so many people discount the regular pastor because few are converted until the evangelist comes. Let me say, the faithful few and the earnest pastor who kept things together in the heat of summer and in the cold of winter are the people who had most to do with the revival. God at last sends the rain, but it brings up the seed we have been sowing all year. Be faithful!

Let me say again with regard to all our meetings, give Christ the first place. After all, the thing that attracts men is Christ. "I, if I be lifted up shall draw all men unto me." That mother in Bonnie Briar Bush, who, anticipating her boy's call to the ministry, when she was dying, placed her hands on his head and said, "when you preach the first time in your own 'kirk,' speak a good word for Jesus Christ," was not only bidding him give glory to the Christ, but was giving him the key to the hearts of men and women. In our circle of League meetings each week, may the name of Jesus be spoken lovingly and reverently all round the world.

In our meetings, again, let personal

testimony have a large place. I verily believe that to be the very best preaching which has in it the largest element of personal testimony. Besides our second reference, turn to Luke viii. 39, and hear Jesus putting on the lips of a man liberated by his power the greatest kind of sermon ever preached: "Go shew how great things the Lord hath done for you." Lastly, in our meetings, let everyone possible take some part. It isn't the man who takes part who fails to come back next week. It is usually the one who sat in the back and felt he had no part in the meeting. Let each, above all, ask "Lord what wilt thou have me to do?" and let it be the prayer of every meeting that our Leaguers individually may hear the call, "Who will go for us and whom shall we send?" and quickly reply, "Here am I, send me!"

May a new era lie before our young people, an era of service, which will be an era of happiness. Let this service close with a presentation of the claims of the Epworth Era, our splendid paper. We could send no better nor more attractive literature into the homes of our people than this little magazine. We want our meetings to be intelligent. They can best be so by keeping in touch with our entire Young People's Movement through the Epworth Era.

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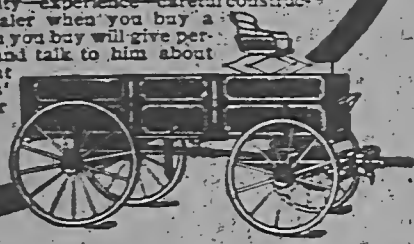
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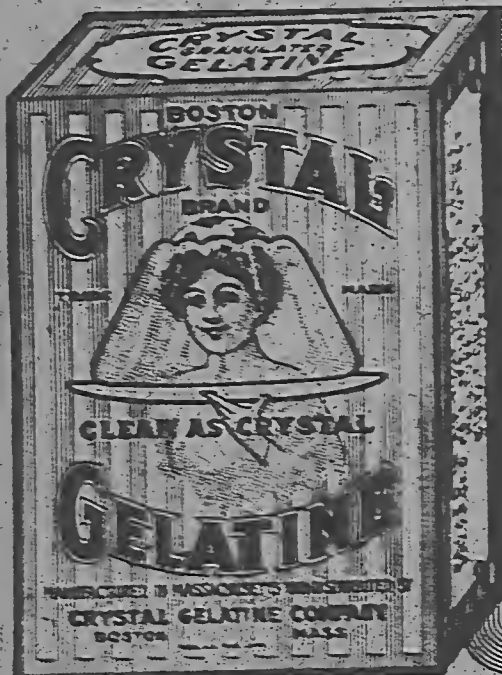
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OXFORD CAMP MEETING.

FROM DR. BOSWELL.

The Oxford camp ground, belonging to Oxford Station and Abbeville, formerly Oxford Circuit, is located on a beautiful site three miles east from Oxford, Miss. There for forty years the Methodists from Oxford and the surrounding country, specially of "old Mt. Zion Church," have held their annual camp meetings without break and in old-time style.

Many who once tented and otherwise participated in these meetings have crossed over the river and are at rest on the other shore, but their children, with others, are keeping alive the camp fires and following on "in the good, old-fashioned way."

The Stephens, the Calloways, the McLarty's, the Slaughters, the Hamiltons, the Whites and others are still occupying the grounds and faithful to all demands of the occasion. They are already enjoying the rewards of spiritual refreshings and the salvation of their children and friends, but the crowning reward will be eternal life hereafter.

The names and preaching of Amos Kendall, Joseph H. Brooks, Drs. Wheat, Linfield and others who have finished their earthly ministry and who in the former years preached here with great power and efficiency are held in affectionate memory by the old people. It was enjoyable to hear them speak lovingly of those good men and their great preaching.

The meeting this year began Saturday, Aug. 6, and closed Monday morning, Aug. 15, being the longest in time, and pronounced by the oldest attendants one of the best ever held here.

From the beginning to the close the power of the Holy Spirit was manifest in the revival of Christians and salvation of sinners. Scarcely a service passed without one or more conversions. There was almost constantly the old-time singing, shouting and personal working with penitents at the altar.

About fifty were received into the Methodist Church and several others gave their names for membership in other churches.

Evangelist A. C. Holder, of Shreveport, La., did most of the preaching and did it well. His intense earnestness and unabated zeal in preaching and in personal work with the unconverted was blessed of the Lord in the conversion of many. The singing was conducted principally by Mr. Arthur Herring, an earnest Christian worker, and son of Rev. J. W. Herring, of the Arkansas Conference. These brethren will ever be remembered affectionately by the preachers and people for their works' sake on this occasion, as well as personally.

Other preachers who were present from time to time and who preached one or more sermons were J. E. Cunningham, presiding elder, Holly Springs; J. C. Park, Oxford; B. P. Fullilove, Abbeville; J. H. Mitchell, Water Valley; J. R. Countiss, Grenada, and the writer.

With the hearty co-operation of the preachers in charge of the meeting, many good books were sold which will abide in the homes of the people to continuously re-enforce the good work of grace. On the whole, this was one of the best of more than fifty camp meetings I ever attended.

I shall ever cherish in affectionate memory this occasion of personal religious enjoyment and communion with the old and new made friends. The Lord bless them, every one.

G. W. BACHMAN.
Winona, Miss., Aug. 18, 1910.

Dear Brother Meek: Our church in Sardis is greatly bereaved. Within the past seven days we have lost two valuable members. First, Sister A. W. Shands, a notice of whose sudden going appeared in the Advocate of August 18. Sister Shands was of a noble family, being on her mother's side a descendant of the great and good Dr. A. B. Longstreet, better known in the South as Judge Longstreet. She was, therefore, naturally a Methodist. She was also a Methodist of choice, and identified with all the interests of the Church in Sardis. She took an active part in the various societies of the church, and will be greatly missed by her many co-workers. She was universally beloved, and no man ever had more general and profound sympathy than Brother Shands in his bereavement. His sorrows not as those who have no hope.

On Wednesday, August 17, we laid to rest our good Brother William H. Short. He was one of the oldest members, having just entered his seventy-first year. For a long time he had been afflicted and was unable to take an active part in Church work, or to attend its services, but he loved the cause and loved the preachers. He gave me a cordial welcome when I first entered upon the work in Sardis, and I took pleasure in visiting him, which I did frequently. I always found him cheerful. He suffered much from the effects of a fall he had about ten days before his death and longed for his home in heaven. He died in the faith. Brother Short was a faithful Confederate soldier—served the entire war in the Army of Virginia, and lived and died in the respect and confidence of surviving comrades. The righteous hath hope in his death.

Besides these two, we have lost by death and removal eight other members—some old and prominent, and very useful. They are greatly missed, and the anxious inquiry is: "Who will take their places?" But the work goes on, verifying again the saying: "God unites his workmen, but carries on his work."
J. W. BOSWELL.
Sardis, Miss., Aug. 19, 1910.

THE CARE AND TRAINING OF CHILDREN OF BACKWARD MENTAL DEVELOPMENT.

It is only in comparatively recent years that the subject of the care and training of backward mental development has been considered of paramount importance, and special schools established for the educational training of this particular class of children. Realizing the necessity for such training, the up-to-date universities have a department devoted to this special psychological study—they have at last awakened to the fact that the only possible hope for such children lies in placing them under the care and direction of medical experts, where they will have the advantage of scientific treatment and training.

The Stewart Home and School of Eardale, Ky., situated six miles from Frankfort, the State capital, is a model school of this kind—one of the few in the South, and the largest private school in the country. Dr. Jno. P. Stewart, the superintendent, has devoted his life to this special field of medical science, and with the aid of a corps of trained teachers, is accomplishing magnificent results. It is as its name implies, a "Home" in the truest sense of the word, and the children enjoy every possible comfort and convenience and have the tenderest care.

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The Sunday School Lesson

FOURTH QUARTER, LESSON I, SEPTEMBER, 1

TWO PARABLES OF JUDGMENT

Matthew xxi, 33-46. Memory Verses, 41-46.

Heard another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and built a tower, and digged a winepress, and let it out to husbandmen, and went into a foreign country.

And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

And the husbandmen took his servants, and beat one, and killed another, and stoned another.

Again he sent other servants, more than the first, and they did unto them likewise.

But last of all, he sent unto them his son, saying, They will reverence my son.

But when the husbandmen saw the son, they said among themselves, This is the heir, come, let us kill him, and let us inherit his father's estate.

And they caught him, and cast him out of the vineyard, and slew him.

When the lord therefore of the vineyard cometh, he will destroy the husbandmen, and will give the vineyard unto others.

vineyard cometh, what will he do unto those husbandmen?

41. They say unto him, He will destroy them, because they have hated him, and have killed his son, which he hath loved.

42. Jesus saith unto them, Nay, I tell you, he will destroy them, because they have hated him, and have killed his son, which he hath loved.

43. Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44. And whosoever shall fall on this stone, he shall be broken, but on whomsoever it shall fall, it will grind him to powder.

45. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

Golden Text: "Therefore say I unto you, from you." (Matt. xxi, 43.)

TEACHING TOPICS.

Making a Point Plain.

The Teacher had refuted the carping objections of the chief priests and the elders. When they came to him questioning his authority Jesus had placed these astute logic choppers in a dilemma from which they could find no escape. With very ill grace they admitted their defeat. Then by the use of an adroit parable (just preceding our lesson) he caused them to condemn themselves. When they were silenced and humiliated he hurled upon them his scathing condemnation. They were speechless. They turned away discomfited. But Jesus would not leave them yet. Disagreeableness is no valid objection to truths. He intended to drive the facts home in such a manner that there would be no chance for a mistake. Emphasis is the strength of teaching.

The Divine Preparation.

Before the estate of the householder was let out to the husbandmen, he planted the vineyard, set a hedge about it, digged a winepress, and built a tower for the watchmen who would guard his property. The householder had done his utmost. So according to the figure of the parable the Father God had given the good gifts of his love and of his protection to his children, the people of Israel, whose is the adoption and the glory and the covenants and the giving of the law and the services of God and the promises. So has God ever done for his children. He has provided our fields of pleasant labor. He has hedged us about with all protecting influences; the winepresses of the many hours are here to be filled with the rich fruits of life, and the tower of God is planted in our midst where watch the prophets, the teachers, the patriots, all the good men and women who have taken it upon themselves to guard the sacred interests of the vineyard of the Lord. This is a faithful picture of our many blessings. God has never failed to do this much for his children.

The Human Part.

Then the householder let it out to husbandmen. This is the next step. The vineyard is made to be worked. If it were for the benefit of himself alone God would never prepare a vineyard. For he does not need its fruits. The whole plan is for men. Therefore, without an exception, the vineyards are let out to husbandmen, weak and tempted as they are. They must render strict account, but that, too, is for their good. There is no way to escape the householder's duty. In some capacity we all hold such office. It is the human part. When so much is done for us, how shall we complain if the work taxes our strength or if dangers threaten? The Great Householder has ordered our work. It is

his plan. We may trust him to take for his vineyard if we do our assigned parts.

"The Eternal Silences."

There are many who do not mind the labor and the danger of the day's work, if only the Master were not so far away. But the Householder has gone "into another country." Why are we left alone with our awful trials? Why are we left to struggle in the dark? Where is God? Why "the eternal silences" of his absence? There can be no doubt that the Householder does not remain with his vineyard in just the way that many of his laborers would have him do. Jesus told a great spiritual truth when he represented the Owner and Lord as letting out his favored field and going into another country. The truth is this: Perhaps it is not agreeable, but it is the apparent situation, and therefore must be the plan of the Creator. Man must work out his own salvation. The proper conditions are provided, and then men must educate and train themselves by grappling with the problems and molding them into conformity with the manifest ideal. God is not testing his children so much as he is training them. When a father tells his boy to do his best, bids him good-bye, and sends him off to college, he does not do it to find out whether or not his boy is obedient and manly, but it is to insure that he will be so in the future. God is training races and individuals in the same way. He is as near us as the father is to his boy; yes, infinitely more near. Yet it is the solemn fact that we are alone. The divine responsibility isolates each one. We are husbandmen who have been entrusted by our Lord with the fate of his vineyard.

Waiting for the Fruit.

Because life is a vineyard and men are in the making, the Lord is willing to wait for the fruit. All in due season. God does not crowd any one. "When the season of fruits drew near" the Lord sent his servants. When the time of ripening comes, then and then only does God speak for fruits. Here is comfort, here is warning, here is inspiration.

The Messengers of God are Men.

It discloses the community of interest between heaven and earth. The son of the householder was one of the messengers. He deigned to come on the same errand to the workmen of his father. Thus the whole of heaven and earth is shown to be concerned with the perfecting of the vineyard. In God and man, work together. They are interested in the same things. Their successes are interwoven.

The Stoning of the Prophets.

The messengers of God are his prophets. For the prophet is not one

who foretells events, but one who speaks for God. This is the probable meaning of the Hebrew word. The prophets come direct from heaven to earth—and they are stoned. The pity of it! The lesson of the parable is sufficiently vivid without much comment. The failure of every individual and the ruin of every nation may be traced to a shameful rejection of the prophets of God.

Rejected Stones.

The sin of Israel has been repeated throughout the ages. It is not only the corner-stone that men have sought to reject. Society is slow to see the high possibilities of beauty and usefulness in stones not made prominent by happy chance. Gipsy Smith tells the story of his conversion: "A little while ago he looked upon an old gipsy tent where there was no Bible, but there was a father and five little motherless children, without hope and without God. Nobody cared. Who cared for a gipsy man and his motherless children? Yet they were all hungry for love and sympathy which did not come to them. Church ministers and church people passed by that old tent and saw nobody there but no man, despised and misrepresented and hated. But Jesus looked into that smoky tent, and sometimes I have thought I have heard him say, 'There are six brothers in there, the world does not know it, the churches are ignorant of it, but I will make them preachers and the world shall hear, and he put his arms around them, and this is one of them.' It takes love to see."—Western Christian Advocate.

MISSISSIPPI CONFERENCE.

Seashore Dist.—Fourth Round.

Howison and Saulcer, at	
Howison, at	Sept. 17, 18
McHenry and Wiggins, at	
Wiggins, at	Sept. 24, 25
Handsboro and Miss. City, at Miss. City	Oct. 5
Americus, at Salem Camp Ground	Oct. 5, 9
Brooklyn and Bond, at B.	Oct. 12
Logtown	Oct. 15, 16
Mentorum, at Ruble	11
a.m.	Oct. 21
Vandave, at New Prospect Camp Ground	Oct. 22, 23
Ocean Springs, at Oak St.	Oct. 27
Bay St. Louis	Oct. 29, 30
Columbia	Nov. 5, 6
Oakvale, at Oakvale	Nov. 7
Long Beach	Nov. 12, 13
Coalville, at Poplar Head	Nov. 16
Hub, at Byrd's Chapel	Nov. 19, 20
Carriere and McNeil, at C.	Nov. 19, 20
Poplarville	Nov. 21
Gulfport, 29th Street	Nov. 23
Moss Point	Nov. 26, 27
Pascagoula	Nov. 26, 27
Escatawpa	Nov. 26, 27
Lumberton	Nov. 30
Gulfport, 25th Ave.	Dec. 2
Wolf River Mission	Dec. 2
Biloxi, Main Street	Dec. 3, 4
W. B. JONES, P. E.	

NORTH MISSISSIPPI CONFERENCE.

Winona Dist.—Fourth Round.

Greenwood	Sept. 25
Ita Bena	Sept. 25
Winona	Oct. 2
Kilmichael, at Kilmichael	Oct. 2, 3
Carrollton, at Valley Hill	Oct. 8, 9
Belzoni, at Belzoni	Oct. 14
Webb, at Sumner	Oct. 15, 16
Minter City	Oct. 22, 23
Lambert, at Lambert	Oct. 29, 30
Turkville, at Turkville	Oct. 30, 31
Schlatter, at South Side	Nov. 5, 6
Inverness, at Inverness	Nov. 6, 7
Tom Nolen, at Belmont	Nov. 11
Slate Springs	Nov. 12, 13
Edgemoor, at Mabel	Nov. 15
Winona City, at Bethlehem	Nov. 19, 20
Ridgely, at Ridgely	Nov. 22
Moorhead, at Moorhead	Nov. 23
North Carrollton, at Poplar Springs	Nov. 24
Mars Hill, at Bethesda	Nov. 26
Indianola, at Indianola	Nov. 27, 28
E. S. LEWIS, P. E.	

Corinth Dist.—Fourth Round.

Belmont Ct., at Mt. P.	Sept. 10, 11
Luka Ct., at Claiborne Hill	Sept. 17, 18, 25 cents.

Luka St., at Luka	Sept. 18, 19
Corinth Ct., at Mt. Carmel	Sept. 24, 25
Corinth, First Church	Sept. 25, 26
Kossuth Ct., at Kossuth	Oct. 1, 2
Corinth, at South Side	Oct. 2, 3
Rienzi Ct., at Rienzi	Oct. 8, 9
Guntown Ct., at Guntown	Oct. 9, 10
Myrtle Ct., at Pleasant G.	Oct. 13
N. Albany Ct., at Bethlehem	Oct. 14
Rainey Mission, at Rainey	Oct. 15, 16
Ripley and B. M., at Ripley	Oct. 16, 17
Booneville Ct., at Carolina	Oct. 22, 23
Booneville Sta., at B.	Oct. 23, 24
Belden Ct., at Liberty	Oct. 29, 30
New Albany Sta., at N. A.	Oct. 30, 31
Dumas Ct., at Mt. Olive	Oct. 31
Marietta Ct., at Marietta	Nov. 3
Dry Run Mission, at String	
fellow	Nov. 5
Hatchie Mission, at Mt. Carmel	Nov. 6
Mooreville Ct., at Andrews Chapel	Nov. 11
Mantachia Ct., at M.	Nov. 12, 13
Jonesboro Ct., at Mt. P.	Nov. 19, 20
Tishomingo Circuit, at	
Paradise	Nov. 25
Wheeler Ct., at Wheeler	Nov. 26, 27
BEN P. JACO, P. E.	

Columbus Dist.—Fourth Round.

Starkville	Sept. 3, 4
Crawford, at Shaffers	Sept. 10, 11
Brooksville	Sept. 17, 18
West Point	Sept. 23
Macon	Sept. 24, 25
Marble, at Curtis Chp.	Oct. 1, 2
Winstonville, at Mt. Hebron	Oct. 8, 9
Columbus, First Church	Oct. 15, 16
Columbus, Second Church	Oct. 16, 17
Starkville Ct., at Sessions	Oct. 22, 23
Sturgis, at Bevil's Hill	Oct. 29, 30
Shuqualak	Nov. 5, 6
Hebron	Nov. 12, 13
Mathiston, at Cumberland	Nov. 19, 20
Cedar Bluff	Nov. 20, 21
Columbus Circuit	Nov. 26, 27
J. E. THOMAS, P. E.	

Aberdeen Dist.—Fourth Round.

Aberdeen	Sept. 17, 18
Tupelo	Sept. 25, 26
Verona, at Verona	Oct. 1, 2
Montpelier, at Fosters C.	Oct. 8, 9
Houston	Oct. 9, 10
Okolona Ct., at M. Chp.	Oct. 12
Palestine, at Palestine	Oct. 15, 16
Pontotoc, at Pontotoc	Oct. 16, 17
Beaufort Vista, at	Oct. 22, 23
Prairie, at	Oct. 23, 24
Tremont, at	Oct. 29, 30
Fulton, at	Oct. 30, 31
Greenwood Sps., at	Nov. 5, 6
Smithville, at	Nov. 6, 8
Shannon, at Shannon	Nov. 12, 13
Okolona, at	Nov. 13, 14
Houlka, at	Nov. 17, 18
Derma, at	Nov. 19, 20
Pittsboro, at Pleasant G.	Nov. 20, 22
V. and C. City, at C. City	Nov. 23, 24
Nettleton Ct., at	Nov. 26, 27
Amory and Nettleton, at A.	Nov. 27, 28

Some slight changes may be made. Due notice will be given. The Conference for Okolona Circuit, Nov. 2, will be held some time in September in connection with revival services. The date will be given without newspaper notice. The third round has been most encouraging. Fine revivals, good financial reports, third round questions all answered satisfactorily—and it is confidently expected that the brethren will be ready to answer questions 14, 15, and 29 promptly and satisfactorily this round.

JAMES H. FELTS, P. E.

Durant Dist.—Fourth Round.

Durant	Sept. 4, 5
Pickens	Sept. 4, 5
Vaiden, at Vaiden	Sept. 10, 11
Chester, at Nelo	Sept. 17, 18
West, at Bowling Green	Sept. 24, 25
N. G. AUGUSTUS, P. E.	

MRS. C. C. MILLER'S BOOK.

A State Superintendent of the Anti-Saloon League writes the following about Mrs. Miller's book: "I have read *Altheia*. It is undoubtedly good, and will be helpful to prohibition."

The book can be had from New Orleans Christian Advocate; Mrs. C. C. Miller, Hammond, La., or Rev. G. W. Bachman, Winona, Miss. Price, 25 cents.

NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 57—No. 35.

"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 245

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, SEPT. 8, 1910.

CHAS. O. CHALMERS, Publisher.

A PLEA FOR JUSTICE TO THOSE GROWING OLD.

(An address delivered in the lower House of Congress on March 22, 1910, by the Hon. Morris Sheppard, of Texarkana, Texas.)

Mr. Chairman, I was very much interested during the early course of this debate in the discussion of the question of old age as applied to clerks in the various departments of the Government. While listening to the statements of the gentleman from Massachusetts (Mr. Gillett), in response to inquiries from the gentleman from Illinois (Mr. Madden), the gentleman from Michigan (Mr. Gardner), the gentleman from South Dakota (Mr. Martin), and others, regarding the advisability of attempting by law to establish an age limit for those who serve the Government, it occurred to me that in the noisy on-sweep of an intensely material era we were perhaps not sufficiently familiar with the capabilities of age. Indeed, sir, it has become too much a habit in recent years to disregard and put aside our older men and women. The clamor against old age, not only in the departments of the Government, but in nearly all the other activities of the world, is absolutely senseless and unjust. This fact I hope to demonstrate in the short time now allotted to me. The idea has become too prevalent that after a certain age, by no means advanced, a man's usefulness diminishes as his years increase. A celebrated physician—Dr. Osler—expressed the opinion only a short while ago that the effective work of the world is done between the ages of 25 and 40. A more colossal error could not possibly have been made.

The impression has become entirely too general that our older men and women obstruct rather than facilitate the march of civilization. The truth is that the world owes infinitely more to men above the age of 50, an age ten years beyond the Osler limit, than to men below it. Some two years ago an analysis was made by a scholar of accepted standing, Mr. Newman Dorland, of the lives and achievements of 400 foremost characters of human history. This analysis, to which I am indebted for many of the names I am about to present, showed that nearly 80 per cent of the world's greatest figures closed active lives between the ages of 50 and 80, 35 per cent continuing beyond 70, 22.12 per cent beyond 80, 6 per cent beyond 90. Let us consider what has been achieved by men beyond the age of 80. Titian, master of Venetian painting, whose magic colors reflected the freshness and enthusiasm of a world saluting the return of art and learning, produced many of his most wonderful canvasses after 80, painting his famous "Battle of Lepanto" at the age of 98. Fontenelle, one of the most versatile of men; Cornaro, the great disciple of temperance; Pope Leo XIII, John Adams and Theophrastus strode into the nineties with intellectual vigor unimpaired. Michael Angelo at 89 still held the sky a prisoner in his brush, having executed his "Last Judgment," perhaps the most famous single picture in the world, and his celebrated frescoes in the Sistine Chapel between 60 and 70. See Von Moltke in full uniform at 88, still the chief of staff of the Prussian army, having crushed France at 72. Hear John Wesley

preaching with undiminished eloquence and power almost every day at 88, still directing the great religious movement he had founded, and closing amid unceasing activity at that remarkable age, one of the most remarkable careers of his time, having traveled 250,000 miles in an age that knew neither electricity nor steam, delivered 4,000 sermons, composed hundreds of volumes covering almost every phase of literature, earning through his publications \$150,000, every cent of which he gave to charity during his life. See Guizot and Hobbes and Lander with active pens at 87. See Talleyrand and Thomas Jefferson, Herbert Spencer, Newton, and Voltaire, all fruitful in the eighties. See Bancroft, Buffon, and Ranke writing deathless history after 80. See Palmerston, prime minister of England at 81, and John Quincy Adams, stricken in the fulness of his strength on the floor of Congress at the same age. Tennyson's "Crossing the Bar," the tenderest death song in our language, was composed at 83. Goethe's "Faust" at 80. See Gladstone conducting one of his most exciting political campaigns at 80, taking control of a nation and becoming its premier at 83. See Cato learning Greek; Plutarch, Latin; and Socrates, music, all at 80, and tell me no more that the old are no longer capable of high and useful achievements. Think of Browning, brilliant and complex as ever at 77, or Whittier and Bryant issuing new volumes at 79. Think of Grimm, Laplace, Lamarck, completing tremendous tasks in the neighborhood of 80. Think of Perugino, at 76, painting the walls of a vast cathedral, or Humboldt deliberately postponing until 76 the best work of his life, his immortal "Kosmos," completing it at 90. Think of Galileo discovering the daily and monthly vibrations of the moon at 73. Think of Irving and Lamartine, Hugo and Holmes, Wordsworth and Longfellow, Hallam and Grote, George Buchanan and Samuel Johnson, Kant, Savigny, and Littré, all astonishing mankind with masterful productions between 70 and 80. Think of Henry Clay, Calhoun, Metternich, Bismarck-Crispien, Thiers, Franklin, Morgan, Reagan, Roberts, Allison, Morrill, Cannon, all towering figures in politics after 70. Think of Commodore Vanderbilt increasing the mileage of his railroads from 120 to 10,000, adding a hundred millions to his fortune between 70 and 88.

Turning to the period from 60 to 70, the list grows still more interesting and comprehensive. To this decade belong the best deductions of Confucius; Bismarck's inauguration of a colonial career for Germany; Pasteur's discovery of a cure for hydrophobia; Monroe's famous doctrine for the protection of the South American republics, the permanent safeguard of a continent's liberties; the third and fourth voyages of Columbus, resulting in the discovery of South America, and many of the brightest deeds of Webster, Beaconsfield, Jefferson, John Adams, Franklin, and Martin Luther. To this period belong many of the world's most splendid paintings. In music some of the rarest fabrics of Wagner, Haydn, Verdi, and Gounod are the fruitage of this period. In general literature, philosophy, and science many of the most imposing performances have been achieved by authors between 60 and 70. Prominent among these we find many of the best

compositions of Cervantes, Schopenhauer, Hugo, John Stuart Mill, Berkeley, Mommson, Voltaire, Ruskin, Emerson, and Francis Bacon. Especial mention should be made of Michelangelo's great history of France, Dryden's ode on St. Cecilia's day, Milton's "Paradise Regained" and "Samson Agonistes," Edmund Burke's "Reflections on the Revolution in France," and Sir Richard Burton's translation of "Arabian Nights," a source of infinite delight to every English-speaking fireside.

Coming now to the deeds of men between 50 and 60, we find many of the most far-reaching achievements of all history. Between 50 and 60 Columbus made his first voyages of American discovery, perhaps the most important single events in human records; Marlborough won Blenheim, Morse invented the telegraph, Richelieu reconstructed France, Caesar corrected the calendar and wrote his "Commentaries," Cromwell established the protectorate, Lincoln issued the emancipation proclamation, Bright instituted his reforms, Loyola founded his great society, Jefferson the Democracy; Knox accomplished a great religious revolution, Wyclif and Luther translated the Bible and brought its eternal truths to the hearts and hearths of the English and German masses. Schliemann made his most notable excavations, Hunter gave a fundamental impetus to surgery, Kepler contrived his table of logarithms, Chesterfield his system of social ethics, Hegel and Lotze their systems of philosophy, Leibnitz founded the Academy of Berlin, Penn negotiated his famous treaty with the Indians, Washington became the first President of the United States, Robert E. Lee made the Confederate resistance sublime, Herschel invented the reflecting telescope, Canning and Peel performed their most brilliant labors, Burke devised his India bill and secured the impeachment of Warren Hastings, Garibaldi became the ruler of Italy.

Between 50 and 60 Leidy made his most valuable contributions to biology, Cuvier to natural history, Copernicus wrote his great treatise on the revolution of celestial bodies, Adam Smith his "Wealth of Nations," the foundation of modern political science. Between 50 and 60 Plato and Aristotle gave their principal creations to the world. Between 50 and 60 Kant wrote the "Critique of Pure Reason," Bacon the "Novum Organum," and Locke the "Essay on the Human Understanding," each of these three great works being veritable pillars of modern learning and progress. Between 50 and 60 were written Bunyan's "Holy War" and the second part of "Pilgrim's Progress," Boswell's "Life of Johnson," De Foe's "Robinson Crusoe," Dante's "Divine Comedy," Milton's "Paradise Lost," Chaucer's "Canterbury Tales," the first part of Cervantes' "Don Quixote," the second part being written after 60. La Fontaine's Fables, Gulliver's Travels, all treasures that will enrich the literature of the world for ever. The average age of the Chief Justices of the Supreme Court of the United States, perhaps the greatest legal tribunal on earth, is nearer 70 than 60, Marshall having concluded his prodigious labors of more than three decades at 80, Taney at 88, Waite at 72. Fuller is still presiding over that august body to-day at 76. It is safe to say that the average age at which all the more than fifty associate justices

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BACKWARD GLANCES

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THE OCCUPATION AT VANDERBILT

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Church News

WOMAN DAY FOR THE LOUISIANA METHODIST CHURCH

The Louisiana Methodist Church is observing Woman Day on September 12th. The purpose of this day is to give women an opportunity to express their views on the various problems of the church and the world. The day will be observed in all the churches of the Louisiana Conference. The women of the churches are invited to participate in the various activities of the day. The day will be observed in all the churches of the Louisiana Conference. The women of the churches are invited to participate in the various activities of the day.

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A BRIEF TIPS

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W. B. SWELL

RUSTON DISTRICT ATTENTION

The day will be observed in all the churches of the Louisiana Conference. The women of the churches are invited to participate in the various activities of the day. The day will be observed in all the churches of the Louisiana Conference. The women of the churches are invited to participate in the various activities of the day.

You Need the Leaders' Hand-Book.

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Secular News and Comment

On Sept. 1 the Republic of Mexico began to celebrate the 100th anniversary of its independence. Mexico City, the capital, is gaily decorated, and many visitors from other countries are present.

Of all the cities in the United States above 100,000 population whose census statistics have been tabulated up to the present time, Atlanta shows the largest proportionate gain, her increase during the decade being 72.3 per cent. Her population is now more than 150,000.

The Cotton Record has just issued a report giving the figures concerning the production of sea island cotton for 1909 and 1910. The total yield is 9,656, about 5,000 bales short of that of the preceding year. Georgia produced more than one-half the crop by 11,000 bales, with Florida second, and South Carolina third.

There is reported to be a great shortage in the salmon industry of the Northwest. The pack at Puget Sound for the season of 1910, which ended Aug. 25th, shows an output of 222,107 cases, against more than a million the year preceding. It is said that the output of the current year will not be sufficient to meet the demand in the United States alone.

At the meeting of the American Bar Association just held at Chattanooga, Tenn., the Hon. Edgar H. Farrar, of New Orleans, was elected president. This is a distinguished honor. Mr. Farrar was born in Concordia Parish, June 20, 1849; he is a literary graduate of the University of Virginia and a law graduate of the Louisiana State University. He has a great reputation both as a lawyer and scholar.

The United States Department of Agriculture is doing a great work in the way of restocking our national forests. There are twenty-four nurseries now engaged in producing seedlings, with an estimated capacity of over eight millions. The Western yellow pine is the tree most largely planted. It has been announced that more than ten tons of seed will be used in the prosecution of this task during the current year.

The first wireless message ever sent from an airship was ticked off near New York City on Aug. 27. Hundreds of persons watched the performance of the feat, and in the gathering darkness the electric sparks from the sending machine on the aeroplane are said to have looked like jagged streaks of lightning. Wireless telegraphy is already rendering important service to humanity in many ways. Among other things it has greatly lessened the danger of ocean navigation.

The high cost of living is a world problem, the increase in the price of commodities having been more startling in other countries than in the United States. The American Consul at Havre, Mr. J. K. Dunning, reports that there is great complaint on this account throughout France, where, despite the advanced cost of the necessities of life, wages have remained stationary. It would seem that the only remedy for this condition of things is for the drift of population to turn from city to farm; but of this there is yet no indication.

Prof. J. W. Fox, of the Delta Experiment Station near Greenville, Miss., has been making some interesting experiments in the growing of wheat. He planted twelve varieties, and succeeded in securing yields varying from 21.32 to 26.94 bushels. The cultivation of wheat is already being carried on to a considerable extent in a number of counties in Mississippi. In Monroe County the flour mills are said to be running almost constantly, yet unable to meet the demands made upon them. As a promoter of diversified farming, the boll weevil is a distinct success.

The New Orleans Bee (L'Abeille de la Nouvelle Orleans) celebrated its eighty-third anniversary on Wednesday, Aug. 31. It is said to be the South's oldest daily paper, and is the only exclusively French daily in Louisiana. It was founded by Francis Delat Aug. 31, 1827, and since that time it has failed of issuance only three days, and that was when General Butler refused to allow it to be printed because of a patriotic editorial which displeased him. The present editor is Mr. Armand Capdevielle, who has been connected with the publication of this journal for thirty-eight years.

Emperor William of Germany is said to own more than fifty palaces, but he still continues to build them, having just completed one of six hundred rooms at Posen. It has been announced that this will be occupied by his second son, Eitel Friedrich. Is it not strange that any enlightened people should remain loyal to a monarchical form of government which en-

tails upon them such a burden of extravagance? With all of its defects, a republic is vastly preferable to any empire or kingdom in existence, no matter what constitutional concessions may have been wrung from the occupant of the throne.

The census authorities have announced the present population of Greater New York to be 4,776,883, or rather that was the population last April when the enumeration was made. This makes the American metropolis easily the second city of the world. The population of Greater London in 1909 was 7,129,710, and that of Paris in 1906, 2,763,352. The fourth largest city is Tokyo, which in 1909 had a population of 2,186,979, and the fifth is Berlin, whose inhabitants in 1905 numbered 2,010,118. New York is slowly gaining on London, having increased 132,921 in ten years, while the latter increased 818,368 in eight years.

Oswatimole, Kansas, celebrated on August 30th the fifty-fourth anniversary of the struggle which took place between John Brown and his men and a band of Missouri raiders in a cluster of woods near the town. There is talk of inaugurating a movement to place a statue of John Brown in the Hall of Fame at Washington. If this is done, Carrie Nation also should have a niche in the National Pantheon. A lawless and unreasoning fanaticism is about the only claim of either to distinction, unless the fact that Brown was the father of twenty children is so considered in this Rooseveltian age.

Two interesting gatherings of Chinese students attending American institutions of learning were held at Trinity College, Hartford, Conn., in August. The first, at which about 200 were present, was a meeting of the Chinese Students' Christian Association, which was the second assembling of that organization. The other was the sixth annual Chinese Students' Conference. Among those who delivered addresses before the latter body was Mr. Chang Ying Tang, the Chinese Minister to the United States, and the Hon. John W. Foster, formerly Secretary of State. This attendance of so many young men from China upon our colleges is an exceedingly hopeful indication, since they will return imbued with Western ideas and impressed with our Christian civilization. We doubt not that their influence will be powerfully felt in the Orient in a few years.

The annexation of Korea to Japan has finally been accomplished. The New York Independent thus states some of the conditions under which this absorption of the Hermit Kingdom has taken place: "By the convention of annexation Korea has even lost its name. In being transferred to the Japanese Home Department the Hermit Kingdom has been re-christened Cho-Sen—the Land of Morning Calm. By the terms of the annexation convention the Korean court is maintained with an organization parallel to that of the Japanese Crown Prince; the Emperor of Korea becomes Prince GI, and will rank after the Japanese Crown Prince. The existing civil list (\$7,000,000) will be continued, but numerous parasitical posts will be abolished. Foreigners are promised the same rights in Korea as in Japan. All treaties existing between Korea and foreign countries were on Monday succeeded by conventions to which Japan is a party. Japan will retain the present tariff for a period of ten years, and will, during the same period, permit foreign vessels to engage in the coasting trade between the Korean open ports, and between those ports and the open ports of Japan."

On August 21st, Sweden celebrated the centennial of the Bernadotte dynasty, now reigning in that country, which is the youngest royal line in Europe. In 1810, Augustenborg, the heir apparent to the throne, died, and the Swedish States in council designated Bernadotte as his successor to that inheritance. Charles XIII was then king, but such were his infirmities that Bernadotte at once became the actual ruler of the country, though he was not crowned until 1818, when Charles passed away. The following facts concerning the founder of the royal house of which King Gustav is now the representative are quite interesting: Bernadotte was the son of a lawyer, of peasant stock, and was born in a humble cottage near Pau. He was intensely democratic, as a boy, and stood as a private in the French army at the foot of the guillotine when Louis XVI was executed. As minister of war, and, on the establishment of the empire, as a marshal of France, he displayed great military genius. When he died, it was as Charles XIV, King of Sweden—but on the right forearm of the dead monarch, long concealed by the royal robes, was found tattooed a picture of a guillotine, with the motto in French, "Death to all kings and tyrants."

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A LETTER FROM MONTEAGLE

(The following is a personal letter which we have taken the liberty of publishing. We trust that the author will forgive us for having done so. We felt that it would interest many of our readers.)

Dear Brother Meeky: Born and reared under the shadow of this mountain, it so happens that this is my first visit to Monteagle, and I have been most agreeably surprised by the many attractions to be found here. Not the least of these are the many men and gently women surrounded by their bright-faced broods, who were the associates of my childhood and the friends of my youth. One of these, in particular, I have been pleased to meet, the Hon. John Bell R. B. grandson of the great Tennessee statesman of antebellum days, now chief counsel for the Louisville and Nashville railway, a professor in the Law Department of Vanderbilt University, and pronounced by Senator Chauncey Depew to be the most brilliant after-dinner speaker to whom he had ever listened.

Mr. Keckle and I started to our first school together when we were little children. He has gone a great way since that far-away time, but I find him completely unspoiled.

The mountains always swell my pulses and fire my imagination. I like to hear Bishop Hoss exclaim in exultant tone, "I thank God that I am a mountaineer!" I, too, am half a mountaineer, for my mother was a native of one mountain village and educated in another, both of them just across the range from where I now sit. So you need not wonder that I take some pride in the fact that I saw the light in the old Volunteer State. But in spite of it all, I am a good Mississippian. How could I be less, having received such multifold kindnesses at the hands of its noble citizenship? And I do not propose to subtract one whit from "Old Carroll's" claim to primacy among her sister counties. She has given many brilliant men to the State and Nation, and history will securely preserve her remarkable achievements.

Yesterday was Sunday, and a big sun of another church was billed to preach at the Assembly Hall; but I always fly my own flag, and what a glorious flag it is! There is no banner half so bright, no host half so militant, and the triumphant tread of Wesley's hosts is heard the world around. In this spirit I worshiped at our own Morton Memorial, a very handsome stone structure erected by the unwearying efforts of the accomplished wife of Bishop Hoss. It is perhaps the most beautiful and substantial country church in Southern Methodism.

The preacher was an earnest young man and one of his lessons contained the text from which I heard my father preach his first sermon in "Old McKendree" at the beginning of what is called the "golden age" of that great old congregation. I shall never forget that occasion: a vast audience gathered to hear the new preacher and pass judgment; he announced his text as follows: "I Am hath sent me unto you," and then proceeded to an elaborate discussion of our itinerant system and its defence. He came again on this Sabbath morning and stood before me, as he has done every day since he went away. Some days when my life has not been what it should, I cannot look into his kindly face; but he places his arms around me, as he was wont to do in the olden days, and says: "God bless you, my boy," and wipes away my tears. It is a great thing to have had such a father, and I hope that no day will ever come that I do not feel his touch upon me.

To prove to you that I am not a narrow Methodist, however intense, if one I may be, I must tell you that I am reading a three-volume life of Phillips Brooks. What a wonderful man he was! It is a great pity that his Church failed to catch his spirit and embody it. If you have not read this life you must do so. It may be had of E. P. Dutton & Co., New York.

J. D. BARBEE.

Monteagle, Tenn., Aug. 29, 1910.

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Facts About Missions

RESULTS OF EVERY MEMBER CANVASS IN TWENTY-ONE CITIES.

From \$2,485.10 to \$1,141.11 is the range in total missionary contributions in twenty-one cities that have introduced the every member canvass in the last few months. The canvass was introduced in seventeen of these cities by conventions of the national campaign. In four of them, however, no convention was held and it is notable that the increase in giving is about as large proportionately as in those holding conventions, which shows clearly that it is the canvass which counts, not the convention. Like results have been realized in many other of the convention cities, but the figures have not yet been tabulated. The figures in detail give a very encouraging idea of the possibilities of the Laymen's Movement and the every member canvass:

Convention Cities.

	Amount	Amount
	Contributed by Laymen	Contributed by Women
Richmond, Va.	\$ 36,287	\$ 63,951
Memphis, Tenn.	19,124	55,132
Louisville, Ky.	32,894	53,500
Nashville, Tenn.	36,699	44,176
Jackson, Miss.	6,729	19,538
New Orleans, La.	13,372	19,137
Jacksonville, Fla.	3,593	12,385
Columbia, S. C.	5,365	12,355
Macon, Ga.	19,125	25,572
Tampa, Fla.	2,745	7,940
Montgomery, Ala.	6,325	19,529
Houston, Tex.	7,962	28,307
El Paso, Tex.	1,894	5,359
Phoenix, Ariz.	2,106	3,555
Huntington, W. Va.	2,636	3,297
Little Rock, Ark.	6,141	12,382
Total	\$241,696	\$366,691

Cities Holding Follow-Up Campaigns Without Conventions.

	Amount	Amount
	Contributed by Laymen	Contributed by Women
Petersburg, Va.	\$ 7,138	\$ 12,603
Winston-Salem, N. C.	9,220	14,728
Charlotte, N. C.	14,136	22,265
Chattanooga, Tenn.	9,620	15,393
Total	\$ 40,114	\$ 64,999
Grand total	\$281,810	\$431,690

Nothing increases missionary giving like a well conducted every member canvass. It is the best plan yet devised for crystallizing missionary sentiment into tangible form so that it may be sent to the ends of the earth and put to work. Have you had such a canvass in your church yet? The Laymen's Missionary Movement, 810 Broadway, Nashville, Tenn., will be glad to supply detailed information as to introducing and carrying out the canvass.

THE LEAVE-TAKING OF MISS NEVADA MARTIN.

Miss Nevada Martin, the missionary, was born and reared a few miles south of Pelahatchie, Miss., in the Shiloh neighborhood, and under the influence of Shiloh Church and camp ground she sprang from a good farm home and of a pious family. Her father is now, and has been for the last twenty or more years, one of the leading spirits in his church. Miss Martin is a graduate of Whitworth College and has been for the last three years at the Scarritt Bible and Training School preparing for missionary work in the foreign field. Her particular work is the kindergarten and training of teachers in Soochow University, China. She leaves her happy home, father, mother, brothers, sisters and a host of loved ones here, Sept. 1st, to join others who are going to the foreign field at Kansas City, Mo., and who will sail from San Francisco in a few days.

The Pelahatchie Woman's Missionary Society gave her a reception at Mrs. P. B. Sumner's in the afternoon of the 29th inst., where most of the ladies and others met her and presented many tokens and gifts which will contribute to her comfort in her new and arduous work. At 8 p. m. that evening the "Nevada Martin Circle," a juvenile missionary circle, gave a formal meeting at the church, where the opening services were participated in by this writer and Professor John Rundle, and then followed an interesting and instructive talk by Miss Martin. A large audience

was present and enjoyed the occasion, except for the thought of the separation from one so dearly beloved and honored by our whole community. We give to China a noble young woman and one well equipped for her work. C. McDONALD.

Pelahatchie, Miss., Aug. 31, 1940.

W. F. M. S.

NORTH MISSISSIPPI CONFERENCE.

Dear Sisters: Reports give evidence that as a conference society we are reaching forward. We are trying to attain higher heights, to sow in broader fields. This desire is attested by our "sacred aim," which is a greatly increased membership, many names added as subscribers to the Woman's Missionary Advocate and Young Christian Worker, all financial obligations met and a general acceleration of working forces toward the accomplishment of a great end.

At this juncture nothing so prominently presents itself as a factor in reaching our "aim" as a conscientious observance of the "crusade" inaugurated by the Woman's Board, now the Woman's Council of the Board of Missions.

The plans formulated are feasible and easily adapted to any locality and lend themselves to the action of any auxiliary.

Divided into three parts, we find for each month one phase of the work to be emphasized in our efforts during that time.

Your conference secretary has issued letters explaining what is projected for September, October and November. During September we are expected to hold the special remembrance the Scarritt Bible and Training School. This institution, as you know, though located in Kansas City, Mo., belongs no more to other parts of Southern Methodist than to North Mississippi.

During September let us make extra efforts to assure through your district secretary's appropriate literature, as suggested by Mrs. Clark, that information may flood our whole territory. Use the knowledge thus gained so effectively that the announcement of a public meeting will attract large congregations of willing hearers. Any pastor will grant an evening hour for such a service. If a pastor will cheerfully present the work to the people with a short talk or sermon, it need not have young people and children, as well as adults, take part in the program, making it interesting and convincing.

In the collection, let everyone share, be it large or small, not refusing even the widow's mite, if that is truly all one can give.

Friends, whether members or not, let us make this a memorable time when our Lord shall be honored and a worthy cause sustained. Let the annual call for the extra \$30 on our scholarship be stopped once for all.

Yes, it takes money. But what successful enterprise does not? May the thought that our Lord sits "over against the treasury," withholding each coin as it falls, stimulate to liberal giving.

For October, we are to stress the formation of study classes, which, having done, we will find that our women have taken a long step forward.

November is given to a general membership crusade. Let no failure in the past deter one single individual from entering heartily into this movement.

Possibilities for tremendous results lie dormant all around us. Women need to awaken to a realization of their own powers; young people and children need to be told: "The Master needs you."

Glorious opportunities beckon even the weakest, for God leads his hosts. Therefore let there be no faltering now. Yours in his service.

MRS. J. F. EVANS.

Sept. Press Work.

LET'S GO IN TO WIN.

To the Pastors and Laymen of the Mississippi Conference.

Dear Brethren: Our Annual Conference session is only about three months off, and much remains to be done before this important event. Our Conference contributed last year for foreign missions on

an assessment of \$11,250, the sum of \$2,500.75 on assessment of \$11,100 for domestic missions, \$9,749.25 for special missions, \$2,949.25, including the \$1,111.54 contributed by the W. F. M. Society, this makes a total for missions of \$20,150.75, which is an average per member of 49 cents, our total membership being 51,134. Only two districts, the Brookhaven and the Jackson, paid the foreign mission assessment in full. The Jackson and the Seashore Districts each lacked less than ten dollars of their domestic mission assessment in full, but for district paid out on this claim. Eighty-four pastoral charges out of a total of 162 paid their foreign mission assessment in full, and eighty-five paid their domestic mission assessment in full. Who will be so unselfish as to say that we are not able to do far better than last year?

If we are to do our part in the great movement for the world's evangelization in the present generation, the time has come for us to make strenuous effort to advance beyond the small average for Southern Methodism of 48 cents per member for missions, which is not quite one cent per week per member, and seek to reach the goal of \$2.00 per member in order that we may care for the 100,000 allotted to our great Church. All the signs indicate that the psychological moment has come for a great advance in missionary enterprise, and shall the Conference that sent the sainted J. W. Lambeth to China lag behind other Conferences?

The Southern Methodist delegation at the great National Missionary Congress held in Chicago last May gave their unanimous approval to the National Policy which was adopted, of which the following was an important part: "We earnestly urge the immediate organization of a missionary committee in each of our churches; an effective educational campaign; a thorough every member canvass; and a weekly offering from all our people." Success is sure wherever this policy is faithfully followed. Let the watchword in our Conference be: "An active missionary committee in every church and full collections for missions in every charge."

Mr. John R. Baper declared at the National Missionary Congress that only one out of every eight men in the average church gives any thing whatever to foreign missions. No wonder our average contribution is so small. The Laymen's Movement calls for the cooperation of every church and of every member of every church.

Fifty-six pastoral charges are this year receiving aid from the Board of Missions, and if through indifference or half-hearted effort, forty or fifty appointments should each fall short ten or fifteen dollars on their missionary assessments, the aggregate deficit would amount to hundreds of dollars. Such a deficit would work a great hardship upon the faithful men serving these mission charges. Let us make a strong pull, pull a pull all together to raise every dollar of our missionary assessments and a good surplus besides. May we not count on you for prayerful and hearty co-operation in making this the best year in missionary offerings and effort that the Mississippi Conference has yet seen? It is the Lord's work. Let us go in to win, and claim the victory in His name. Yours fraternally,

A. M. BLACK.

Secretary Board of Missions, Mississippi Conference, Port Gibson, Miss.

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The Home Circle

HIS CALL TO PREACH.

The carpenter set up his ladder against the house and prepared to make the modest repairs which the church trustees had ordered upon the rented cottage which served as a parsonage for the new minister. To the minister's small boy the occasion was one of importance and delight. He played round the foot of the ladder and plied the carpenter with questions. What was this tool for, and how did he use that one? Would that saw cut a man's leg off, and all the other foolish questions which a boy with intellectual curiosity will ask of any man who is willing to listen. The carpenter was a kindly man and answered the boy's enquiries, and now and then asked a question of his own.

"What's your father's business, sonny?" he inquired.

"He's a minister," said the little lad.

"Well, now, that's fine, ain't it?" said the carpenter. "Just to think of living to do good, telling people how to do right, and sort of helping them to do it! Nothing in this world could be so fine as that!"

The boy looked up, a little surprised at the warmth of the carpenter's word. To him it seemed a much finer thing to be a carpenter, climbing tall ladders and working with sharp and shiny tools. The man, with his foot on the ladder went on:

"Yes, sir, that's the very finest thing that can be. Now, being a carpenter's a great thing. Jesus was a carpenter, and if a man can't preach, why, there isn't anything better than to be a carpenter. But to be a minister, and just to live to help people to be good, why, nothing in the world could be so fine as that!"

The words made a deep impression on the boy. He received them as from one of high authority, a man who could erect tall ladders, and could climb up on houses, and could make things out of wood. Not for a moment did he doubt that to be a carpenter was one of the best things in the world, and to have so great a man speak so of his father's profession set him to thinking.

This small boy had been born into the home of a home missionary, and had spent his few years in moving from one small parish to another. He had not failed to honor his father, nor to count him the greatest and best man in the world, but his father's profession on the one hand had been the simply natural thing, and on the other had represented certain restrictions and hardships for the boy. The word of the carpenter gave him a new reverence for his father's profession, and that which it represented.

Years passed, and the young man saw things in a different perspective. Yet all through his college course, as he thought of his own lifework, the words that he had heard in boyhood came back to him, and ever with a profounder sense of their truth.

One day he stood before a council of ministers to be ordained to the ministry, and was asked to relate his Christian experience.

He told of the home influences and the early life of piety and of inspiration, of his father's hopes and his mother's prayers, and then told the incident as here related. Said he:

"I do not know how it will seem to you, or whether I can make you understand just how that word impressed me as a boy, nor how the feeling that it inspired occurred at intervals through the years. But I think no one incident has meant more to me. In a very true sense I think I can say of it that that was my call to preach. It gave me a new measure of my father's life, and that for which he wrought and sacrificed, and I have been unable to escape the conviction that nothing could be so fine as that."—Youth's Companion.

HOW THE WOODPECKER GOT HIS NAME.

Long, long ago, when King Elephant ruled the animal kingdom, Sir Squirrel, who held at court the high office of Purveyor of Peanuts to His Royal Highness, was found by his king dining upon some choice nuts which the king had intended to eat. For this offense the king banished Sir Squirrel.

King Elephant, however, soon missed Sir Squirrel.

For none of his subjects filled the office of Purveyor to his liking, so he last he decided to place him again in office. The king's heralds went forth to beat to Sir Squirrel this news, but they could not find him.

Sir Fox, the king's chief counsellor, then approached his king.

"Sir," he advised, "let His Highness, Whale, King of Fish, search under his wife's tail. Sir Squirrel is there."

"This good advice," cried King Elephant, "and he at once asked King Whale to do this. But Sir Squirrel was not found."

Sir Fox again came forward.

"Sir," let Her Highness, Owl, Queen of Birds, search this air. He now advised a search in King Elephant's trunk, and did what he said. The Owl was as willing to help as King Whale had been, and sent her subjects to seek Sir Squirrel, but none found him.

At this moment a bird, Bigbeak by name, flew towards them. "I saw Sir Squirrel a league from here, peeping from a hole in a hollow tree. So all the animals and birds set out, with King Elephant, carrying Queen Owl upon one tusk and Bigbeak on the other, in the lead."

The king at last reached Sir Squirrel's tree, and Bigbeak, jealous of his honors, flew from his perch and pecked his way through the hole in which he had seen Sir Squirrel. He kept his beak in the hole so long a time that Queen Owl grew worried, fearing that Sir Squirrel had bitten it off. At last she seized Bigbeak by his tail feathers and pulled him from the hole. Poor Bigbeak, upon this confessed that Sir Squirrel was not in the hole, and that he must have made a mistake. He had not, however, Sir Squirrel had seen the king coming, and thinking that he meant to slay him, fled.

A great uproar followed. King Elephant loudly trumpeted his sorrow, while his subjects reared and howled their grief. Queen Owl and her subjects, now angry at Bigbeak for bringing shame upon their tribe, flew at him, and left him almost bare of feathers. To add to his trouble, as he flew from them, Bigbeak heard his Queen hooting after him. "Not until you have found Sir Squirrel can you return to my court!"

Men in later years saw a bird pecking at trees, and named him Woodpecker, but that bird was none other than Bigbeak. Up to this day he is pecking on trees, which so much like to be the hiding place of Sir Squirrel, making this appeal:

"Sir Squirrel, listen, pray, to me:
No longer excited need you be.
Your lonely life, pray live no more.
Your king your office would restore.
And since no happiness I know
Till to your king with me you go,
If you are in this tree, pray speak.
Mad, mad the heart of poor Bigbeak."

But Sir Squirrel does not understand Bigbeak's appeal, and remains quiet, for he thinks that the king's herald is knocking at his door, so it seems likely that Bigbeak will be a woodpecker forever.—Sunday School Times.

REV. W. G. HARBIN'S BOOK OF SERMONS.

Rev. C. K. Huey, D.D., says: "I have just finished reading the book, 'Mads of The Heavenly Life,' by Rev. Walter G. Harbin, Maynesville, La., and I have never read a more fascinating book of the kind. My heart was strangely warmed as I read the stirring messages from the preaching pen of this gifted pastor-evangelist."

The book is a series of five sermons on the work of the Holy Spirit. The author has given the world a small book that will long abide. It is truly said, "No one can read it without being stirred to holier aspirations." by Dr. R. A. Black, in the introduction. The book may move you to tears as it did me. It is sure to make you want to be a better person and inspire you to greater and more heroic service for our Master.

The style is easy and inviting to all classes of readers. The English is good, the diction is pure and the illustrations are well chosen and convincing. The book is modern and yet sound and biblical. The one section on power is worth the price of the entire volume. The book, which is neatly and well arranged on good paper, sells for seventy-five cents, and can be had from the author, or the New Orleans Christian Advocate, New Orleans, La.

PORT GIBSON FEMALE COLLEGE.

On Sept. 14, 1910, the Female College will open its doors for the seventh session, and the indications are that it will be the most successful in its history up to this time. Nearly all the rooms are already occupied, and President Hawkins is expecting fully one hundred boarding pupils. The building and grounds have been put in the best of shape for the coming of the students and teachers. The painter and the janitor have been busy, and everything in and about the college looks as bright and clean as a brand-new silver dollar. A new room, which will prove of great advantage, has just been added to the equipment.

The faculty for the coming session numbers forty-eight, several members of which have taken special courses in Germany and elsewhere during the summer. All are duly equipped for their work.

A serious question which there is a college-wide interest in is the fact that there is a better record for health than at Port Gibson Female College, especially during the summer vacation. President Hawkins, the physical, intellectual, and religious welfare of the students is carefully and carefully looked after, hence it is a thoroughly safe school in every respect.

I am glad to see that the college and its faculty are held in the highest esteem in this, its home town. Of the seven who composed the graduating class last May, three were from Port Gibson. The sermon to the students will be preached the first Sunday after the opening by Rev. J. L. Neill, of Lorain, Miss. M. M. BLACK, Pastor, Port Gibson, Miss.

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Christian Advocate.

ROBERT A. MEEK, Editor.

CHAS. O. CHALMERS, Publisher.

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Editorial.

A HOPELESS WARFARE.

A recent dispatch from London to the American secular press stated that a general movement is under way in Europe to organize a world-wide warfare upon revealed religion. According to this report a convention of freethinkers was scheduled to meet in Brussels on August 21, when definite plans were to be formulated and means procured for launching an anti-religious propaganda upon a larger scale than has ever before been attempted. Among those eminent in the scientific and literary world mentioned as being in full sympathy with the purposes of this gathering are Dr. Ernest Haeckel, of Germany; M. Anatole France, of the French Academy, and Joseph McCabe, of England. It is said that a skeptical literature will be created that can be sold at a low price, and that a vigorous and persistent effort will be made to uproot and destroy the superstition known as Christianity.

Certain it is that these gentlemen are not proposing to essay an easy task. The fabled labors of Hercules were mere trifles compared to the undertaking to which they are said to be about to address themselves. The impress of the Founder of Christianity is deeply stamped upon nearly every phase and institution of the world's foremost civilizations. He has largely taken possession of the art, the literature, the music, and the philosophy of mankind. The commerce and wealth and activities of the globe are overwhelmingly Christian; the educational equipment of the nations is chiefly in countries where Christ is regnant. Charity scarcely exists except where his name is honored, and the influence of his teaching has carried a beautiful humanitarianism to war's red fields and promises in the not-distant future to hush forever the cannon's roar. In the realm of chronology the sway of the Man of Galilee could scarcely be more complete. As has been said, to his birth all preceding history points, and from it all subsequent history dates. Not only among the shining hosts above, but also among the millions of earth, his name is above every name. The vision of the planet wrapped in redemptive glory at his feet, is becoming less a prophet's dream, and more a blessed reality, with every passing year.

Destroy Christianity! Why, it would be as easy to tear the earth from its place in the solar system, or to blow out the unquenchable light of the sun. No, not there is not a particle of danger of these learned skeptics overturning the religion of Christ. They will utterly fail in their efforts to do this, as infidelity has so signally failed in like attempts in the past. The utmost that they will be able to do—and that is enough to awaken an immeasurable feeling of sorrow and regret—is to lead a number of people astray and perhaps wreck them for both time and eternity. Herein lies the danger of all forms of modern unbelief, whether in the Church or out of it. Higher criticism can never destroy the Bible, but as Bishop Wilson said in his great sermon at the last session of the Baltimore Conference, the critics may criticize the minds of the people away from the sacred Word and leave them to perish for the bread of life.

Christianity will stand, because it is the truth. That which is true must ultimately prevail. Sophistry may temporarily obscure it, but it can not overthrow it. The fact that God exists and reigns guarantees the final supremacy of truth and righteousness. Infidelity must fail, because it is false. There is no permanent conquering might in error; time will unmask it and leave it shattered beside the way of human progress. Infidelity is destructive. It tears down; it builds nothing. It takes away that for which it has no substitute. What do these apostles of unbelief offer in place of the Christ they would

take from us? With what would they comfort us when they have destroyed the Bible? Having blotted God out of existence and obliterated the judgment, what source of moral obligation would they establish? Annihilating immortality and heaven, what do they promise for the future?

Skepticism has done nothing to commend it to mankind. It has organized no State, constructed no civilization, produced no unselfish and self-sacrificing characters. Almost its only achievement of note in human history has been the production of a speculative and hurtful literature.

The following quotation from the accomplished pen of James Russell Lowell is not an unreasonable challenge to those who would tear down the superstructure of our holy Christianity:

"Some gentlemen tell us very complacently that they have no need of religion; they can get along well enough without it. Let me tell you, my friends, the worst kind of religion is no religion at all. And these men who live in ease and luxury, indulging themselves in the amusement of going without religion, may be thankful that they live in lands where the gospel they neglected has tamed the beastliness and ferocity of the men who, but for Christianity, might long ago have eaten their bodies like the South Sea Islanders; or cut off their heads like the monsters of the French Revolution. When the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society, and has found a place on this planet ten miles square where a decent man can live in decency, comfort and security, supporting and educating his children unspoiled and unpolluted; a place where age is revered, infancy respected, womanhood honored, and human life held in due regard—when the skeptic can find such a place on this globe where the gospel of Christ has not gone and cleared the way, and laid the foundations and made decency and security possible, it will then be in order for the skeptical literati to move thither, and there ventilate their views. But so long as these men are dependent upon religion which they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope and humanity of its faith in that Savior who alone has given to man that hope of eternal life which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom."

Infidelity can not win, because there is nothing in it that appeals to the burdened, struggling masses of humanity. Man in his deepest nature is disposed to be religious. Doubts he may have, but they are only on the surface. His instincts, extending to the very depths of his being, all incline him to believe in God and his accountability to him and dependence upon him. However much men may forget their Creator in the time of prosperity, when disaster comes practically all men pray. Conscious of their weakness, they cry to the Infinite and Omnipotent One for help. Dr. B. M. Palmer says, in his "Theology of Prayer," that even profanity itself is an unconscious attestation of belief in Deity.

And not only the heart, but also the head protests against the teachings of skepticism. The rational mind must believe that behind the mechanism of the universe there stands a Supreme Intelligence. Correct reason must conclude that creation began not with inanimate matter, but with a living, thinking Person. The earth, our solar system, the multitudinous stars, and other suns and systems are in existence. Whence came they?

"Who drew creation's stately plan,
And laid its first deep corner-stone?
Or, who decreed omniscient man,
And crowned him Lord of earth alone?
What hand inlaid night's dome with stars,
And set each system's morning sun?
Put up Aurora's blazing bars,
And fixed the bound of every zone?
And who alone the comet guides
In one right line a thousand years,
And holds at will the boundless tides
That swell the music of the spheres?
Yes, tell me, ye who scorn the light
That shines on every reverent soul,
What solves the problem here of night—
What Power sustains the wondrous whole?
Whence Law and Order's perfect reign,
Mid orbs above andneath the sod?
Oh! every throb in heaven's vast main,
And every voice on earth, says—God."

WOMEN AS CHURCH DESERTERS.

In a brief article under this caption, The Literary Digest of last week makes the following statement: "It is said on the authority of such evangelists as Dr. Chapin, Gipsy Smith, and George Stuart that five men are now being converted in their meetings to every one woman." This is a reversal of an earlier state of things that led scoffers to rail at the Church as an institution of women and children.

For the eminent revivalists mentioned by our dis-

tinguished contemporary, we entertain a very high regard, and we do not at all doubt the correctness of any statement they may have made as to what is transpiring in their meetings. But we are far from accepting the implied suggestion of The Literary Digest that this condition is general, or that there is at this time any unusual drift of women away from the Church. The observations of three or four men do not furnish sufficient data for a broad and sweeping generalization. To see that women yet constitute the world's most active religions force, one only needs to open his eyes and look about him. There have always been women who were worldly and indifferent to Christianity, and there always doubtless will be until the dawn of the millennium; but they to-day constitute much the larger percentage of practically every denomination. They very nearly make up the average prayer meeting; they do most of the teaching in our Sunday schools; their activity in missionary work is unabating, and they form vastly the larger part of nearly every worshiping congregation. We believe that if accurate statistics, showing the number of males and females received into the Church within the past twelve months for the entire United States, were available, it would overwhelmingly refute the claim that men are now more responsive to the call of the gospel than women.

We sincerely wish it were true that our male population were beginning to manifest an increased susceptibility to religious influence and a more active interest in Christian work. It is high time they were doing so. But as yet we see no general indication of it. The laymen's movement, while it has accomplished much, has scarcely touched the vast body of our men.

As we confront the decades of the twentieth century with their open doors and perplexing problems, and pause to estimate our resources, we frankly confess that in our opinion we have no human reliance that promises more in the way of strength and support than the mighty host of faithful women who stand ever ready to work and sacrifice for the extension of the Master's kingdom. Woman's record in Christian service through the centuries has been unsurpassed. Of her it has been beautifully said:

"Not she with traitorous kiss her Savior stung;
Not she denied him with unholy tongue;
She, when apostles shrank, could dangers brave,
Last at the cross and earliest at the grave."

Nor do we fear anything like a general abandonment of the cause of Christ upon the part of modern womanhood. Woman's devotion is, in our judgment, one of the things upon which we may with the most certainty depend. We believe, as some one has said, that if Christianity should ever go down, its last votary would be a woman, and its final earthly retreat would be a woman's heart.

A SUGGESTIVE STORY.

We appropriate the following suggestive story from our worthy contemporary, The Raleigh Christian Advocate, which also quoted it from some exchange, the name of which is not given.

The editor died and was, of course, directed to the abode of the just, but on his way there his journalistic curiosity asserted itself and he asked of his guide if it was permitted to look at—er—the other place. "Certainly," was the gracious reply, and down they went. There was much to interest the editor, and he scurried about and was soon lost to view. Finally his angelic escort got worried, and after a long search found him, softly fanning himself and gazing at the spirits in a blazing furnace, over the entrance of which was the legend: "Delinquent Subscribers." "Come," said the angel, "we must be going." "You go on," said the editor without lifting his eyes; "I am not coming; this is heaven enough for me."

Our friends must not construe this story too literally. We wish our delinquent subscribers every good thing in the present life, and also pray that they may escape the wrath to come. But a hint to the wise should be sufficient. We have two thousand names on our books that it would immensely please us to mark renewed. The Advocate—the only Methodist paper published in Mississippi and Louisiana—urgently needs the money. Why not make remittance TO-DAY?

OUR EDUCATIONAL PROPERTY.

The following statement concerning the educational institutions and equipment of the Methodist Episcopal Church, South, was sent out to the secular press from Nashville on August 24:

"In the universities, colleges, and schools under the jurisdiction of the Methodist Episcopal Church, South, the Church owns property to the value of over \$12,000,000. Vanderbilt University representing more of this amount than any other institution. The sixteenth annual report of the Board of Education of the Church, just off the presses, gives the complete statistics of the Church's educational interests, and the reports of all matters of the Board and bodies

subordinate to it. In all the schools the total endowment is \$4,500,000. This amount is divided among one university, ten class A colleges, five class B colleges, twenty-four unclassified institutions, fifty-one academies and minor institutions, five negro schools, two special institutions and thirty-six in foreign fields. The annual income from endowment, tuition, assessments and other sources is \$1,813,042. Total enrollment in all of these schools is 32,051. Southwestern University at Georgetown, Texas, having the largest number. Twenty-nine new buildings were erected during the last year at a cost of \$348,950.

This is not a bad showing. Indeed, compared with the educational work of our sister denominations, it is quite creditable. Yet it must be confessed that our facilities for instruction are painfully inadequate and that the present outlook for Christian education is fraught with the gravest perils. As Methodists, we need to stand heartily by our schools and support them both with our means and patronage. They need to be speedily strengthened and enlarged in their resources. And only men who are known to be loyal to the core to church ownership and control should be entrusted with their management. No work before us is more pressing and important than that of conserving and increasing our educational forces. Upon them largely depends the future of Southern Methodism.

TRUE AND TIMELY.

We have long held the view that the preaching which counts is that which deals with the great essential truths of Christianity in a dignified, positive, and forceful manner. Sensational utterances from the pulpit may create a temporary stir, but they seldom exert an abiding influence. Never was a faithful exposition of the gospel more needed than now, when innumerable of breasts the human conscience seems to have gone to sleep, and man's accountability to a Supreme Being appears to be largely forgotten. In view of the general religious situation at present, we consider the following brief editorial in The Western Christian Advocate, of Cincinnati, in its issue of July the 27th, as pertinent and timely.

Bishop McIntyre, it seems, has been deprecating to the young men of the Troy Conference what he calls "ragtime preaching," and which he defines as sermons dealing with no try, politics, literature, and travel. Look's Weekly seems to think the Bishop hit the bull's-eye, and says: "The Bishop's warning would be good advice for the young minister of any denomination to have ringing in his ears as he goes to his first charge. To the laymen such preaching seems to indicate a dearth of ideas and a lack of conviction concerning the great central truths of religion. Why cannot the man behind the pulpit remember that he calls for no theological training or ceremony of ordination to deliver political tirades or read essays on poetry and literature, and that likewise it is not at all necessary for people to go to church simply to hear such themes discussed? The minister who desires to be a growing influence for righteousness is more apt to realize it through an ardent presentation of the great truths of religion than by ragtime methods."

PERSONAL.

Rev. W. T. Griffin, of Gulfport, has been recreating in Chicago for some weeks.

Bishop W. A. Candler will dedicate the Twenty-first Avenue Methodist Church in Birmingham next Sunday.

Dr. Felix R. Hill writes that Centenary College will open Sept. 14th. Many improvements have been made, and everything points to a prosperous session.

Dr. J. A. Rigo, of the Rayne Memorial Church, this city, is expected to occupy his pulpit next Sabbath. A hearty greeting will be given him by his many friends and admirers.

Rev. L. W. Campbell delighted the people of Meadville, Miss., with a series of stirring sermons a few days since. The Master honored his earnest messages and much good was accomplished.

Rev. L. T. Sargent, of the Greenwood Springs Circuit (Mississippi), has had up to date 41 accessions on profession of faith. We have an interesting report from his work which will appear next week.

Rev. Hugh Jamieson called at the office last Wednesday. He will spend a few days with relatives in the city. Hereafter correspondents will please address him at Shreveport, La., instead of Bossier City.

Have you mentioned the matter of renewing subscriptions to the Advocate to your people? If not, why not do so next Sunday? We earnestly invoke the assistance of every pastor in this needed work.

Rev. A. A. Bernard, pastor at Melville, La., is being assisted by Rev. A. R. Hoffpauir in a meeting at Bethel Church, which was built in 1880 by Rev. J. F. Wynn. The prospects for a great revival are said to be excellent.

Dr. F. N. Parker preached at the Second Methodist

Church, this city, last Sunday at 11 o'clock. Rev. A. J. Townsley preached at Rayne Memorial at the same hour. It is needless to say that both congregations heard helpful messages.

Mr. James Hapt, of Purvis, Miss., in making a remittance to the office, adds: "It is a pleasure to renew my subscription to the Advocate, for I consider it a first-class paper and enjoy it very much." Thank you, brother, we highly appreciate your commendatory words.

Flora, Miss., has recently had a fine meeting. There were 40 conversions, 20 additions to the church, 20 family altars established, and the membership generally was greatly stirred. The services were conducted by Evangelist D. E. Kelley, and the pastor, Rev. L. L. Roberts.

It is reported that on account of health considerations Dr. H. M. Whiting has asked to be relieved of his charge—First Church, Shreveport—and that he will return to Texas. It is said that Dr. Felix R. Hill, president of Centenary College, will probably supply the vacant pulpit until Conference.

Rev. W. V. Shearer has just closed a gracious revival at Carolina Church on the Boonville Circuit, North Mississippi Conference. There were 22 conversions on the night of the 2d inst. The preaching was done by Rev. R. M. Evans, of Crawford. The Lord is greatly blessing Brother Shearer in his labors.

Two New Orleans pastors who have taken practically no vacation are Dr. S. H. Werlein and the Rev. C. D. Atkinson. Dr. Werlein is kept busy with the numerous departments of his institutional work at First Church, and Brother Atkinson is a prince of hustlers. Both are making their influence felt in the city.

In sending in his fourth round of appointments, Rev. G. H. Galloway, of the Vicksburg District, says: "The year is rapidly closing, and the promise is for a better close than usual. We are having good revivals all over the district. Brother Galloway and his co-workers have wrought well for the Church in that important field."

Rev. E. E. Langford, of Brooksville, Miss., is making things move in that delightful charge. He has had a net gain of 26 members, and has secured 25 subscribers to the Advocate. He is expecting Bishop McCoy to hold his fourth quarterly conference in conjunction with his worthy presiding elder, the Rev. J. E. Thomas, on the 20th inst.

Dr. W. H. LaPrade and wife passed through the city on last Monday, returning to their home in Mississippi from a visit to their son, Rev. W. H. LaPrade, Jr., in Oxford, Ga. We regret our failure to see this friend of our Emory days, and this daughter of the lamented Dr. L. M. Smith, one time president of Emory.—Wesleyan Christian Advocate of Sept. 2.

It was with sorrow that we learned that Rev. W. J. Newson, of Port Vincent, La., has been down with an attack of typhoid fever, but we are pleased to be informed that he is now convalescent and will soon be able to resume his loved employ. We trust that he will speedily regain his strength and find himself equal to the task of closing out with large success the work of the year.

Rev. N. E. Alford, of Bogalusa, La., was in the city last week and honored the Advocate office with a call. His present charge is St. Tammany Circuit. He says he has the largest field, the hardest work, the roughest roads, and the best people of any preacher in the Louisiana Conference. He gladdened the heart of the publisher by bringing a list of eight subscribers, some new and some renewals.

At a meeting of the Protestant Ministers' Association of New Orleans last Monday it was resolved to inaugurate a movement for the suppression of disorderly houses out of the restricted district. The Charity Hospital presented its monthly report, and Miss Violet Bell, the missionary who represents the organization at that institution, was given a month's leave of absence with full pay.

We regret to learn that Henry Barton, the little son of the Rev. and Mrs. J. T. Lewis, of Clarksdale, has been critically ill. At one time his life was well-nigh despaired of, but thanks to the faithful work of Dr. T. M. Dye, he was considerably improved when we last heard from him. The people of Clarksdale were most kind and attentive during the days of anxiety, and left nothing undone to attest their interest and solicitude.

What says the label on your paper as to the present status of your subscription to the Advocate? If you are in arrears, please renew. We want our subscription list to speedily improve in every respect. From now until the middle of October we desire our friends to make a special effort in behalf of the paper. Let every reader lend a helping hand. We ought to aspire to make ours the best Conference organ in the connection.

A dispatch to the Times-Democrat from Harrison, Miss., on Sept. 4th, stated that Rev. J. L. Neill closed a meeting at Cane Ridge the day preceding

with eleven applications for church membership. A revival at Harrison was begun last Sunday, the initial sermons being preached by Rev. H. G. Hawkins, of Port Gibson Female College, and Rev. J. W. Campbell, of Fayette. Evangelist Kelley was expected to assume control of the services Monday evening.

After a stay of four months in San Antonio, Mrs. Amos Kendall returned to Houston, Texas, on Sept. 6th. Her present address in that city is 1009 Tuam Avenue. Sister Kendall writes that she does not want to miss a copy of the Advocate, that it gives her the home news, and that she thoroughly enjoys it. She may be assured that her hosts and friends in North Mississippi hold her name in loving remembrance, and that they will be delighted to have even this brief item of news from her.

Dr. H. M. Bullock's discussion of the Vanderbilt question in Zion's Herald of Aug. 25th, which was in the nature of a reply to the editor of that periodical, left nothing to be desired. It was courteous, able and convincing—a timely and complete defence of the course of the General Conference and the representatives of the Church in seeking to maintain the rights of Southern Methodism in Vanderbilt University. Dr. Parkhurst showed little ability either to justify his position or make an orderly retreat.

Under date of 31st ult. Rev. Paul M. Brown, presiding elder of the Alexandria District, writes: "Our district mourns again the loss of one of its most faithful and efficient stewards, Brother E. R. White, son of the Rev. E. R. White, of sainted memory. He died at his home at Gold Dust, La., Aug. 10. He will be sorely missed by his church and community. A suitable memoir will doubtless be furnished the Advocate. We deeply sympathize with the stricken family and church, and pray that God may help them to bear up bravely under their great loss."

A magnificent banquet was given Bishops Kilgo and McCoy at the tabernacle of the Ensley Methodist Church, of which Rev. J. A. Bowen is pastor, on Aug. 26th. Two hundred and fifty guests were present, a number of brilliant addresses were made, and good fellowship was at high tide. The Alabama Christian Advocate reports that in the course of his interesting speech, Bishop McCoy said that on the occasion of his recent visit to Mississippi a little Baptist girl asked her Methodist chum the difference between a Bishop and a presiding elder. The little Methodist quickly answered, "Why, that's easy; a Bishop is the only man who can take the best piece of chicken from the presiding elder."

We are indebted to Mrs. Bessie W. Lipscomb, the accomplished lady principal of Whitworth College, for the following interesting item of information: "Miss Nevada Martin, of Pelahatchie, Miss., will sail for China from San Francisco on the steamship Siberia on Sept. 13. She goes to take up kindergarten work at Soochow, and is the third young lady from the Mississippi Conference to be stationed in that city, the other two being Miss Janie Watkins and Miss Nell Drake." Sister Lipscomb asks that the Woman's Foreign Missionary Society make special prayer that Miss Martin may have a safe voyage, and that her labors in the Orient may be crowned with success.

We greatly regret to chronicle the death of Dr. E. D. Yeates, of Starkville, Miss., which occurred at the home of his son, Mr. William Yeates, in Grenada, on Sept. 12. Though he had been in feeble health for some months, his death was sudden and unexpected. He was 65 years old, having been born in Starkville in 1845. He was a Confederate soldier and made a fine record in military service. He stood well as a physician, was a loyal member of the Methodist Episcopal Church, South, and a Christian of irreproachable life. A man of more kindly heart or greater readiness to go to the relief of the needy and suffering, we have not known. His beloved wife, a woman of unusual accomplishments and culture, passed away perhaps a couple of years ago. Dr. Yeates lived worthily, served well his day and generation, and now sleeps with other loved ones in the cemetery at Starkville, leaving behind the fragrance of a good name. We extend profound sympathy to the sorrowing relatives and friends.

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JOHN WESLEY BARLOW died July 16, 1910, aged 76 years. He gave his heart to God when he was a young man, and joined the M. E. Church, South. He was true to God, and faithful to his pastor and church. I conducted the funeral service in the presence of the largest congregation I was told that ever met in Harrisville on such an occasion. We laid his remains to rest beside his wife (who preceded him the 7th of last March) to await the resurrection of the just.
R. T. NOLEN, P. C.

Mrs. ANNIE ELIZABETH ECHOLS was born in Choctaw County, Miss., in 1849, and died at her home near Virgil, Miss., June 26, 1910. In 1861 she united with the M. E. Church, South, at Andrew's Chapel Church, Rankin County, Miss. She was married to Mr. C. Echols in June, 1871; there were born to them five boys and five girls; all survive her yet except one boy. The husband was called before his wife. Mrs. Echols was faithful in walking in the path of righteousness for many years before her death, but now she is gone—transplanted in the heavenly land; she has fought life's last battle and is at rest.
D. E. VICKERS, P. C.

Mrs. ELIZABETH HESTER left her home near Acona, Miss., on July 6, 1910, for that home prepared for the people of God. Mamma, as I called her (for she had been a mother to me since I married her daughter, Mollie, in 1890), gave her heart to God and joined the M. E. Church, South, when a young lady, and remained a faithful member until her death at the age of seventy-six. She was laid to rest beside her husband, who had preceded her to the Father's house, twenty-one years. Pray that all of us—children and grandchildren—may so live that some day we shall meet on that beautiful shore, where there shall be no parting. Mamma, by the help of the Lord, we are coming. Her preacher boy.
R. T. NOLEN.

OTHA JOHNS was born Aug. 16, 1894, and died in Gallman, Miss., Aug. 6, 1910. Always a lovable, obedient boy, he was much more so after uniting with the Methodist Church at Gallman, in 1909. While surrounded by circumstances which did not always give him the best advantages, he was yet always bright and happy, never failing to come to school or Sunday school with a smile on his face and a word of polite greeting for his teachers. Though never a leader in his classes, we all admired him for his quiet persistence in well-doing. We sympathize with his loved ones in their sorrow and pray that they may get a blessing from this affliction. May God help them and us so to live that we may meet him in heaven.
HIS TEACHERS AND CLASSMATES

Truly, with hearts bowed down, we pay this tribute of love to our departed co-worker in the Woman's Foreign Missionary Society of Jefferson Street M. E. Church, South, Miss **SUSIE H. REED**, who after years of physical pain, borne with true Christian submission, "passed over the river" to rest under the shade of the trees, July 28, 1910. While we kiss the chastening rod, we feel that as a society, we are deeply bereaved—that our loss is beyond repair. Faithful and true in all good works, her heart was especially in that of foreign missions. Ever ready and willing to answer every call to the Master's work here on earth, so was she ready and willing to answer his call. "Well done, good and faithful servant," enter thou into the joys of thy God. She knew the end

was near, and sank to sleep in the arms of Jesus, saying: "It is all right to suffer, all right to go, Jesus is with me." Therefore, be it resolved, that we tender our sincerest sympathy to the stricken family, saying with them: "God called her home." He thought it best. That a copy of these resolutions be sent to the family; also to the New Orleans Christian Advocate, and be recorded on the Minutes of the society.
**MRS. A. E. WYATT,
MRS. W. A. OBER,
MRS. G. J. BALME.**

ASHTON BERAUD was born in Lafayette, La., May 18, 1888, and died July 31, 1910. He was the eldest son of Dr. P. D. Beraud and Mrs. Callie Girard Beraud. At the time of the death he was a student in the Medical Department of Tulane University and would have completed his course in 1912. He was reared in a Christian home and was dedicated by baptism in his infancy to the service of God. At the age of ten he united with the church and was a faithful and consistent Christian. Those who had the privilege of living close to his heart, and who knew of his spiritual life, tell of its depth and serenity. In his home he was a source of joy. His strong character and cheerful disposition gave great comfort to his widowed mother. She leaned heavily upon him and not once did his strength fail. He was popular among all classes and a favorite in his own social circle. His tragic death has brought unspeakable sorrow to a multitude of hearts. And yet, it is not a sorrow of despair, for he inherited the promises and has been made a citizen of the kingdom of God. May the good Father in his tender mercy comfort the sorrowing loved ones.
**A. FLOYD VAUGHAN,
Lafayette, La., Aug. 14, 1910.**

On July 26, 1910, at the old home, **ALYCE NEEL BROCKEY** passed from this life and entered the life beyond. For more than a year she had been a great, but hopeful sufferer, and even those who loved her most and feel her loss most keenly realize that to her it was a sweet release. When quite young she united with the Methodist Church under the ministry of Rev. W. H. Lewis, who was then pastor, and she continued the relation until the end. Her life was a beautiful one because of its modesty and simplicity. She was held in loving esteem by everyone who knew her. She was happily married to Mr. M. A. Brockey, of Little Rock, Ark. On this union two sweet little boys came to make their home happy. Being of a delicate frame, she fell a victim to the awful and dreaded white plague, and it was wonderful to see how hopelessly she battled with the disease. She was anxious to live, for she had so much to live for, but she was not afraid to die and when death came she passed away sweetly, as she had prayed to do without a struggle. Among friends and loved ones she was laid away at the family cemetery at Bethesda, but we hope to meet her again in the beautiful beyond where there will be no parting and good bye.

A precious one from us has gone.
The voice we loved is still.
The place made vacant in the home
Can never more be filled.
Our Father in his wisdom called.
The hour his love had given.
And though on earth the body lies,
The soul is safe in heaven.
A FRIEND.

NOTICE.

We are very anxious to secure the services of a good Christian lady, to take charge of the cooking department in our Orphanage. A Methodist lady is preferred. A woman without children, or other incumbrance, if possible. To the right person we can offer a good position and a permanent home. Please communicate at once with
ROBT. W. VAUGHAN,
Superintendent,
Louisiana Methodist Orphanage,
Ruston, La.

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Marriages

Aug. 27, 1910, at the home of the bride's parents, Indian Haven, La., by Rev. R. A. Morgan, M. C., Mr. SAMUEL Q. WALKER of Houston, Tex., to Miss MARY GORE of Arcadia, La.

July 15, 1910, at the home of the bride's parents, Indian Haven, La., by Rev. R. A. Morgan, M. C., Mr. CLAYTON MORGAN and Miss OLIVIA FOREMAN.

Aug. 22, 1910, at the home of Mr. and Mrs. Crawford, Indian Haven, La., by Rev. G. A. Morgan, M. C., Mr. PAUL WALKER and Miss WILLIE MAGDALENE CRAWFORD.

On Sunday, Aug. 22, 1910, at the Methodist parsonage in Indian Haven, La., by Rev. W. Wilkins, D. D., Mr. JOSEPH A. SPAULDING, formerly of Nashville, Tenn., to Miss ELEANOR C. FRANKLIN, daughter of R. H. C. Murphy, local itinerant of the Louisiana Conference.

A WORD OF COMMENDATION.

Rev. T. H. Lipscomb, of the North Mississippi Conference, writes this of Mrs. Miller's book, *Abethel*, or "As the lion it breathes like a serpent, and sineth like an adder."

"If you want to read a little book which is truly a good story which is thrillingly interesting, so that almost anybody, young or old, that begins will finish it, which is morally and spiritually invigorating and inspiring in striking contrast to the average novel now in vogue, and which is in structure and style of fact, though it will surprise some to know that such facts are true in our sister State today, read, and give to your older children and friends to read, Mrs. Martha Carolyn Kell Miller's book, just published by the press of the New Orleans Christian Advocate, entitled *ABETHEL*, or *As the lion it breathes like a serpent, and sineth like an adder*."

"If you have children or friends inclined toward worldliness, it will open their eyes to the sordidness of such a life and to visions of nobler things. If any lean toward lawlessness or intemperance, it will be to them an impressive warning. Certainly none can put it down without feeling that Christian devotion and ability of the author, and catching in some measure her spirit."

The proceeds of the book are to go to the Russian Orphanage. It may be had for twenty-five cents from the Advocate office, or from Mrs. C. J. Miller, at Hammond, La. Put in large type and more expensive format, it would equal in size and selling price most modern novels, and infinitely surpasses them in value and helpfulness."

RESOLUTIONS OF APPRECIATION.

Whereas, God in his all-wise goodness and infinite wisdom, has seen fit to remove from earth to heaven the loved Christian mother and our co-worker, Mrs. ANNA MAYS TROSPER, beloved wife of I. M. Trospier, Sr., be it resolved,

First, That we, as members of the Woman's Foreign Missionary Society, deeply deplore the loss of such a friend, but rejoice that an entrance to the heavenly kingdom has been hers, and thank God for her beautiful life and service in the cause of Christ.

Second, That this community and this society has sustained a great loss in her death, and that we shall miss her most when a call is made for a conscientious, fearless, woman.

Third, That the memory and example of this consecrated mother will encourage others.

Fourth, That we extend to the family our greatest sympathy in this hour of sorrow.

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LOUISIANA CONFERENCE:

Monroe Dist.—Fourth Round.		
Monroe	Sept.	18
W. Monroe	Sept.	18
Bastrop, at Humphrey's Ch.	Sept.	24, 25
Bonita, at Bartholomew	Oct.	1, 2
Merrouge	Oct.	2
Farmerville	Oct.	8, 9
Winnboro	Oct.	17, 18
Gilbert	Oct.	18
Florence, at Jonesville	Oct.	22, 23
Downsville, at Douglas	Oct.	29, 30
Oakridge	Nov.	5, 6
Girard	Nov.	6
Floyd	Nov.	12, 13
Lake Providence	Nov.	19, 20
Waterproof	Nov.	21
Delhi	Nov.	26, 27
Brokland, at Frantom	Dec.	3
Ews	Dec.	3, 4

S. S. KEENER, P. E.

MISSISSIPPI CONFERENCE.

Seashore Dist.—Fourth Round.		
Howison and Saucier, at	Sept.	17, 18
McHenry and Wiggins, at	Sept.	24, 25
Wiggins	Sept.	24, 25
Handsboro and Miss. City,	Oct.	5
at Miss. City	Oct.	5
Americus, at Salem Camp	Oct.	8, 9
Ground	Oct.	8, 9
Brooklyn and Bond, at B.	Oct.	12
Logtown	Oct.	15, 16
Mentorun, at Ruble	Oct.	11
a. m.	Oct.	21
Vanceleave, at New Pros.	Oct.	22, 23
pect Camp, Ground	Oct.	22, 23
Ocean Sps. at Oak St.	Oct.	27
Bay St. Louis	Oct.	29, 30
Columbia	Nov.	5, 6
Oakvale, at Oakvale	Nov.	7
Long Beach	Nov.	12, 13
Coalville, at Poplar Head	Nov.	16
11 a. m.	Nov.	16
Hub, at Byrd's Chp	Nov.	19, 20
Carriere and McNeil, at C.	Nov.	19, 20
Poplarville	Nov.	21
Gulfport, 29th Street	Nov.	23
Moss Point	Nov.	26, 27
Pascagoula	Nov.	26, 27
Escatawpa	Nov.	26, 27
Lumberton	Nov.	30
Gulfport, 25th Ave.	Dec.	1
Wolf River Mission	Dec.	2
Biloxi, Main Street	Dec.	3, 4

W. B. JONES, P. E.

Vicksburg Dist.—Fourth Round.

Vicksburg, Crawford St.	Sept.	17, 18
Vicksburg, Washington St.	Sept.	18, 19
Silver City, at S. C.	Sept.	25, 26
Rocky Springs, at R. S.	Oct.	8, 9
Rolling Fork, at R. F.	Oct.	11
Oak Ridge, at O. R.	Oct.	12
Uica, at Uica	Oct.	15, 16
Bolton, at Bolton	Oct.	29, 30
Edwards, at Clinton	Oct.	30, 31
Harrison, at Lorman	Nov.	5, 6
Port Gibson, Pt. G.	Nov.	12, 13
Anguilla, at Anguilla	Nov.	19, 20
Mayersville, at Fitters	Nov.	22
Sartatia, at Mt. Olivet	Nov.	26, 27
Hermanville, at H.	Nov.	29
Bishop E. D. Monzon will address		
the District lay leaders at 11 a. m.		
in Crawford Street Church, Vicksburg,		
October 24. Let as many men of the		
district come as possible.		

G. H. GALLOWAY, P. E.

Natchez Dist.—Fourth Round.

Woodville Circuit, at White's	Oct.	1, 2
S. H.	Oct.	8, 9
Hamburg, at H.	Oct.	15, 16
Woodville	Oct.	22, 23
Fayette	Oct.	24
Washington, at W.	Oct.	24
Natchez, Jefferson St.	Oct.	24
Natchez, Pearl St.	Oct.	25
Barlow, at	Oct.	29, 30
Bayou Pierre, at	Oct.	31
Homochitto, at Wesley chap.	Nov.	5, 6
Scotland, at Bethel	Nov.	12, 13
Centerville	Nov.	19, 20
Meadville, at M.	Nov.	25
Nebo, at	Nov.	26, 27
Gloster	Nov.	29
Wilkinson, at	Dec.	1
Liberty, at L.	Dec.	3, 4
Adams, at A.	Dec.	5

The preachers in charge will please see very carefully after wise answers to questions 24, 27 and 29, and that full answers be given to question 31 (New Discipline).

H. WALTER FEATHERSTUN, P. E.

NORTH MISSISSIPPI CONFERENCE.

Greenville Dist.—Fourth Round.		
Arcola and Hollondale, at	Sept.	18, 19
Hollondale	Sept.	18, 19
Cleveland	Sept.	25, 26
(Morning and evening ser-		
vice at Boyle)	Sept.	25
Shelby, at Bobo	Oct.	1, 2
(Evening) service at Hill		
house)	Oct.	2
Clarksdale	Oct.	6
Greenville	Oct.	8, 9
Tunica, at Robinsonville	Oct.	15, 16
Lula and Lyon, at Lyon	Oct.	16, 17
(evening)	Oct.	16, 17
Jonestown, at Belen	Oct.	18
District Mission at Bellview	Oct.	20
Lake Cormorant, at Poplar	Oct.	22, 23
Corners	Oct.	22, 23
Coaloma, at C. (evening)	Oct.	23, 24
Friars Point	Oct.	24
Cleveland Cir., at Shipman's	Oct.	29, 30
Chapel	Oct.	29, 30
Boyle, at Boyle (evening)	Oct.	30, 31
Rosedale, at Rosedale	Nov.	2
Glen Allan, at G. A.	Nov.	6, 7
Gunnison, at Gunnison	Nov.	13, 14
Hillhouse and Benoit, at B.	Nov.	19, 20
Shaw and Marigold, at Mari-		
gold (evening)	Nov.	20, 21
Leland, at Leland	Nov.	27, 28

W. W. WOOLLARD, P. E.

Winona Dist.—Fourth Round.

Greenwood	Sept.	25
Ita Bena S. p. m.	Sept.	25
Winona	Oct.	2
Kilmichael, at Kilmichael	Oct.	2, 3
Carrollton, at Valley Hill	Oct.	8, 9
Belzoni, at Belzoni	Oct.	14
Webb, at Sumner	Oct.	15, 16
Minter City	Oct.	22, 23
Lambert, at Lambert	Oct.	29, 30
Tutwiler, at Tutwiler	Oct.	30, 31
Schlater, at Sunny Side	Nov.	5, 6
Inverness, at Inverness	Nov.	6, 7
Tom Nolen, at Bellfontaine	Nov.	11
Slate Springs	Nov.	12, 13
Eupora, at Maben	Nov.	15
Winona Ct., at Bethlehem	Nov.	19, 20
Ruleville, at Drew	Nov.	22
Moorhead, at Moorhead	Nov.	23
North Carrollton, at Pop-		
lar Springs	Nov.	24
Mars Hill, at Bethesda	Nov.	26
Indianola, at Indianola	Nov.	27, 28

E. S. LEWIS, P. E.

Corinth Dist.—Fourth Round.

Belmont, Ct., at Mt. P.	Sept.	10, 11
Inka Ct., at Clausel Hill	Sept.	17, 18
Iuka Sta., at Iuka	Sept.	18, 19
Corinth Ct., at Mt. Carmel	Sept.	24, 25
Corinth, First Church	Sept.	25, 26
Kossuth Ct., at Kossuth	Oct.	1, 2
Corinth, at South Side	Oct.	2, 3
Rienzi Ct., at Rienzi	Oct.	8, 9
Guntown Ct., at Guntown	Oct.	9, 10
Myrtle Ct., at Pleasant G.	Oct.	13
N. Albany Ct., at Bethlehem	Oct.	14
Rainey Mission, at Rainey	Oct.	15, 16
Ripley and B. M., at Ripley	Oct.	16, 17
Booneville Ct., at Carolina	Oct.	22, 23
Booneville Sta., at B.	Oct.	23, 24
Belden Ct., at Liberty	Oct.	29, 30
New Albany Sta., at N. A.	Oct.	30, 31
Dumas Ct., at Mt. Olive	Oct.	31
Marietta Ct., at Marietta	Nov.	3
Dry Run Mission, at String-		
fellow	Nov.	5
Hatchie Mission, at Mt.		
Carmel	Nov.	6
Mooreville Ct., at Andrews	Nov.	11
Chapel	Nov.	11
Mantachie Ct., at M.	Nov.	12, 13
Jonesboro Ct., at Mt. P.	Nov.	19, 20
Tishomingo Circuit, at		
Paradise	Nov.	25
Wheeler Ct., at Wheeler	Nov.	26, 27

BEN P. JACO, P. E.

Columbus Dist.—Fourth Round.

Starkville	Sept.	3, 4
Crawford, at Shaffers	Sept.	10, 11
Brooksville	Sept.	17, 18
West Point	Sept.	23
Macon	Sept.	24, 25
Mayhew, at Curtis Chp.	Oct.	1, 2
Winstonville, at Mt. Hebron	Oct.	8, 9
Columbus, First Church	Oct.	15, 16
Columbus, Second Church	Oct.	16, 17
Starkville Ct., at Sessums	Oct.	22, 23
Sturgis, at Bevils Hill	Oct.	29, 30
Shuqualak	Nov.	5, 6
Hebron	Nov.	12, 13

EDUCATIONAL

Grenada College.

Fifty-Ninth Session Opens September 14, 1910.

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Mathiston, at Cumberland Nov. 19, 20 the brethren will be ready to answer
Cedar Bluff Nov. 20, 21 questions 14, 16, and 29 promptly and
Columbus Circuit Nov. 26, 27 satisfactorily this round.

J. E. THOMAS, P. E.

JAMES H. FELTS, P. E.

Aberdeen Dist.—Fourth Round.

Aberdeen	Sept.	17, 18
Tupelo	Sept.	25, 26
Verona, at Verona	Oct.	1, 2
Montpelier, at Fosters C.	Oct.	8, 9
Houston	Oct.	9, 10
Okolona Ct., at M. Chp.	Oct.	12
Palestine, at Palestine	Oct.	15, 16
Pontotoc, at Pontotoc	Oct.	16, 17
Beuna Vista, at	Oct.	22, 23
Prairie, at	Oct.	23, 24
Tremont, at	Oct.	29, 30
Fulton, at	Oct.	30, 31
Greenwood Sps., at	Nov.	5, 6
Smithville, at	Nov.	6, 8
Shannon, at Shannon	Nov.	12, 13
Okolona, at	Nov.	13, 14
Houlka, at	Nov.	17, 18
Derma, at	Nov.	19, 20
Pittsboro, at Pleasant G.	Nov.	20, 22
V. and C. City, at C. City	Nov.	23, 24
Nettleton Ct., at	Nov.	26, 27
Amory and Nettleton, at A.	Nov.	27, 28

Some slight changes may be made.

Due notice will be given. The Con-

ference for Okolona Circuit, No. 2,

will be held some time in September

in connection with revival services.

The date will be given without news-

paper notice. The third round has

been most encouraging. Fine revivals,

good financial reports, "third round

questions" all answered satisfactorily

—and it is confidently expected that

Durant Dist.—Fourth Round.

Durant	Sept.	4, 5
Pickens	Sept.	4, 5
Vaiden, at Vaiden	Sept.	10, 11
Chester, at Nebo	Sept.	17, 18
West, at Bowling Green	Sept.	24, 25

N. G. AUGUSTUS, P. E.

WORK OF A GOOD MAN.

A few men now and then, here and there, realize the responsibility they owe to the world to be of some benefit to their fellow-men and one of the most conspicuous examples of this is Dr. B. M. Woolley of Atlanta, Ga. Dr. Woolley is noted for his Christian integrity and fair dealing, being a highly-esteemed citizen of his home town, where he has built up a reputation as a specialist for the cure of the liquor and drug habits. He has had more than a quarter of a century's experience in the treatment of these terrible diseases. Dr. Woolley and his son, Dr. Vassar Woolley, conduct an elegantly equipped sanitarium in Atlanta where hundreds of persons addicted to drugs and liquor are successfully treated every year. The average time required for treatment is thirty days except in extreme cases. Some time ago Dr. Woolley wrote and published a book on the effects of opium and liquor upon the human constitution. It brings out many facts not generally understood. If you happen to know of any person in your neighborhood to whom such a book would prove of value, you will do him a great favor by sending his name and address to Dr. Woolley, No. 21 E. Victor Sanitarium, Atlanta, Ga., and the book will be sent post-paid with the author's compliments.

Tidings from the Field

Kilmichael, Miss.

Dear Advocate: We have just closed a meeting at Kilmichael, which was very gratifying to the pastor and his helper, Rev. W. L. Graves, of Itta Bena, and the people. The meeting commenced on Thursday at 11 o'clock and Brother Graves preached us on Sunday and preached to the children at 4 p. m., and stayed till Saturday at 11 o'clock. We had a gracious meeting. The Church was revived; sinners were convicted and converted. There were 11 added to the Church on profession of faith, 1 by certificate, and 2 by vows. The congregation voted unanimously for Brother Graves to be with them next year and to get him they are willing to put up with me. We are having a good year, before the end of the year we will have sent in more than 20 subscriptions to the Advocate. We have had good health and plenty to eat. P. S. Just the I can't tell how it will be next year. The people here remember the editor as their pastor. J. R. WILSON, P. C.

Vardaman and Calhoun, City:

Not having seen any news from our charge lately and having been a subscriber to your valuable paper for several years, I take the liberty of giving you a few items which I hope will be of some interest to your readers. Vardaman and Calhoun City constitute our charge, and Rev. W. C. Carlisle is our beloved pastor. He has endeared himself to the people since he came on this work by his persistent efforts to build up the cause of Christ. Our third Quarterly Conference convened at Vardaman on the 8th ult. Our new church was dedicated on Sunday evening at 8 o'clock by our greatly beloved presiding elder, James H. Felt, who preached a most excellent sermon to a large congregation. Our revival services followed our Quarterly Conference, and there were sixteen professions with twelve additions to our church. Brother H. J. Estes, local preacher from Calhoun City, assisted in the meeting. He did some fine preaching to the delight of those who heard him. Brother Carlisle was at his best, and many were brought into closer relations to the Lord. Besides the weekly prayer meeting, there were three prayer meetings organized—one for the men, one for the married ladies and one for the young ladies. The people are working so as to have Brother Carlisle carry up a clean sheet to Conference at Sardis. The Advocate is being looked after by Brother Carlisle, and those who take it are always anxious to receive it.—A Layman.

Haynesville Mission (Louisiana):

We have just closed two of our meetings at the Haynesville Mission. Rev. E. M. Mosser, of Stanish, Ark., assisted as at Dykesville. We had about twelve or fifteen reclamations and two additions to the church. Quite a number of members of other denominations took an active interest in the meeting and the people generally were somewhat stirred up and revived. We had two additions to

the church, and while the meeting was not all that we had expected and anticipated, yet there were results that will tell for good in the future. Our membership was stirred up to do more and better things for the Lord, and several have promised to erect family altars in their homes, and this among our young married people. Our meeting at Shogaleon, conducted by Brother Woodward, of Haynesville, resulted in two additions, a general revival among the few members we have there and the breaking of ground for a new church. I say a new church, but really we have no church there now. This is only the second year that they have had regular preaching, and we have but fifteen members to date. We expect to receive more later on as we have sent for others for others who have membership in other denominations elsewhere. We are planning for a \$500 church and have the ground roughed for the framing, and over \$100 subscribed towards the building. There is a Baptist Church there already, but the people feel that they want and need another church, especially a Methodist Church. We expect to hold other meetings later on and we will let you hear from us as to our success. We also expect to present the claims of the Advocate later on. We have been stressing the matter all the year. We expect, however, to secure more subscribers for you later on in the year.—J. E. WIGHT.

Scobba, Miss.

In accordance with previous arrangements, a revival was begun at Scobba, Miss., on Aug. 17, in which our four ministerial brothers did the preaching. The revival lasted nine days, closing on Thursday night, Aug. 25. The results of our labors were seven-teen accessions to the Methodist Church, the establishing of six new family affairs, and the organization of a men's prayer meeting. The spiritual interest of the membership of all the churches was greatly quickened. The Meridian Evening Star had the following to say regarding the revival in its issue of the 25th: "Scobba is enjoying a spiritual feast in the revival held in the Methodist Church, conducted by five preacher-brothers, as follows: Rev. B. W. Lewis, preacher in charge; Rev. J. T. Lewis, of Clarksdale; Rev. H. P. Lewis, Jr., of Natchez; Rev. J. M. Lewis, of Vancleave; and Rev. Q. S. Lewis, of Hattiesburg, sons of a preacher, and all are able, resourceful and forceful preachers. Their sermons abound in gospel teachings portrayed by Christ to a dying people. Their illustrations of a Christian life are beautiful. Every service becomes of more interest; each discourse brings the hearers near to Jesus. Not only are they strong, God-fearing preachers, but they are also sweet singers of heavenly anthems, with voices filled with melody that thrills the soul with joy and gladness. They wear their robes of divinity with becoming meekness and all have a charming personality, which commands the highest esteem and appreciation of all whom they meet. The services will continue until Thursday night, affording the people the advantages and benefit of this unusual opportunity of seeing and hearing five brother preachers. The good people of Scobba deserve thanks for the royal way in which they entertained, and the many good things sent in to the parsonage. God bless them."—B. W. LEWIS.



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NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 57—No. 36

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2349

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, SEPT. 15, 1910.

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JOHN RUSKIN'S BIBLES.

Perhaps no one outside of the Christian ministry read his Bible more constantly and made better use of its truths than John Ruskin. His works bear traces on nearly every page that the phraseology, incidents, parables and imagery of the sacred Scriptures were inwrought in the very tissue of his mental being. The last paragraph in "Queen's Gardens," the second lecture of the most popular of his books, *Sesame and Lilies*, is a perfect mosaic of Bible passages. The account given by himself in *Præterita* and *Fors Clavigera* of the way in which he gained this knowledge has been so often quoted that it is familiar to all.

Among the cherished treasures of this great writer, kept at Brantwood, his last home near Coniston Lake, is a collection of the Bibles he used at different times in his life.

One day in August, 1873, Ruskin, busy writing one of his letters to working men, opened his oldest Bible to verify the wording of a passage he had just quoted. "It is," he says, "a small, closely but very neatly printed volume, yellow now with age, and flexible, but not unclean, with much use, except that the lower corners of the pages at the eighth of First Kings and thirty-second of Deuteronomy, are worn somewhat thin and dark, the learning of these two chapters having cost me much pain. My mother's list of the chapters with which she established my soul in life has just fallen out of it."

He then gives the list and thus comments upon the knowledge thus acquired: "Though I have picked up the elements of a little further knowledge and owe much to the teaching of other people, this property of chapters from the Bible placed in my mind by my mother, I count very confidently the most precious, and on the whole the one essential part of my education."

The other pages in this book, which still bear the marks of his little fingers, are those containing the 119th Psalm, of which he thus writes in *Fors Clavigera* in 1875: "It is strange that of all the pieces of the Bible which my mother thus taught me that which cost me most to learn and which to my childish mind was most repulsive, has now become of all the most precious to me in its overflowing and glorious passion of love for the law of God. 'O, how I love thy law! it is my meditation all the day.'"

It was Ruskin's habit to write thoughts suggested by the passage on the margin of the Bible he was reading, and his father's Bible, used by John, in later days, is thus annotated. The most valuable ancient manuscripts in his possession were not too sacred for these notes, and the margins of many precious ones are pencilled with the overflowings of his active mind as he read the sacred text.

A grand Old Testament in Greek MS., the back lettered the tenth century, but with 1643 dimly seen printed off from the last leaf, Ruskin read and freely wrote upon its margins. He did the same with a Greek Psalter, and still more fully, and in ink, in his most valuable tenth-century Greek gospels.

How precious these notes become to the student who wishes to trace Ruskin's return from the agnostic attitude of his middle life to the firm faith and piety of his age. "For he who wants to get at Ruskin's mind," says his biographer, Collingwood, "will find it there. John 15:9 was the help and life he found."

He was accustomed to read his Latin Bibles also. His library contained one in three volumes, purple morocco, printed in 1541. He owned, too, many fourteenth and fifteenth-century Bibles and Psalters and Missals. The one he prized the most is known as King Hakon's Bible, from a reference on the fly-leaf to King Hakon V, of Norway.

When traveling he carried with him various little testaments. In his bed-room for reading on wakeful nights he had a Bible in six volumes, one, the Apocrypha, bearing marks of frequent notes and pencilings. At the close of his life he read a large typed Bible, or had it read to him constantly up to his death.

Very few helps to Bible reading were in his library. The plain Bible text was the book he read and studied through his long life, and he knew it as few of this generation know it.

"Once in his rooms at Oxford," says Collingwood, "I remember getting into a difficulty about some passage. 'Haven't you a concordance?' I asked. 'I'm ashamed to say I have,' Ruskin replied. I did not quite understand him.

"Well," he explained, "you and I oughtn't to need a concordance."—Sue W. Hetherington, in the *Presbyterian* of the South.

THOUSAND DOLLAR SPECIAL FOR MISSIONS.

The laymen of the Winchester District, Baltimore Conference, at a recent meeting assumed a thousand dollar missionary special, and within a few minutes raised \$800.00 of the amount. This is in addition to the regular missionary assessment and illustrates the growing recognition of personal responsibility on the part of the laymen for the evangelization of the world.

At the District Conference Judge E. D. Newman presided over a meeting of the men, the needs of the field were presented and a call from the Board was read, asking for funds to send out eighteen new missionaries. After a few minutes' discussion the laymen gladly pledged \$1,000 for the district for this cause and raised four-fifths of it on the spot. The movement was spontaneous and enthusiastic. One man, when asked to pledge one hundred dollars for his Church, replied: "Certainly, why not? I can go out any time and in an hour raise \$75 for baseball, and I can raise this money just as easily when the men understand about it."

In a letter to the Conference Missionary Secretary, the Secretaries of the General Board say: "Nearly all of the advance and notable development of plans and equipment has come out of specials and money raised apart from the regular assessment. The men and women on the field plead for help. The men and women in the homeland are ready to go. What will

the Church do in this hour of opportunity?"

The laymen of the Winchester District have set a worthy example in responding to the Church's appeal for aid to increase her working force in the mission fields.

Will not our laymen everywhere recognize the inspiring opportunity of the hour and gladly assume a worthier part in the work of world evangelization? The men of Southern Methodism can finance our share of this enterprise whenever they will. They can do it easily and without sacrifice or inconvenience. Three million dollars per year, less than two dollars per member, is a mere bagatelle to our 1,800,000 Southern Methodists. Yet, this will enable the Church to evangelize, in our day, the forty million heathen for whom we are responsible. Surely out of our abundance we will not withhold this little that means light and life to millions of our benighted brothers, perishing for lack of the gospel that we can supply whenever we will!

THE POWER OF A HOLY LIFE.

Man covets power. He would like to be able to create, but being unable to create, he seeks to control. He tunnels through the mountains and spans the streams with bridges to make way for his flying locomotive, which he drives along with stored-up sunbeams. He chains the lightning to his chariot-wheels, and by the utilization of this wonderful force he annihilates space. He has well-nigh mastered the mighty power of gravitation, as he literally "mounts up with wings as eagles." But every young Christian may wield a mightier power than the power of steam, or electricity, or gravitation; that is, the power of holiness. Speaking of this wonderful power, the Rev. W. H. Wilson says:

It utilizes ability, fertilizes the soul, and energizes the whole man. It is the fire and water in the engine, bringing out to their fullest capacity the strength of all the parts of the machinery, so that the greatest amount of spiritual power may be expended in rolling back a revolted world to God. Holiness is God's power with man and man's power with God. Thus they become co-workers. Every man who dwells in God and God in him, in an accommodated sense, is God's man, which makes him a positive power against all evil and for all good—to pluck careless souls from the incoming flood and storm of wrath, lifting them up into the sweet serenity and protection of the Rock of Ages. Without holiness we are weaker than a bruised reed; with it, we are like an impregnable and well-garrisoned fort, which will stand unharmed the hottest siege; at the same time, raining like a hail-storm red-hot balls from the magazines of the gospel on an armed world against Christ.—Pittsburg Christian Advocate.

We may lose the things we strive after to-day, but if we bear patiently the burdens, taking the heartache if it comes, being faithful in the midst of the conditions where God has placed us, living nobly to ourselves and fellow-men, we shall have built up for ourselves characters of divine finish, divine beauty, and divine glory.—M. F. Savage.

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DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

VANDERBILT UNIVERSITY ONCE MORE.

Brother Meek has kindly permitted me to appear once more in the Advocate on the above subject. Since it is to be but once, I shall require more space than otherwise I would need.

I wrote, "Those who have not read what I said will get an erroneous idea from the statement in the Advocate of August 4th." If Brother Meek prefers to change that to "misrepresent," he can do so; of course.

Those who read what I wrote in the daily papers know that Brother Meek did not "state the general attitude" of myself as it appears in my writing, as he claims to have done. They know, also, that I have not "apologized for them" (the trustees), "defended them," and smeared his "fincked sweetness" upon them with a trowel.

Judge O'Rear stated in most positive terms that \$25,000 was to be used for the lawsuit. That statement was made to influence the General Conference, and did influence it. It was made three months ago, and Brother Meek had not exposed it as erroneous. I repeated it in a merely incidental way and it became a "blunder" to be exposed in the Advocate and to be pronounced a "statement that is not true."

I said it was difficult for Brother Meek to be fair. He writes himself down as incapable of being fair when he says, "I have no trace of patience" with views expressed by the opposition. I note that Miss Carlton corrected an error into which the secular papers led Brother Meek in causing him to speak of Gov. Seay, of Texas, instead of Alabama. I did not see what Miss Carlton wrote, but I'm sure she did not advertise it as a "blunder," and say "that statement is not true."

I have not "ridiculed our Bishops," men who have shown to me unusual and undeserved kindness. If Brother Meek's reference is to the parody that I published I will say that parody was not meant to be and was not "ridicule of our Bishops," as the sentence immediately following the parody clearly indicated. It was simply set over against the suggestion that the trustees of Vanderbilt University were capable of digging up and removing the remains of Bishop McKendree, of Bishop Soule and of Bishop McTyeire. The parody is just as true and just as kind as the suggestion. How the former can be the quintessence of wickedness and the latter a paragon of piety, I must leave to modern Jesuits to explain. Even if I had "ridiculed our Bishops," which I have not done, Brother Meek is not the proper person to rebuke me. The Advocate has contained columns of sharpest editorial criticisms of one of our Bishops, which criticisms call in question the integrity of his character; while it has printed something like a half column in a plea for charity for the Commercial Appeal because our Church paper in Kentucky, which agrees with Brother Meek in supporting the action of the General Conference, said it was deplorable that "any reputable secular paper would print an article stating as a probability that a certain Bishop would be arraigned and silenced as a Bishop in the Church because of the way he voted in the Vanderbilt Board of Trustees meeting."

Brother Meek admitted that the Commercial Appeal "erred" (not "blundered," nor published a "statement that was not true"), but added, "we dare say that some one supposed to speak with a dependable knowledge of the situation misled the reporter." Wonder if he had as good authority as I had in Judge O'Rear?

More than once I have expressed in a public manner approval of that great daily paper for its efforts to have the law enforced, and have written to its able editor words of commendation. But, honor bright, is the Commercial Appeal a greater force for righteousness than is Bishop Hendrix? Has it been for a third of a century a better servant of Methodism than Bishop Hendrix has been? Much mercy Meek to Mooney showed; none he showed to Hendrix.

By the way, Brother Meek must uncork another vial of charity for the Commercial Appeal, since it

has given a certificate of character to Hon. Thos. Watson, of Georgia.

Brother Meek announces his purpose to continue the agitation. Why? It has gone on for about five years. Every District Conference and every Annual Conference before which it has been brought has voted with the agitators. The General Conference has so voted. Brother Meek claims that 1,500,000 members of the Church agree with him. Then why further agitation? Having ecclesiastically and piously slain the trustees, why mutilate their remains?

Everything has been carried, but the one thing necessary to be carried—the law court. Abuse of Hendrix, Kirkland and other trustees will not influence the court in passing on a matter involving property rights. The Bible says, "Michael, the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation." Shall the trustees have less consideration?

Brother Meek's contention that "enlightened public sentiment" is a "loftier tribunal than any earthly court," sounds very much like the doctrine of the abolitionists, who appealed from the Supreme Court of the United States on a property question to the "higher law" of "enlightened public sentiment," and caused our entire country to run red with blood.

Why further agitation? Is it to display spleen engendered by personal pique? Is it to force reluctant Bishops to bring a lawsuit, which seems to hang fire? If the Bishops "have sought to carry out the positive instructions of the General Conference," when was it? They did "mark time" July 12th, but if they have "taken steps," when and where?

Why further agitation? It cannot be to make "enlightened public opinion" when, according to Brother Meek, 1,500,000 are lined up against a few more than 12,000.

Methodism has entered upon a new experience when secular papers advertise our Bishops as arrayed in hostile camps, such publications to be deplored by some Methodist editors and apologized for by others.

In his letter to the General Conference asking for superannuation, Bishop Hargrove said: "The potency of our unique Episcopacy is in its unity." The intimacies and confidences thus necessarily engendered conspire to make the Episcopacy to an eminent degree a close and goodly fellowship. The spirit of cordial unity, thank God, it has ever maintained. The peace and prosperity of the Church require its continuance. In a peculiar sense it is imperative that our Bishops be all one in Christ Jesus.

As those wise and weighty words fell from the lips of that apostolic Bishop they made a profound impression on me. The high and holy principles they teach formed perfect embodiment in the character and ample illustration in the life of that other great Bishop, into whose pure soul entered the iron of unjust criticism about this Vanderbilt matter, and from whom I learned to reverence Methodist Bishops and the Methodist Church to a degree which otherwise I would not have known.

In sad and painful contrast are the developments of subsequent years, when differences are widely published.

Those seven wise men elected at Asheville, for each of whom I voted, cannot do a better thing for Methodism than to exalt in every way the final charge to his colleagues by Robert K. Hargrove.

Some years ago Democrats began to read out of the party those who could not pronounce a certain shibboleth, with the result that as a national organization it became a rabble and a rout. If the spirit of proscription is to grow in Methodism, and we get our consent to—

Snub our bright men,
Discount our strong men,
Run after light men,
And honor wrong men.

we need not bother about changing our name, nor about retaining our present name; for our name will be Ichabod, and we shall find ourselves without an intelligent constituency. Self-respecting men will not submit always to be objects of suspicion and to be badgered and baited simply because they will not permit themselves to be bullied.

The patience of Bishop Hendrix and of Chancellor Kirkland under assaults that have become the scandal of Methodism, is as fine an example of the charity of silence as the world has seen.

Over against Brother Meek's notion that I have written in bad spirit, I place the many letters I have received from laymen, including elect women, lawyers, law-professors, and preachers, approving my position and invariably expressing appreciation of the spirit in which I wrote. That appreciation is true of some who support the action of the General Conference, being markedly so in the case of a member of the minority party of the trustees.

The final paragraph of my former communication to the Advocate, of which Brother Meek makes so much, is based on facts, which facts Brother Meek can have for the Advocate if he wants them.

Since I am not permitted to write again for the Advocate on this subject, I ask my friends to preserve this copy of the Advocate and to re-read this

communication in connection with any subsequent comments on it, should any appear.

J. R. BINGHAM.

THE EDITOR'S DEFENSE.

In the foregoing communication Brother Bingham makes reply to our editorial which appeared in the Advocate of August the 18th. He begins by calling attention to the fact that he is having the last say in the present discussion. An explanatory word as to that may not be amiss. We have closed our columns to him only so far as for continuance of the present controversy with this Editor is concerned. What he may have to say about other things, or even about the principles involved in the Vanderbilt issue, will receive the same consideration at our hands as that accorded any other contributor. Not a single dishonest communication bearing on his vexed question, which now unpharisaically disturbs the Church, have we thus far rejected. But we felt that a long public wrangle between the Editor and Brother Bingham would be unprofitable and unprofitable so we gave him notice in advance that space would only be allowed him for one more rejoinder. As we unintentionally opened the discussion, it seemed only fair that, following the uniform rule of debates, we should have the concluding word. No injustice in this has been done Mr. Bingham, and it furnishes no proper warrant for trying to stir up sympathy.

Brother Bingham says he did not (by implication) charge us with misrepresentation, and makes the following statement to show that he did not. "I said, 'Those who have not read what I said will get an erroneous idea from the statement in the Advocate of August 4th.' But, unfortunately, that was not all that Brother Bingham said. He added: 'They will be surprised to learn that I took two positions.' How could they be 'surprised' after reading our editorial by the perusal of his article, unless we had gone far afield in our representation of his attitude?" Why did not Mr. Bingham quote all that he had written on this point and not simply a part of it? We ask our readers as we proceed with this discussion to notice how inaccurately and unfairly he quotes throughout his entire article. Indeed, the extent to which he has garbled statements we do not say intentionally, is to us utterly astounding.

Mr. Bingham says, "Those who read what I wrote in the daily papers know that Brother Meek did not state the general attitude of myself in my writing, as he claims to have done." Why did he not point out the particulars wherein we have misrepresented his "general attitude"? We challenged him to do so, but not one single specific charge of error has he made. This abandonment of the forum of debate and appeal to a scattered and promiscuous public from which no majority verdict is obtainable, is the usual method of retreat of the beaten and routed disputant.

And while we are on this point of his having made no response to our challenge, we call special attention to the following facts: 1. He has not denied that he "sides with the Board of Trust," as we said he does. By his silence he admits the correctness of the charge. 2. He has not denied the only other affirmation that we made in the brief editorial which so stirred him up, namely, that if the Church should control Vanderbilt University, it will shrink into the proportions of a college. Indeed, he can not be induced to say a word concerning this sweeping statement of his. Why does he not come forward and explain his meaning, pointing out plainly what it is in an independent government that produces growth and development, and what is in Church control that blights and dwarfs and tends to destroy. Having taken this position, does he lack the courage to maintain it? He may have space in the Advocate to furnish the desired bill of particulars on this point, if he wishes it, subject only to the limitation that he must not stray from the question.

Mr. Bingham says he has not "apologized for the trustees, or 'defended' them, or 'smeared' 'fincked sweetness' upon them." Let us refer to the record and see whether he has or not. He pronounced them "eminent and good men," he said, "they honestly believe that they only have the right to elect the trustees." (When did he acquire the power to read the human heart and tell who are honest in their opinions?) He affirmed that "if the trustees win, Vanderbilt will become one of the greatest universities in the nation." In his reply to Mr. Barbee he wrote the following: "I challenge any reader to show any unkind utterance against anyone by the trustees." "Certainly they have won the ethics of the controversy." This, too, when Bishop Hendrix, a trustee, had said in a public address at Nashville that "Vanderbilt University is never going to become a 'one-hoss' college; when Dr. Winston, another trustee, had charged in the Texas Advocate that Bishop Hoss' course with reference to the university had been inspired by personal pique or hurt pride; and when the Committee on Education and the General Conference had been characterized by some of these gentlemen as partisan and unfair. He declared Mr. Cupples to be a man of "large business ability and unquestionable piety," he pronounced Dr. Kirkland to be "the most distinguished citizen

and the most eminent educator in the South, and one of the most devout Christians in the nation. (Is not this a considerable splash of the trowel?) And in his present article he says: "The patience of Bishop Hendrix and Chancellor Kirkland under the assaults that have become the scandal of Methodism is as fine an example of the charity of silence as the world has seen." (Another splash of the trowel, and here also we have the spear thrust at those who have stood for the Church in the present controversy.)

But Mr. Bingham says he has not defended them. Then pray, what was he doing when he had his bout with Dr. Featherston over the question of hired attorneys? And what was he doing when he wrote the following: "Methodists have too long denounced Catholics for exalting ecclesiastical above the civil statutes in matters wherein the civil authorities must control; for them now to assume that medieval superstition." What is the meaning of this, if it is not an attempt to justify the Vanderbilt trustees in their rebellion against the Church? And what was he doing when he claimed that the Board of Trust passed a resolution "recognizing and rejoicing in the ownership of the Church," and were criticised for it, and later they were criticised for tabling virtually the same resolution? Was he not in bringing this forward "defending" the trustees for not adopting the Bradford paper? (And mark you, he was even unfair and misleading in this statement, because the criticism of the Board's first action was not at this point at all, but because the word "receive" was used instead of the word "accept." No fault at all was found with the part of the resolution which he quotes. A reaffirmation of ownership was entirely in order at the June meeting, as the complexion of the body had considerably changed since their former action and the most sacred precedents were there being broken; especially was this so as the resolution was designed to conserve the peace of the Church.)

How, in the face of these statements and declarations, which I have accurately taken from the articles that he has written, can Mr. Bingham say, "I have not apologized for the trustees, or defended them, or smeared 'linked sweetness' upon them?" We confess that his denial of having done this is to us utterly inexplicable.

Brother Bingham says: "Judge O'Rear stated in most positive terms that \$25,000 was to be used for the lawsuit." We do not think the record in the Daily Advocate at all warrants this statement, but what if the Judge did say it? Could one member by a mere verbal utterance undo the formal and deliberate action of the entire committee? But he says, "That statement was made to influence the General Conference, and did influence it." Of course, it was intended to influence the General Conference. We presume that no speech was made from the beginning to the end of the session that was not intended to influence the body. But if he means that Judge O'Rear, with design, sought to mislead the Conference, we beg leave to differ with him. In our opinion, he is quite incapable of such action. He says the statement was made three months ago, and that Brother Meek had not corrected it. Brother Godfrey made that unnecessary. He pointed out the mistake almost as soon as the utterance had fallen from the Judge's lips. The correction stands side by side with the error in the journal of the General Conference.

The fact that we said Brother Bingham "blundered," and that his statement to the effect that \$25,000 had been provided for a lawsuit was "untrue," seems yet to rankle in his bosom. He did "blunder," and his statement was "untrue," though not intentionally so. We stated in the discussion two weeks ago that we meant no offense. More than this, we cannot do. If he chooses to disregard our disavowal of any improper purpose, it is, of course, his privilege to do so. He says the editor writes himself down as incapable of being fair when he said, "I have no trace of patience." With views expressed by the opposition. Never in our life have we written any such thing. Here is what we said: "our readers will find it in our issue of August 4th in the discussion of the Vanderbilt Charter." With the contention now advanced that a few leading Methodists are so much wiser than 1,800,000 brethren, that they alone are capable of managing our educational institutions and to determine their relations to the Church, we have not the slightest trace of patience. It was with the single contention that the Methodist Church cannot wisely govern her institutions and that only independent boards can do so, that we said we had no trace of patience. The statement did not even refer specially to Vanderbilt University (note that the word "institutions" in the quoted sentence is in the plural), but we were declaring our strong aversion to the preaching now heard in some quarters—that no Conference, Annual or General, ought to elect the trustees of our colleges. Brother Bingham expands what we said into an affirmation that we "have no trace of patience" with views (note the plural) expressed by the opposition. He need not think that he can shelter here under an artful handling of quotation marks; for his blended statement is one in effect, and utterly misleading. Nor is this the only time in his communication that

he distorts this sentence: twice more he does it. Out of it he gets the following two declarations: "Brother Meek claims that 1,500,000 members of the Church agree with him," and "When according to Brother Meek 1,500,000 are lined up against a few more than 12,000." By any proper rule of construction, are either of these statements of his even remotely deducible from what we said? Mind you, he could have evolved them from nothing else that we have written, for only in this one place did we use these figures. And now in the light of this disclosure, may we not ask the question, Who is incapable of being fair?

Brother Bingham declares that he has not ridiculed the Bishops. Here is what he said:

At midnight, in their guarded tent,
Bishops lay dreaming of the hour
When Vanderbilt in suppliance bent,
Should tremble at their power.
Strike for your altars and your fires,
Strike for the green graves of your sires.

This parody represents the Bishops as dreaming of having Vanderbilt before them in suppliance and trembling at their power. We submit that the ascription of any such dream or feeling to these worthy men whose course has been thoroughly dignified and respectful, and the manner in which it was done, is nothing short of ridicule and misrepresentation. Brother Bingham says it was not so meant; that, of course, we cannot discuss with him; but in our opinion, he put the Bishops in a wrong light. We have had letters from some of the brightest preachers in Mississippi—men who know the import of language—who of their own accord expressed to us the same view. He says the following sentence shows that he meant no reflection: "This is very pretty poetry and mighty fine heroics, but absolutely valueless in a law-court where alone the issue can be determined." We fail to see in this last statement the significance that he claims for it as an interpretation of what had gone before.

He says it was placed over against Bishop Hoss' suggestion that the trustees of Vanderbilt University were capable of digging up and removing the remains of Bishop McKendree, Bishop Soule, and Bishop McTyeire. This is passing strange, when in the entire article in which the above parody appears, not the slightest reference is made to anything that Bishop Hoss had said. The Bishop's interview had appeared in the Commercial Appeal two weeks before Mr. Bingham's article first appeared in the Jackson Daily News two hundred miles away. How did he expect the public to know that he was setting it over against the Bishop's utterance on that point? Did he think that the day of universal telepathy has come?

But the worst of it is, that he has utterly misrepresented Bishop Hoss. The Bishop did not say, or suggest that the Vanderbilt Trustees were capable of digging up the remains of McKendree, Soule, and McTyeire. What he did say may be found in the Advocate of June 30th. After he had stated to the reporter in detail what the trustees had done, the latter asked him, "Could they have gone any further?" He answered yes. There is one other thing they might have done to emphasize their repudiation of the Church's ownership and control. "And what is that, Bishop?" said the reporter. The response was, "They might have ordered the removal of the dust of Bishops McKendree, Soule, and McTyeire from the campus. The graves of these great men there, carry an unpleasant suggestion of ecclesiastical narrowness, and ought by all means to be leveled to avoid giving offense to the very broad-minded gentlemen who think that churches are an unnecessary survival of the dark ages." The latter part of this statement is very sharp, but the thrust is at their conception of the churches, and has nothing to do with the complaint which Mr. Bingham makes. Bishop Hoss did not say that "the trustees were capable of digging up the remains" of these men, or would do so, or desired to do so, but that this was about the only thing they had left undone in their attempt to exterminate Methodism from the institution. The suggestion of what ought to be done was his; he did not claim that such was at all their disposition. And in making him say that the trustees were "capable of doing this," Brother Bingham has done him a grave and unwarranted injustice.

But Mr. Bingham says even if he had criticised the Bishops we are not the one to rebuke him, because the Advocate has contained columns of the sharpest editorial criticism of Bishop Hendrix and that we have shown him no mercy. If all our Brother here alleges were true, we would yet have vastly the advantage of him, for it could still be said in our favor, that we had criticised a Bishop who has arrayed himself against the General Conference and the authority of the Church and is seeking to alienate from its control \$3,000,000 worth of property, whereas he has ridiculed the Episcopal College (save one member) for seeking to maintain the rights of the Church as they were instructed by the General Conference to do. And it could be shown that our strictures have a record of facts to sustain them, while his misleading parody is utterly without a semblance of truth to support it, being wholly the product of an overwrought imagination.

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But reprehensible as we think has been his course, we have not bitterly and malignantly pursued Bishop Hendrix, as Brother Bingham would apparently have our readers believe. When at Asheville in an address to the General Conference he called the name of two Vanderbilt trustees—men known throughout the conference—and stated that they had advised against having a meeting of the Board at Asheville, and these men said he had not properly set forth their attitude (not accusing him of intentional misrepresentation), and one of them expressed himself on the subject with some feeling, and his utterance (which would have been embarrassing to the Bishop) was about to be wired to the secular press, it was cruel, merciless R. A. Meek, who interfered and kept it from being scattered broadcast over the country under glaring headlines. Was not that an act of kindness and charity to Bishop Hendrix? And from that day until the meeting of the Vanderbilt Board of Trust, about the middle of June, not one syllable in depreciation of him was written by our hand. And even after that famous session of the Board when the authority of the Church was set at defiance, his name did not appear in the Advocate until he came into its columns over his own signature, in a communication in which the Committee on Education at Asheville (of which we were a member) was charged with having brought on the present trouble, and the position of Judge O'Rear, Col. Harris and others was improperly stated (we do not charge that this was designedly done). What were we to do with the Bishop's communication? If we had rejected it, Mr. Bingham would have been the very first man to condemn us. We did the only thing we could with propriety do; we published it and answered it to the best of our ability. And in that answer we discussed only the points raised by the Bishop, and we did not go one step beyond the record of the case. There was not in our entire discussion one word of abuse or a single invasion of the realm of motive. In a plain, frank, fearless manner we met the issues presented, and if the integrity of his character was called in question, which we have not said, and do not now say, it is only because a recital of the facts in the case and a fair analysis of the contentions of the Bishop themselves constitute such an impeachment. And from that issue of the Advocate up to the present time, no other specific criticism of Bishop Hendrix have we made (we expressed no opinion at all in the editorial in reply to Dr. Mann in the Advocate of July 21).

Thus it is shown that Brother Bingham's "columns of sharpest criticism" are reducible to a single editorial written in reply to a communication sent the Advocate from the Bishop's own pen, and which was largely in the nature of a defense of the editor's own course as a member of the Committee on Education at Asheville. Brother Bingham seems to think it is a matter of little consequence how much we are misrepresented. We are too small to figure in his calculations. It is for great ecclesiastical dignitaries and the most distinguished citizens of the South that he is concerned. The rights of the ordinary teacher and the protection of him from injustice are causes in defense of which he does not feel called upon to draw his lance. Unlike the ancient knight, who went to the rescue of the weak and helpless, he does battle only for the powerful and illustrious. And going still further, he would apparently even deny us the inalienable right of self-defense.

But let us not be misunderstood. We do not wish it to appear that we apologize for anything we have written concerning the course of Bishop Hendrix and the Vanderbilt Board of Trust. In our opinion, what they did is deserving of severe censure. As we see it, Bishop Hendrix has no more right to refuse to obey the law of the Church than the humblest preacher in it. On this point the Methodist pertinently said, "Bishop Hendrix is not a weak man. He knows the gravity of his act. What he did he did deliberately, and has made up his mind, doubt-

Brother Bingham and his friends have had many letters disavowing of what he wrote. We do not at all doubt that there is quite a number of men in the Church on that side of the question. And many of the "brothers" and "sisters" know all about it. It is not in the least a great scandal. We received Mr. Bingham's answer to a letter from me. But we do not intend to publish it. Another that we heard from was a "number" who told us that he was particularly kind-hearted and kind. We saw the Scallop Camp Ground a few days ago. The first communication appeared in the "New York News" and taught that we were a "heresy." We sent, we did not think a single one approve what he had written. He took his position as so popular, let him study his views in a series of discussions, taking pains to include what he said about the "warding-in" of Church control (in the "University"), and submitted it to the two Mississippi Churches when they met in St. December, and let the question go.

Brother Bingham has no ground to stand on (which might be inferred from the delivery of his referenced that we have ever even had a "heresy" particularly in or defended to the States. We have any criticism of Bishop Galloway. We have that great Mississippi man not one whit less than he honors him.

He can hang no laurel upon his brow that we would not place there. He can pay no tribute to his character and services too exalted for us to endorse. No word of criticism has ever been uttered against him that we did not think was without justification, and which we did not desire. Almost the only enemies we have, were made standing fearlessly upon the great Bishop against the spiteful brood of little fellows who have made his name in Mississippi and no body knows this any better than Mr. Bingham.

One more point and we will have done. Brother Bingham says his final paragraph of which we made so much, is so much, consisted of a single brief sentence is based on facts, which we may have for the Advocate. If we do not think so, the good Brother does not exactly mean what he says. He does not mean that he has any proof of the statement that the agitation of the Vanderbilt question has been largely conducted on suspicion and misrepresentation. He could not prove that if he were to write a whole volume additional to the one which he has shortly promised to give us. That charge rests wholly upon his ipse dixit. What he means is that he has proof that this controversy began in personal resentment. And this he says we may publish if we care to. Our answer is not now. Bishop Hoss is in the Orient, whether he has gone to look after the interests of the Church. It is neither brave nor manly, nor chivalrous to make war upon him in his absence. When he returns and is here to speak for himself, we shall be pleased to consider Brother Bingham's communication. But we advise him to take warning from the fate of his friends and to think three before he touches his lance to do battle against E. E. Hoss. This claim that personal pique has had anything material to do with the Vanderbilt controversy is ridiculous in the extreme. Think of an issue with nothing to warrant it but personal pique enlisting the support of such men as A. W. Wilson, W. A. Candler, James Atkins, and all of the other Bishops, except one controlling the five able lawyers of the Vanderbilt Commission dominating the General Conference, the power of Southern Methodism, and a large majority of the Church. Merely personal pique, it is scarcely less wonderful than the propaganda from which skeptical scientists contend has evolved the stupendous universe.

This issue is not one between Bishop Hoss and Bishop Hendrix or Bishop Hoss and any one else. It is an issue squarely joined between the Church and an insurgent body of traitors. And now that Mr. Bingham has been clearly shown to be thoroughly alienated with all his heart in rebellion, we can little wonder what he writes. We have not found fault with him for agreeing with those men. That is his right. But when we object to what he says, when his prime object is to injure the Church, and protect his insurgent friends, that with a plea for peace upon his lips he yet makes the union of those who dared to defend the rights of the sacred rights of Southern Methodism. If we want to say that he was concerned for the welfare of the Church when he was planning the wisdom of withdrawing absolutely from her control one-fourth of her educational property. How can he say that he was pleading for peace when he approved the adoption of the Bradford resolution, which was wholly a peace measure, and which would have tended to bring the voice of controversy from the Atlantic to the Pacific. Let our Brother fight for his friends as much as he pleases, but let him acknowledge when he stands, just as he stands, and come out square in the open. We admire an frank man, who has no compunctions about if he has anything to say, says it plainly and not by indirection. In fact, a eulogy upon Governor John Marshall Stone, which it was our privilege to hear, Bishop Galloway said, "There were not enough shadows in his great soul to hide a sinister thought." We had rather say so as to be worthy of that noble trait, than to be the illustrious president of the Vanderbilt Board of Trust, or Mr. Bingham's most distinguished citizen of the South, or even to stand upon such an eminence as to consider himself equal to the task of addressing seven Bishops upon the proprieties of their official conduct.

We heartily concur in Brother Bingham's request that his communication be carefully read in conjunction with our reply. And we sincerely trust that every reader who has the matter at hand will examine the various quotations made in the discussion. We do not desire to do our good Brother the slightest injustice. It seems that we have in places been severely rebuked by our readers to note the fact that he pitched the plan of the discussion and that we have only in the issues which he has presented, introducing new features at all.

We sincerely regret this controversy with Mr. Bingham. We did not anticipate that our brief reference to his communications in the secular press would precipitate it. At that very time we were engaged in circulating a leading Mississippi preacher who desired to take him to task in our columns not to do so. But once having referred to our good Brother, we were powerless to avert the issue. Had we shut him out, he would have felt that he was not treated fairly. So all that was left us to do was to

meet him in the forum of debate as best we could. And this we have done, leaving almost wholly upon the defensive.

Church News

The Twelfth District Synod of the Lutheran Church of the South met in Richmond, Va. on Sept. 10. It was a large and enthusiastic gathering.

Bishop Monzon is in Mexico, visiting the churches and conferring with the workers in that mission field. He expects to attend the regional celebration now in progress in Mexico City.

The North Carolina Conference Epworth Leagues are enlarging their field of usefulness this year by taking up the support of a medical missionary in Japan. Another worthy example.

An organization of the Travelers Aid Society has been effected at Jackson, Miss. This has been chiefly through the influence and work of Mrs. Charles B. Galloway, who is giving to abundant in good works.

Rev. John W. Caldwell, pastor of the Carrollton Presbyterian Church, of New Orleans, has been called to the Alabama Street Presbyterian Church of Memphis. Whether he will accept has not been announced at this writing.

Professor J. L. Chalmers, well known as the director of our Correspondence School, has inaugurated a movement in Nashville to raise \$20,000 for church extension work in that city. It is thought that several new churches may be erected as an outcome of this campaign.

Dr. J. R. Hammond, formerly Secretary of the General Board of Education of the M. E. Church, South, has been elected Professor of Biblical Theology and Church History in the Methodist Training School for Christian Workers at Nashville. His many friends in that city are pleased to know that he will continue to reside there.

A Christian convention of Indian men, held not long since, it was found that of the audience of one hundred were Indians. If half the men of Southern Methodism did as well, all our Church practical problems would be solved and our share of world evangelism would be an assured fact. Why should we not? Why should you not?

The London West End Mission, with which Hugh Price Hughes was connected, is soon to have new and more ample quarters. The institutional work will be conducted in an eight-story building with fifty-five rooms, and the religious services will be held in a large hall with a seating capacity of two thousand. It is said that the new property will be worth a half million dollars.

The round of Annual Conferences has already begun. Those in Brazil and Japan have been held by Bishops Lambuth and Hoss, and the last issue of the St. Louis Advocate contained the appointments of the Missouri Conference, which assembled on August 1st, under the presidency of Bishop Denny. Bishop Watsonhouse is now wielding the gavel in the Northwest, and from now on these interesting gatherings will follow in quick succession.

On Sunday, Sept. 4th, Bishop Candler preached a sermon in Wesley Memorial Church in Atlanta. In the afternoon the beautiful stained windows just in the rear of the choir platform, were unveiled, appropriate addresses being made by the Bishop and Dr. J. W. Lee. The latter has just returned from a two-months visit to England.

Bishop J. S. Key was in Dallas a few days since to attend the obsequies of the Rev. John S. Davis. Regarding him the Texas Advocate of the 8th inst. says: "The Bishop is looking well. His complexion is clear, his step steady, his voice distinct, and his natural force seems unabated. He looks so well that we are justified in the belief that he has several years of vigor and usefulness still ahead of him. He preaches often and during the summer helped the presiding elders in their District Conferences."

NEW ORLEANS METHODISM.

The New Orleans Preachers' Meeting was resumed this week after an adjournment extending through summer months. Dr. F. N. Parker presided with the following ministers: Dr. S. H. Werlein, Revs. N. E. Jory, W. W. Holmes, J. E. Sutton, A. I. Townsley, R. H. Harrell, H. T. Carley and C. D. Atkinson. Rev. N. E. Jory was invited to address the meeting on Sept. 13th on the subject of the recent World Missionary Conference, to which he was a delegate. The Bishops of our Church are to meet here on October 20th and the Preachers' Meeting appointed the following reception committee for that occasion:

Dr. F. N. Parker, chairman, Dr. John A. Rice, Rev. W. W. Holmes and Dr. S. H. Werlein.

Bishop Mouzon has promised to speak before the Union Epworth League on Oct. 25th at 8 p. m. at First Church.

The Union League gave an outing and entertainment last month at the City Park to about fifty poor children and "shut-ins" of the Werlein Mission District. The present Epworth Church is one of the fruits of the Union League. The president of the Union is Mr. T. L. McKnight, a nephew of Dr. J. T. Sawyer.

The Industrial School at the First Methodist Church has an enrollment of more than 120. It is hoped that the General Board of Missions will re-enforce this work.

Dr. J. A. Rice preached an interesting sermon at Rayne Memorial last Sunday from the text, "Ye are my witnesses." Rev. N. E. Joryer also made a brief address telling of the World Missionary Conference.

Rev. A. I. Townsley will enterprise some institutional features at the Second Methodist Church in the near future. He feels that they would be quite helpful in his part of the city.

Rev. L. A. Sims already has in hand about half of the funds needed to construct the new Epworth Church for which he has been planning. The old house of worship will be moved to the rear of the present lot, and may ultimately be converted into a parsonage.

The Parker Memorial Church will hold its Annual Rally Day, Oct. 1, at Audubon Park. The walls of this church which have been up for some time, according to report, will be plastered before the winter season sets in.

Rev. H. T. Carley reports a good day at Carrollton Avenue last Sunday. With the coming of more pleasant weather, the congregations are improving, and the various departments of the work are taking on their customary activity.

REPORT OF TREASURER, CONFERENCE BOARD OF MISSIONS, LOUISIANA ANNUAL CONFERENCE.

May to September, 1910.

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Wilson, Rev. E. L. Cargill	20.00	20.00
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Secular News and Comment

A case of techil, the dreaded Korean, ear-n disease, was discovered in Seattle, Wash., on Sept. 5th, the victim being a Korean. He was taken in charge by the authorities, who have declared it to be their purpose to report him.

Reinhard A. Wetzel, instructor in physics of the College of the City of New York, has been engaged in a series of experiments to compute with more exactitude the weight of the earth. He announces that our planet weighs seven trillion tons.

More than 60,000 persons applied for municipal relief in New York City during 1909, an increase of 80 per cent. in five years. During 1909 more than 100,000 people asked shelter in New York lodging houses. Between 1904 and 1909 suicides in New York City increased 50 per cent. with poverty as the chief cause.

General Juan Estrada, the new President of Nicaragua, has issued a public statement in which he declares that all political prisoners in the Republic have been liberated, and that the freedom of the press will be respected. He also invites foreign and especially American investments. Apparently General Estrada has made a fine beginning, and promises to develop into a wise and patriotic ruler.

The cultivation of the poppy plant, from which opium is made, is being steadily reduced in China. Two provinces in Manchuria—Hei Lung Chian and Kirin—where formerly the industry flourished on a large scale, are now said to contain only a few small fields. The number of dives for opium smoking are also decreasing, and more numerous applications are being made for assistance in breaking off the drug habit.

The cholera epidemic in Russia is reported to be abating. During the week ending Sept. 3, there were 9,899 new cases, with 4,405 deaths, against 15,699 cases and 7,990 deaths the week previous. The total figures for the entire season show 170,363 cases and 77,466 deaths. Armenian clergymen are said to have recently led through the city of Drivan a procession, carrying sacred images and beseeching God to stay the ravages of the plague.

The preliminary registration shows that the enrollment of pupils in the public schools of New York City this fall will approximate 700,000. This is greater than the total population of any city in the United States except New York, Chicago, Philadelphia, and possibly Saint Louis. The pupils will be housed in 550 buildings, and will receive attention from 15,000 teachers. Last year the average attendance upon the schools of the American Metropolis was 657,593.

Under the joint auspices of the Yorktown Historical Society of the United States and the Society of Descendants of the Signers of the Declaration of Independence, the anniversary of the surrender at Yorktown, Va., of Lord Cornwallis to General Washington on Oct. 19th, 1781, will be celebrated in the town where the memorable event occurred. The program is now being arranged and contemplates ceremonies lasting several days. It will embrace a number of patriotic addresses by eminent citizens, and it is said that one or more battleships may take part.

The Chinese tallow tree has been successfully transplanted in Southern Texas. It is a native of the Orient, and is a beautiful ornamental shade tree which produces berries from which vegetable tallow is made. About \$30,000 worth of this commodity is imported annually to the United States. It is Uncle Sam's purpose to reproduce upon our soil every valuable industry to be found anywhere of which our climate will admit. He keeps a number of men steadily employed in this commendable work, and in the prosecution of it his agents practically cover the globe.

Gen. William C. Oates, the well known lawyer and politician of Alabama, died at his home in Montgomery on Sept. 9th in the 76th year of his age. For many years he was the most conspicuous figure in public life in that State, serving in Congress from 1880 to 1894, when he was elected Governor, defeating the Populist candidate. He was a distinguished Confederate soldier, and lost an arm on the battlefield. In the Spanish-American War, he was a Brigadier General of Volunteers, and at the time of his decease was a member of the Chickamauga Park Commission.

On Sept. 6, Elias Fernandez Albano, acting president of the republic of Chili, died of pneumonia after

a brief illness of six days. It will be remembered that President Pedro Montt, the chosen ruler of the nation, passed away in Bremen, Germany, whither he had gone in search of health on Aug. 16th. It was when he left to go abroad that Albano assumed the reins of government. According to the laws of Chili, when the office of President becomes vacant, the Chief Magistrate is succeeded by the senior Minister under the title of "Vice-President of the Republic" until an election is held. On the eve of celebrating the centennial of his independence, this nation is called upon to mourn the loss of two executives who died within three weeks of each other.

The National Farmers' Union closed a three days' session at Charlotte, N. C., on Sept. 5th. Delegates were present from all parts of the country, and the meeting was most enthusiastic. A legislative committee to wait upon Congress and the State assemblies in the interest of the demands of the Union, was constituted. The following are some of the measures for which the body declared: "A law to prevent gambling in agricultural products by boards of trade and cotton exchanges; a law providing for the establishment of a parcels post; a law against the establishment of central government banks, through which the money of the country may be withdrawn from circulation and the volume of available money contracted; a law to restrict foreign immigration; a law gradually reducing the tariff to a revenue basis; physical valuation of railroads, telegraph and telephone lines."

A considerable Mormon exodus is said to be going on from Utah and other Western States to Mexico. It is reported to have begun about three years ago, when a test colony was established in the State of Chihuahua. Later 65,000 acres of land were acquired in Chihuahua and the colony was transported to that State. Within the past few days an additional tract of 50,000 acres has been purchased, and it has been announced that options are held on nearly a half million acres more. It is expected that 5,000 Mormon families will move to this settlement within the next eighteen months. According to report, Mexico waives the duty on all Mormon property brought in, including machinery and stock, and will exempt the colonists from taxation for twenty-five years. We do not wish our sister Republic any misfortune, but this immigration pleases us not a little. A people who believe in polygamy, whether they practice it or not, are not desirable citizens.

After visiting England, Ireland, Scotland, France, Germany, Belgium, Holland, Italy, Austria, Hungary, Denmark, Norway, Sweden, Lapland, and Russia, and studying the social condition of each of these countries, Mrs. Larkin, Helen Baker, of Spokane, Wash., declares that Russian women and children are the most degraded to be found anywhere in Europe. She says: "Peasant girls are the prey of Russian soldiers and bear thousands of children who become charges on the government. The boy babies are put in good hands, they are educated and trained for the army. The girl babies are so neglected and starved that forty per cent. of them perish. The soldiers are privileged ruffians who move their camps from place to place, robbing the peasants of their flocks, potatoes, and everything else they chance to covet." Mrs. Baker spent a week with Count Tolstoy and his family, and found the great reformer full of sympathy and pity for the deplorable condition of his countrywomen.

BACKWARD GLANCES.

By Rev. H. Armstrong

No. 2.

At the close of my last paper I was discussing Dr. A. Hunter. Just before Conference I said to him: "Some of the Carlisle people are anxious for my return." He replied by closing his eyes and a gentle shake of the head. I knew that settled it. Our Conference assembled that year in Arkadelphia. Bishop Keener presided. Cadman Pope was on that district, and Charles F. Evans was pastor. A \$6,000 frame church had just been finished. It was roomy and comfortable. The session was harmonious. The congregations at preaching were large. The preaching in my judgment was good, better and best of course, Bishop Keener's sermon on Sunday at 11 o'clock, was wonderful in thought, clear and forcible in delivery, and measured up to high-water mark, but the only sermon preached during the session that set the congregation on fire and produced an upward was preached on Thursday night by Dr. James Atkins, father of our worthy Bishop Atkins. He had recently been transferred to us, and had served Second Street Church, Little Rock. The sermon was remarkable afterwards, did not seem to be extraordinary, except that it held the large congregation like a cable rope until the climax was reached, when the rope broke, and the auditors yelled and yelled like a great fire, or earthquake excitement. The sermon was from the words, "The sufferings of Christ, and the glory that should follow."

The appointments were read out on Monday morning. Mine was Bright Star, in Miller County, below Texarkana, and bordering on Texas, and extending into Louisiana. Bright Star had a postoffice, a dogger, a large Methodist church, and nestled down in a clump of pines, about one hundred yards from any other house, was a fine old parsonage. Our trip from Carlisle was a journey with some difficulty. It was late in December, and very cold for so early in the season. Several inches deep, trains were very irregular, and boarded one in the night. It had no sleepers, and some cause it was not properly heated, and at day about 3:30 o'clock, cold, hungry, and weary, we reached Atlanta, Texas, the nearest station to Bright Star, which was twelve miles away. The mail and accommodation back had gone on the morning (Saturday). It went out every morning except Sunday. I found a boarding house, at which I put up, to wait until Monday. Just before a supper a gentleman came in and inquired about me. He introduced himself as Tom Willis and was home with him, to remain over Sunday. That was Saturday night, December 31, 1874, and the next day there fell a snow which measured twenty-four inches in depth on level ground. Not a wagon, buggy, or anything left town for a week. On Monday, January 9, we got conveyance to Bright Star. The parsonage was not ready for occupants, so we were kindly and hospitably entertained by Bro. S. W. Mays and family until the parsonage was looked after and until it had something in the larder. I found Brother Mays to be a fine old man. He had more property and money, perhaps, than any other six for miles around. Each morning, except Sunday, there would be callers, black and white, to see the proprietor on business. He held family worship night and morning, and would not allow anything to interrupt his tenants were invited in, but if they refused they could stand without the rain, cold or snow, as the case might be. The worship was observed regardless of anything else. He did not unite with the Lord's army, as he called it, until he was about forty years of age. He said when he did enlist, he enlisted for the whole war. He was a fine steward. On approaching his church on Sunday morning, a crowd in front of the door. Brother Mays could be seen bareheaded with a broad smile, soliciting quarterage. He gave five dollars each year at home to the mission cause, and when he died a triumphant death he was supporting and educating a girl in China.

J. W. Groves and J. C. Tison were two local preachers there who were a great help to the cause. They were men of experience, good common sense, always ready to pray and to preach, and of course one of their means to every interest of the cause. There were four churches in easy distance of the parsonage, but the two in Louisiana were visited at times with difficulty. The stream, Black Bayou, had to be crossed, and it was divided into five branches, or runs, and in time of high water a horse could wade from one run to another, but each run was swimming, and well supplied with crooked stumps, and when a knee was encountered the horse would lose his balance and the rider would be a good lucking. These runs in high water made a solid flood of at least a thousand yards in width. The water has made the crossing at all times of the year, and has been ducked when the water had ice in it. I only crossed the bayou once a month and approached at both places the same day. I loved my Louisiana churches and people very much. There were manifestations of hospitality and love at every turn, and strange to say, there was said to be an organized clan of robbers and murderers right there, who were not discussed by their neighbors, nor molested by officers of the law. I had good meetings, overwhelming conviction, and very bright professions, there conversions sometimes during a sermon. I am told that the robberies and cold blooded murders perpetrated then upon unsuspecting strangers passing through that community, have long since ceased. Railroads have permeated the most unfavored parts and sweet and balmy peace has followed in their wake.

Time well spent is Satan's deadliest foe. It leaves no opening for the lurking fiend.—Wilcox.

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Editorial.

ALIEN FAITHS.

More and more the United States is becoming the home of alien and unchristian faiths. Being a land of religious freedom, any sect may here propagate its views and seek, unhindered by but few restraints, to establish itself. Already there is among our population a sprinkling of Buddhists, Confucionists, Bahaists, and of the devotees of other heathen forms of worship. There are now in our country sixty-two Chinese and twelve Japanese temples. The former, however, are reported to have only one priest and not to be very active. But the latter are said to have a priest for every house of worship and to be ardent and industrious propagandists. The Hindoo religion, which was introduced during the World's Fair in 1893, now has organizations in New York, Pittsburg, San Francisco, and Los Angeles. It is known as the Vedanta Society, and seeks to bring all religious systems into harmony. Bahaism is a new faith of Persian origin. It began with one called Bab, or the gate, who claimed to be "the forerunner of him whom God should manifest." Following him came one calling himself Baha Ulla, who professed to be the one whose coming had been prophesied, and from him the new sect took its name. It is scarcely necessary to remark that this beginning is evidently a spurious imitation of the commencement of Christianity.

As the years pass and our population becomes more cosmopolitan, we are certain to have much more transplanted heathenism upon our soil. Though where they have an opportunity to know the truth, we hold firmly to the view that men will be held responsible for their opinions, we believe, so far as earthly governments are concerned, in the freedom of human thought, and would not trammel it to the slightest extent. But let it be distinctly understood that liberty of thought does not mean license in conduct. We concede to all men the right to think as they please, but not to act as they please. There is a vast amount of wisdom in that part of the Spanish Constitution of 1876 which deals with this question. The clause to which we refer reads as follows: "No one shall be molested in Spanish territory for his religious opinions, nor for the exercise of his personal worship, always provided due respect is paid to Christian morals."

This in reality is also the position of our government, though it is not so explicitly stated. According to the decision of our courts, no one under the guise of religion may violate the laws established by our people for the peace and good order of society. No worshiper among us, because he personally believes in it, has a right to practice polygamy, or to offer human sacrifices, or to do bodily harm to himself or any other fellow-being. Christian Science parents are even indictable for leaving their children without medical attention when stricken by malignant or contagious diseases.

Nor should these alien faiths be accorded any sympathy in their warfare upon Christian institutions. Ours is distinctly a Christian nation. Its cradle was

rocked by Christian hands; the impress of Christian teaching upon it is deep and ineradicable. Christian sentiment produced it, and now conserves and sustains it. Our laws are little else than this sentiment crystallized into statutes. Our Bible and Sabbath have both received legal sanction, and are the mightiest conservators of private and public morals. Hence, when those who do not believe in them seek to close the one in our public schools and do away with the other as a national day of rest, they strike at the very foundation of the Republic. And those of our citizens who, under a mistaken conception of religious freedom, are disposed to give them encouragement and assistance in an attempt so unrighteous, are lacking both in wisdom and true patriotism.

VIRTUES RARE AND BEAUTIFUL.

A Christ-like devotion to the welfare of humanity was not the only shining virtue possessed by the late Florence Nightingale. Other beautiful characteristics were her unusual modesty and her complete self-abnegation. We are told that after peace was declared and the Crimean War had ended, she returned to England incognito to avoid a public ovation and went quietly to her home at Lea Hurst. When a purse of \$250,000 was presented to her as a testimonial of appreciation of her splendid services, she used it not to advance any interest of her own, but to endow a training school for nurses. And when they talked of burying her in Westminster Abbey, where repose the ashes of Britain's illustrious dead, she requested that her obsequies be as simple as possible, and that she be allowed to sleep at East Wellow among her kindred and the masses of the people for whom she had lived and wrought.

This effacement of self is all too rare among the followers of the Man of Galilee. We are exhorted to be lowly in mind and in honor to prefer one another, but such a spirit is seldom found. Egotism parades itself abroad, and struts in high places in the Church. The perpendicular pronoun is too often upon lips, which, forgetful of self, should exalt the Crucified One. The reign of Mammon is widespread, and the standing of people in our congregations is determined too much by what they have and give. Spiritual wealth is not generally rated at its real value. But it constitutes the true riches of the Church and it is what God wants. A large self-esteem is incompatible with high attainments in grace. Humility is an invariable mark and attestation of genuine holiness. It also unfailingly belongs to those who possess the highest order of greatness.

The brightest stars are burning suns;
The deepest water stillest runs;
The laden bee the lowest flies;
The richest mine the deepest lies;
The stalk that's most replenished,
Doth bow the most its modest head.
Thus deep humility we find
The mark of every master-mind."

NEGLECTED DOCTRINES.

The two most distinctive doctrines of Methodism are, perhaps, the witness of the Spirit and Christian perfection, and yet they are probably less stressed from our pulpits and in our church papers to-day than almost any other tenets in our creed. May not this in some measure account for the lack of spirituality among our people? The assurance of salvation can alone give to the soul the knowledge, peace, and joy which thrill it and inspire it to high and heroic action. It alone can supply in the testimony of believers the note of certitude which makes it efficacious in convincing the unsaved. Whence is this assurance to come if not from a clear impression made directly upon the human consciousness by the Holy Spirit?

The privilege and necessity of a high and holy life also need to be frequently and impressively stated. Because we do not believe in a certain theory of sanctification, let us not fight shy of the great Bible doctrine of holiness. Our people need an exalted standard toward which they may ardently and energetically strive. Wesley said he never knew a congregation that did not decrease in spiritual attainments where such a goal was not held up before its

members. The preaching that sin is a necessity is not helpful in the making of saints. It stifles aspiration for a loftier religious life and tends to reconcile one to live upon a low plane, where his conduct is that of mixed good and evil. Such teaching is both unmethodistic and unscriptural. Let us urge our people to seek to be made perfect in love in this life—to go from grace to grace, and strength to strength, until Christ is fully formed within them, the hope of glory. We were pleased to see a few days since that Dr. Hornabrook, the distinguished president of the British Wesleyan Conference sounded a bugle note in behalf of this glorious doctrine across the seas. We sincerely wish that it might be emphasized with earnestness and vigor in every Methodist Church in America from ocean to ocean. We ought never to allow ourselves to forget that it is our noble mission "to spread scriptural holiness" over the earth.

OUR CUBAN WORK.

We have every reason to be gratified with the progress of our work in Cuba. Though our re-occupancy of that field only began in 1896, we now have there three presiding elders' districts, 24 pastoral charges, 35 churches, 19 parsonages, 3,203 members, and 961 probationers. We have 48 Sunday schools, 203 officers and teachers, and 2,202 pupils. The Epworth Leagues number 16, with a membership of 539. We have one college, and one day school, and our teaching force numbers 14, and the students 251. The total valuation of the mission property is \$236,576, and the amount raised by the several congregations upon the island last year was \$12,444.77. These figures may seem small, but it should be remembered that in carrying forward Christian work in a new territory the first years are always incomparably the most difficult. With the forces now on the ground and the equipment which has been acquired, vastly larger achievements may be expected in the near future. Much of the success accomplished has been due to the untiring energy and splendid leadership of Bishop Candler, under whose fostering care the mission has been wisely kept. With tongue and pen he has eloquently pleaded for its pressing needs, and has left nothing possible undone to promote its interests. The Cuban people are our neighbors; they are almost at our very doors, and ours is the only Methodism in that ripe and inviting field. The Methodists of the South should pray specially for this mission, and, as opportunity offers, give generously of their means to maintain it. If a vigorous branch of Wesleyanism is not planted there, it will be our fault and lasting reproach.

CHARACTER ITS CREDENTIAL.

The Kingdom of God is within. To make it consist in the mere formal observance of a few outward religious proprieties is to exalt the less above the greater. The best attestation of the reign of Christ over an individual is a sensitive conscience, worthy principles, and unperturbed affections. Too many there are who want to repeat the formularies of our holy Christianity, and then go unrestrained in the ways of the world. Noble manhood, even though out of the Church, is vastly preferable to the despicable Pharisaism which seeks to profit by a religion which it in reality repudiates. Stealing the livery of heaven to serve the devil in, has not yet gone out of practice.

REMEMBER THE ADVOCATE.

Autumn has arrived, and renewed activity is perceptible on the part of both our preachers and people. In planning for the fall campaign, we hope that our friends will not fail to be mindful of the interests of the Advocate. Regularly through the heat of the summer, it has made its appearance pleading earnestly for our glorious Methodism and the cause of Christ. It knows nothing of a vacation or season of relaxation. Funds have been scarce, but it has managed to pass through the period of financial stringency and is now ready to take a hand in rounding out successfully the work of the year. But to

give the best service we must have a replenished exchequer; we must have renewals and new subscribers. We are watching every mail with eagerness and expectancy. Help us, brethren, that we may the more efficiently help you. Remember that the Advocate campaign is now on and appeal to your people in its behalf. We shall be most grateful for any assistance rendered.

PERSONAL:

Send in your subscription to the Advocate. Under the postal law, we shall soon have to drop many names. Let not yours be among the number.

Rev. B. P. Fullilove has just closed a sweeping revival at Abbeville, Miss., with 60 conversions and 23 additions to the church. He was assisted by Rev. J. H. Bell, of Potts Camp.

Rev. W. B. Peritt, of Wesson, Miss., has been appointed to the Mary Werlein Mission and McDonoughville, this city. He comes highly recommended and will enter upon his work at once.

Dr. H. W. Featherston, of the Natchez District, informs us that the Rev. E. Walter Barrington has been transferred from the Montana Conference and placed in charge of Centerville Station, Mississippi Conference.

Whitworth College had a great opening on Sept. 9. The press dispatches report that the capacity of the institution will be taxed to accommodate the pupils. We congratulate Dr. Cooper and his faithful co-workers.

Rev. W. H. Lewis, of the Meridian District, finds the outlook encouraging in that important field. Many fruitful meetings have been held during the summer and the brethren expect to be able to give a good account of their labors at Hattiesburg in December.

Rev. T. H. Dorsey, of West Point, requests us to state that Bishop J. H. McCoy will be in that city on Sept. 21 and 22 and will preach twice each day. Brother Dorsey adds: "The preachers who are convenient to West Point are cordially invited to spend as much of that time with us as possible."

Mrs. Robert Somerville and her daughters, Misses Eleanor and Lucy, returned from Monticello, Tenn., where they spent the summer, to their home at Greenville, Miss., on Sept. 1. After visiting a friend at Big Stone Gap, Va., Miss Eleanor will this week resume her studies at the Randolph-Macon Woman's College, at Lynchburg.

Rev. Eugene Johnson, the pastor, reports a most remarkable meeting at Eupora, Miss., in which there were scores of conversions and 24 accessions to the Church. Indeed, the whole town was profoundly stirred. The preaching was done by Rev. J. L. Morris, of Texas. Brother Johnson has received 60 members since the last Annual Conference.

We were pleased to have as callers a few days since Rev. Robert E. Martin, French Missionary of the Lafayette District, and Mr. Ursin Matherne, a faithful layman of the French congregation at Bourg, La. These brethren gave an interesting account of their labors and were optimistic as to the outlook for Methodism in the French Mission field.

In a postal card report for which we thank him, Rev. E. S. Lewis, of the Winona District says: "Since I last wrote, a number of good meetings have been held. At Isola, there were eight additions; ten at Roussell; eight at Three Mile Lake, and five at Sandy Bayou. Our preachers are active and enthusiastic. We expect a good report at Sardis."

Rev. Theodore Coneland is winding up the quadrennial at Saint Paul's Church, St. Louis, with every phase of the work in superb condition. He has wrought well and won all hearts, and will go to his new field, when the assignment is made, followed by the love and admiration of the entire congregation which he has so faithfully served for the past four years.

How about the arrearages to the Advocate in your charge? Like every other interest of the Church, our main reliance is upon our pastors. We try to aid them in their work, and we earnestly invoke their assistance in the prosecution of ours. Our periodical literature must be circulated, if we are to have an intelligent and aggressive Methodism. Will you not help us, brother?

Rev. W. M. Young, presiding elder of the Sardis District, is pleased with the prospect as the end of the year approaches. Brother Young is a host in himself, and he has associated with him a band of workers who knew naught but to succeed. The next Annual Conference will meet in the midst of these brethren, and we doubt not that they will exhibit a record highly creditable upon that occasion.

In forwarding his last schedule of quarterly meetings for the current year, Rev. R. W. Tucker, of the Ruston District, remarks: "Things are progressing favorably in this territory. The presence, and

preaching of Bishop Murrah at our District Conference was a treat. Echoes of the admirable work being done by Brother Tucker and his faithful coadjutors in that section have many times reached our office."

Cheering news comes from the Brookhaven District. Brother Leggett, than whom we have no more faithful and capable presiding elder, says in a communication enclosing his fourth round of appointments: "The district is in good shape. The worthy pastors have not been making much noise, but they have been doing most excellent work. We expect to make good reports to the Conference in December."

Mrs. F. R. White, of Gold Dust, La., in renewing for the Advocate, writes of the death of her husband, and adds: "Our home is very sad and lonely, but we do not mourn as those without hope, for we surely know where to find our loved one. Our departed brother left a wife and eight children. We deeply sympathize with these bereaved ones in their immeasurable loss. Let the readers of the Advocate pray that God may comfort and sustain them."

Rev. T. H. Lipscomb recently held a successful revival at Fairview, on the Indianola Charge. Fourteen were brought into the church (12 on profession of faith) and the entire community received a great moral and spiritual uplift. He was assisted by Rev. L. P. Wasson, of Friar's Point, whom Brother Lipscomb highly commends both as a man and preacher. He says: "As an orator, I believe that he is the most gifted young minister I have ever heard—and I have heard a few."

Rev. J. E. Cunningham, presiding elder of the Oxford District, reports as follows: "Things look good up this way. Crops on the lowlands are almost a failure, but the hills have good corn and some good cotton. We have had many successful revivals, and the prospect is that we will make a better financial showing than we have ever made." Brother Cunningham has spared no pains or effort to carry forward the interests of the Church in the territory over which he has supervision.

Rev. D. M. Gean requests us to state that the Local Preachers' Association of the Oxford District will meet in Main Street Church, Water Valley, at 7 o'clock p. m., Sept. 23, and continue through Saturday and Sunday, the 24th and 25th. Those who expect to attend are desired to notify Rev. A. N. Goforth, Water Valley, Miss., that entertainment may be provided for them. The brethren are urged to come praying for the presence and power of the Holy Spirit. A program will be sent out later.

Rev. G. W. Bachman, a few days since, wrote as follows: "I am just back from Charleston, Miss., where I spent several days in a meeting with the pastor, Rev. J. W. Bell. Rev. O. W. Bradley did the preaching the first six days. Two were added to the church—one by letter and one from another denomination. We organized the Laymen's Missionary Movement in the charge. They have sold the old parsonage and are about ready to begin building a new one on a lot adjoining the church. All goes well at Charleston."

Rev. J. W. Ramsey, of the Lauderdale Charge, has had a number of excellent revivals on his work, and up to the present about fifty have joined the Church. He has repaired one house of worship, and new pews are being put in another. Collections promise to be in advance of any previous year. Brother Ramsey's health is far from good, and he fears that he will be forced to retire from the active ranks at Conference. We sincerely trust that he will improve and that no such step will be necessary.

Commenting upon the situation in the capital district of Mississippi, of which he is the beloved "sub-bishop," Rev. J. R. Jones, in a letter to the editor, says: "The outlook is good for full reports. We have had fine revivals, and the preachers are faithful and the people happy." This, despite political conditions in Mississippi, which are reported to be bad and growing worse. If our citizenship would listen to their ministers more and politicians less, they would doubtless have more of both patriotism and prosperity. This comment anent matters political is pure, not Brother Jones'.

One of the wide-awake pastors of the Mississippi Conference is the Rev. M. H. Moore, of Poplarville. He serves an excellent people, who hold him in high esteem. No interest of the Church suffers in his hands, not even the Conference organ. On the 9th inst. he kindly sent in fourteen subscribers, for which we make grateful acknowledgment. Others who sent in clubs during the past two weeks are: Dr. E. H. Moulter, Rolling Fork, Miss.; Rev. T. H. Porter, Courtland, Miss.; Rev. J. C. Ellis, Gallman, Miss.; Rev. J. T. Lockhart, Pontotoc, Miss.; Rev. C. C. Evans, Heidelberg, Miss.; Rev. D. M. Floyd, Dunbar, Miss.; Rev. N. E. Alford, Bogalusa, La.; Rev. W. A. Bowlin, Smithville, Miss.; Rev. C. M. Noble, Charleyville, La.

In a note to Brother Whitehead, Mrs. G. G. Hamilton, of New Orleans, furnishes the following interesting item of information, for which we thank her: "On Aug. 24th a party of eight ladies from New Orleans, representing the Methodist and Presbyterian

Churches, were in the city, and the Methodist Church was visited. The ladies were very interested in the work of the church, and the pastor, Rev. J. R. Jones, was very cordial in his reception of them. The ladies were very much interested in the work of the church, and the pastor, Rev. J. R. Jones, was very cordial in his reception of them. The ladies were very much interested in the work of the church, and the pastor, Rev. J. R. Jones, was very cordial in his reception of them.

The Shepherdess, Miss. Methodist Church, of the First Conference, has been generally greatly pleased with the work of the church, and the pastor, Rev. J. R. Jones, was very cordial in his reception of them. The ladies were very much interested in the work of the church, and the pastor, Rev. J. R. Jones, was very cordial in his reception of them. The ladies were very much interested in the work of the church, and the pastor, Rev. J. R. Jones, was very cordial in his reception of them.

MISSISSIPPI CONFERENCE TRAINING SCHOOL.

The 1910-11 session of the Mississippi Conference Training School at Monticello, Miss., opened September 6th with the largest student body in its history, there being two hundred and sixty pupils in attendance the first day.

Rev. W. W. Moore, the president, and his excellent corps of teachers were greeted by a large attendance of patrons and friends of the school at the opening.

Interesting addresses were delivered by Rev. J. M. Weems, D. D., ex-president of the Board of Trustees; Rev. C. M. Chapman, ex-president of the school; Prof. C. L. Nell, principal of the Laurel Graded Schools, and Rev. W. W. Moore, the president of the school.

Brother Moore is to be congratulated upon securing a strong faculty, composed of three men and three ladies, all graduates to teach in the literary department.

The education class is being taught by a competent teacher, and the primary department is directed by an instructress second to none.

The auspicious beginning, the strong faculty, the co-operation of the trustees and patrons of the school, and the well equipped building assure for the school the most prosperous session it has ever had.

In the afternoon of the opening day there was held a most harmonious session of the Board of Trustees, in which the report of the president's home by Brother Moore was endorsed, and the plan for erecting on the campus a concrete building to be styled the J. W. Lambuth Mission Hall, was approved.

This building, which is to be composed of a music room, a mission library, and mission study room, a Christian Association Hall, and private consultation rooms, will be a valuable acquisition to the school.

The school now owns several acres of land, some woodland, some improved land, and arrangements are being made to use these lands for practical demonstrations of agriculture, dairying, poultry raising, etc.

If you want to place your boys and girls where they will have superior high school advantages, and enjoy good Sunday School, French, German and Church privileges, and be surrounded by a healthy, religious atmosphere, and where they will get maximum values for minimum cost, send them to Monticello, and if you want to make a profitable investment, send us \$500 for the J. W. Lambuth Mission Hall. Fraternally,

T. J. O'NEIL, P. E., President Board of Trustees.

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WISHED FOR DEATH

Terrible thing to be so sick, that death would come as a welcome relief from suffering!

How much, then, must one be thankful for a medicine that relieves such misery and brings one into a less desperate state of mind!

Cardui, Women's Relief, has done this for many women, and may be expected to do so for many more.

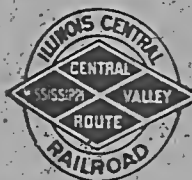
Thousands of ladies have written to tell about their suffering, and how it was relieved by the use of Cardui.

Among this long list of letters written, stands forth Mattie Campbell, of Ratcliff, Texas, who says: "Two years ago my health was bad. I suffered untold misery. I ached all over. Life was a burthen to me. At times I wished for death, to end my suffering."

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"I would not be placed back where I was—not for this whole world rolled at my feet."

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SOUTH McCOMB AND FERNWOOD.

It has been in my heart all the year to write something for the Advocate concerning this church, which is one of the best in the Mississippi Conference. The largest portion of the members of the two churches composing it are loyal to the standards of Methodism and hence to our Lord Jesus Christ. The church at Fernwood is the best all-around church that I have ever known anything about. The beautiful house of worship there, which was dedicated last fall by Bishop Murray, was burned early in the year, but we have secured a large and more beautiful building of the same lot and are now arranging for its dedication by Bishop Morison some time between now and the Annual Conference. The building and furnishings cost approximately \$1,500. It has an auditorium, a lecture room, and a class room which will be used in the future as a pastors study. The building throughout is lighted by electricity and is heated by a furnace in the basement. Each room has electric fans and is fitted up with all the furniture needed to make it up to date in every particular. For liberality and consideration this church surpasses all others that I have any knowledge of. They do not allow their pastor to collect a cent for anything. The stewards manage all the finances. The pastor's salary is paid ahead of time and early in the year the entire assessment of \$215.50 for this church for the various benevolences was paid in full and forwarded by the different treasurers. I need not now say that Fernwood is a missionary church. One of her leading members is Z. Z. Linn, Conference Leader of the Laymen's Missionary Movement. He and Brother Engels attended two or three of the Laymen's Missionary gatherings last winter. They were both at Dallas. Brother Engels headed that entire convention in his subscription \$1,000 to the Laymen's Movement. The average monthly collection in the Sunday School at Fernwood is \$100. The school has contributed over \$200 already to missions. Not a dollar of this has been applied to the assessment on the church. I have never served a church which had so large a percentage of active members as Fernwood. It would be difficult to find a nobler set of laymen than Linton, the Engels, Scott, and others whom we might mention. The people at Fernwood put religion into their business, and they run the church in a business-like way. Now, Mr. Editor, I have not written this letter with any spirit of boasting, for this pastor deserves no credit whatever for the condition of things at Fernwood. I felt it was due the good people there to say this much in their praise. We recently held a revival meeting at Fernwood in which the pastor was assisted by Revs. W. M. Sullivan and C. N. Guice. They sang and preached the gospel with great power and telling effect. The meeting resulted in a number of conversions, ten accessions to the church, and a quickening of spiritual life among the members. We are now in the midst of a meeting here at La. Branch Street, with Rev. W. M. Sullivan as helper. When this meeting is over, I will furnish you a write-up of this church for publication in the Advocate. With best wishes for the New Orleans Christian Advocate, which I read as one of the very best periodicals published by our church, I am cordially yours—D. Scarborough.

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NORTH MISSISSIPPI CONFERENCE

Greenville Dist.—Fourth Round.

Washington, at W.	Oct. 24
Natchez, Jefferson St.	Oct. 24
Natchez, Pearl St.	Oct. 25
Barlow, at	Oct. 29
Peyou Pierre, at	Oct. 31
Honochite, at Wesley chap.	Nov. 5
St. Land, at Bethel	Nov. 12
Centerville	Nov. 18
Meadville, at M.	Nov. 25
Nabo, at	Nov. 26
Groster	Nov. 29
Wilkinson, at	Dec. 1
Liberty, at L.	Dec. 3
Adams, at A.	Dec. 5

The preachers in charge will please see very carefully after wise answers to questions 24, 27, and 29, and that full answers be given to question 31.

N. W. Dickinson

NORTH MISSISSIPPI CONFERENCE

Jackson Dist.—Fourth Round:

[illegible]

Greenville Dist.—Fourth Round.

W. W. WOOLLARD, P. E.

Winona Dist.—Fourth Round

Florida		Dec. 1
Jackson, Capitol Street, 700		5
Jackson, First Church, 700		8
J. R. Jones, P. E.		
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Meridian Dist.—Fourth Round.		
Birmingham at Wabasha	Sept. 15	15
Daleville at Bethel	Oct. 8	9
Leakdale at L.	Oct. 13	21
DoKala at New Hope	Oct. 19	22
North Kaysville at Pleasant Grove	Oct. 31	31
Scotts at S.	Nov. 5	6
Bucatanama at B.	Nov. 14	14
Waynesboro at W.	Nov. 14	14
Wayne Mission at Winches	Nov. 13	13
Marshallville at Whitford	Nov. 16	16
East Chas. at C.	Nov. 16	16
Starkville and Quikman and Q	Nov. 16	16
Meridian, 5th ave	Nov. 16	16
Winfield at Coffey's	Nov. 16	16
Meridian, 8th st	Nov. 16	16
East Price and S.	Nov. 16	16
Enter, rise	Nov. 16	16
Meridian, Central	Nov. 16	16
Meridian, East	Nov. 16	16
South Main and Pleasant	Nov. 16	16

Greenwood 1911

Complete Dist.—Fencing Round.

[illegible]

THE BUREAU OF THE

[illegible]

Williams, A. at Kilmichael	0
Carroll, W. at Valler, H.	0
Belmont, at Belmont	0
Wells, at Summit	0
Miles, C. at	0
Lambert, at Lambert	0
Turville, at Turville	0
Schmitt, at Summit	X
Shaw, at Summit	X
Tom Nolan, at Summit	X
Slater, at Summit	X
Eugene, at Mason	X
Ward, C. at Belmont	X
Rosen, at Belmont	X
Mohrman, at Belmont	X
North, at Belmont	X
Car Sprague	X
Mare, H. at Belmont	X
Indiana, at Belmont	X

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1990-1991

Monsieur at Eastern	9
Houston	10
Oklahoma City at M.	12
Palestine at Philadelphia	16
Portland at Boston	17
Bureau Visiting at _____	23
Birmingham at _____	24
Baltimore at _____	30
Groesbeek at _____	31
Groesbeek at _____	6
Saint Paul at _____	8
Shanghai at _____	12
Columbia at _____	14
Honolulu at _____	18
Berlin at _____	20
Philadelphia at _____	22
New York City at _____	24
New York City at _____	27
Amy and Nathan at _____	28

Some slight corrections made.
The notice will appear in the Com-
municator for October 1914, No. 2,
will be held some time in November
in connection with the services.
The date will be given by the news-
paper through The United States has
been most successful in its efforts
toward placing the world's financial
conditions in a satisfactory condition
and it is hoped that the answer
to the question will be found in the
and



Belmont College

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24 Hours in Cincinnati

24 NOV 1950 0000Z
MAGIN, MA 30 1000 5200 N M

TRAIN NO. 2 1:50 P.M.
FOR

NEW YORK,
CINCINNATI.

ST. LOUIS

05 0457

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

ALFRED RAY WALKER, son of L. and E. K. Walker, was born near Verona, Miss., December, 1888. Roy (as we all called him) had been the child of severe affliction for nineteen months. It commenced with pneumonia, which developed into lung trouble, against which he fought with all the power of his fragile being. Having all the assistance a mother's love and prayers could give, and the best medical aid that could be had, but finally Roy went to bed and sleep was fatal. On Saturday night, the 10th of August, he woke up next morning in the Father's house of many mansions. While the family were resting in sleep (they thinking he was doing the same) with out a struggle on the moving of the bed cover, he passed gently away without disturbing anyone. Roy joined the Methodist Church last September at this place, and lived a serene, calm Christian until the end. He told his mother sometime ago he was ready to leave a weeping mother, two sisters, and a brother to mourn his departure. Many friends sorrow because of his leaving, but not as those who have no hope. May all the loved ones overtake Roy in the good world. **D. W. BABB.**

Mrs. M. L. S. ABRAHAM (nee Hamilton), of Milledgeville, Miss., left this sinful world for the better land on the morning of the 15th of August, 1910, in Yazoo City, Miss. Sister Sumrall was born in Caseyville, Lincoln County, Miss., on the 27th day of March, 1840, and was married to Noel Sumrall in 1860. She was a consistent member of the M. E. Church, South, a devoted Christian, affectionate wife and a loving, obedient child. She joined the church when a girl of 14 summers in Wesson, Miss., but in moving around was not received in full connection, or did not take the vows, until she was grown and settled in life. She loved church work, the Sunday school and prayer meetings. A good and useful woman has gone to the better world. She said in the presence of her sister: "I am not afraid to meet Jesus." Bless the Lord, our God, for right. She has gone to meet her babe and loved ones who preceded her to the glory land. There she will wait and watch for mother, husband, brother and sisters, who are left to mourn their loss. Why mourn? Nuthin' is so dead, but sleep eth. Some sweet day you may see her again in the sweet beyond. Across the river she will be waiting and watching and singing to cheer you through death's chilly gloom. **D. C. FARMER.**

BUILDING A WAGON.

"Building a wagon sixty or seventy-five years ago consumed about as much time as building an ordinary business block," said J. M. Studebaker, president of the great Studebaker Bros. Mfg. Co. at South Bend, Indiana. Well do I remember when

the first Studebaker wagons were manufactured at the rate of two per year.

At that time all wagons were made by blacksmiths and wheelwrights. As the country awakened, the demand for wagons increased until it was much greater than the output. It was this increasing demand that presented such a splendid opportunity to manufacture wagons on a larger scale. It was, however, necessary to improve and make new machinery so that wagons could be built more rapidly. By careful study this machinery was improved to such an extent that for twenty years past there have been practically no wagons made by local blacksmiths.

It required a great deal of study as the wagon had to be adapted as to the different styles for each different location. There were the plains, the hilly country, the mountain regions, and the different sections of the South. It can readily be seen that a thorough research was necessary before it was possible to manufacture wagons suitable for each vicinity. By adopting a systematic research for information as to the construction of wagons for the different sections, it has been possible for us to build in our factories wagons for each section of the United States, and, in fact, the whole world.

Continuing, Mr. Studebaker said, "It is gratifying to me to know that for many years there have been over two million sales of cotton bales on Studebaker wagons each year. This is a strong evidence that our wagons are particularly adapted for that section in which cotton is raised, or, in other words, to the Southern trade. It is wonderful," he said, "how rapidly the wagon business has advanced in the past fifty years. Think of it, from two wagons a year to seventy-five thousand."

This is the way our output has grown and it has only been possible through our efforts in designing and building wagons for each individual section and producing the kind of vehicles that the trade in general requires.

"AL-ETHE-IA."

The following is taken from The National Temperance Advocate of New York City:

"Al-ethe-ia," or, At the Last it Righn. Like a Sergeant and Singeth Like an Addeh. The foregoing is the title of a pamphlet from the press of New Orleans Christian Advocate, by Martha Carolyn Keller Miller. It is a story of 80 pages, solidly printed, and is well bound in pamphlet form and is of attractive appearance. It should have a large sale. The author's introduction explains its purpose, which is a most worthy one, and the work itself merits reading and passing on.

For sale by Mrs. C. C. Miller, Hammond, La., or The New Orleans Christian Advocate. Price, 25 cents.

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Rogers Memorial Church, St. Charles Ave. and General Taylor St.; Dr. John A. Rice, pastor; residence, 1421 Constantine St.

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Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. Henry T. Carley, pastor; residence, 1125 Fern St.; phone, Uptown 123.
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Sunday School

LESSON XII. SEPTEMBER 18, 1910.

THREE QUESTIONS

(Matt. xxii. 37-40. Memorize verses 37-40.)

Golden Text: Remember therefore unto Caesar the things that are Caesar's, and unto God the things that are God's. Matt. xxii. 21.

A Strange Conspiracy.

The Herodians were a political party committed to the establishment of the family of Herod on the Jewish throne. The Pharisees were the patriotic party, which was almost as bitterly opposed to the heathen Roman rule of this heathen land as the Pharisees of the family as to the Roman overlordship. The Pharisees refused to take the oath of allegiance when Herod captured Jerusalem; they conspired against him, and he burned numbers of them alive. On the other hand, the Sadducees, who were receiving the chief offices under Rome, were politically and religiously opposed both to the Pharisees, who hated any form of Roman rule, and to the Herodians, who hated the present form of Roman government, since it deprived the house of Herod from recognition. All of these join together against this holy claimant to Messiahship.

Politics in Religion.

There never was an era when political controversy was more keen or religious hate more bitter than at this very period, which was just before the revolutionary war of the Jews. Was Jesus a patriot? Did his new religion encourage the love of native land and native rulership? No patriotic Egyptian to-day will pay taxes to England without first being bastinadoed. The Jews in Palestine felt the same shame of paying tax to Rome, and thus acknowledging that the old free people of Jehovah had become slaves of the heathen. The newly-discovered papers have much to say of the recently established poll tax. With consummate skill and subtle flattery, these enemies of Jesus throw at him the question which cannot be answered either affirmatively or negatively without a losing antagonism of the most virulent kind. And Jesus does not dodge. Neither does he drop from his lofty and independent position as supreme king and spiritual dictator. He says no word that either party could not endorse, but hits the disbelievers of both parties local politics in the realm of the spirit. Jesus never had drawn plans of action with reference to slavery, interference of politics, but established principles which were universally valid. So here, he declares that one who carries the copper coin is acknowledging himself subject to his ruler, and putting himself under obligation to return to him an equivalent for the protection and business security which his rule offers. But God does not care for the ruler's royal stamp, and he has his decisions on money matters, let not the religious man put his person or his life always to the test.

Hard Questions Concerning the Future Life.

The Sadducees believed in no resurrection, and their question really showed the absurdity of such a belief, as the Pharisees taught the future

life is merely a re-establishment of the present order of things. But the Master, breaking away from all the notions of his day, affirmed that the resurrection is not a "mere animation of dead bodies," for flesh and blood cannot inherit immortality. The two points of our Lord's answer are everlastingly important. The Scriptures teach the fact of immortality, which the Sadducees really were denying. Jehovah said to Moses—Ex. iii. 6—"I am the God of Abraham," etc. That proves that Abraham was alive after death. This argument does not rest, as I see it, upon the present tense of the verb, nor upon the authorship of a document, but upon the necessary relation between mortal man and the faithful, deathless God. If God ever cared enough about Abraham to commune with him and appreciate his comradeship, he could not let him drop into non-existence. If man and God can ever get into intimate covenant relations in this life, that is the very best proof that death cannot interrupt their companionship. God is the "living God." Death can have no power to break off any relations which he enjoys. Death cannot hurt any one whom God loves, and to whom he has given his pledge of protection. Therefore the proof of a future life rests upon nothing less solid than the argument for God's own existence. If one would be sure of the future, let him get into covenant relation with the ever-living, ever-loving God. To live now in communion with God is the essential thing. If we have this, the other is assured. This teaching concerning the resurrection does not intimate that there will be no home loves, no special heart relationships, continued in heaven, but only that flesh relationship will not continue. I have found a curious parallel to the general argument in the Talmud where Rabbi Izzib seeks to prove from Jer. xxx. 10, that Jacob never died.

The Great Commandment.

It was "a miracle of genius" to bring together from far separated portions of the Bible this text from Deuteronomy and another from Leviticus, and join them in this eternal unity of perfection. This Golden Law shows to all time what was the one root principle out of which all the innumerable laws of Moses had grown. It is also the one fulfillment of perfection towards which all the minor fulfillments of prophecy point. There is one statement in the Talmud which, taken by itself, would greatly remind one of this. One rabbi in commenting on Deut. vii. 4, says: "The name of the Lord shall be loved through thy treatment of thy fellow-man." But unfortunately the context shows that "fellow-man" here had reference to "fellow Jew," instead of to universal humanity as in this splendid, divine interpretation of Jesus. This Golden Rule of Jesus may be called the principle of gravitation in the spiritual universe. The universal conscience acknowledges its truth as soon as it is understood, and the human reason seizes eagerly a principle which unifies all spiritual phenomena as perfectly as the Newtonian principle unifies material phenomena. All the minutiae of Old Testament ritual and all the ramifications of the Old Testament law are now seen to have been efforts to express in

human action or temple symbol this one fundamental law of the soul. Love explains it all. How different this is from all heathen conceptions of the essence of religion! In every religion except the Christian atonement means the self-sacrifice of man for God's sake; in the Christian religion it means the self-sacrifice of God for man's sake. The heathen doctrine of sacrifice is "Man so feared God that he offered his best and dearest to him;" the Christian doctrine is "God so loved man that he gave his only begotten Son." In all other religions, salvation is by merit; in Christianity, salvation is by grace. In all other religions service is determined by rule and measure and external demand; in Christianity it is an offering of love. In all other religions duty to brother man is a very different conception from duty to God; in Christianity alone, "Inasmuch as ye did it not to one of the least of these ye did it not to me." This proves that Christianity is the "absolute religion." By no stretch of the imagination can one even conjecture the possibility of this principle of the perfect life ever being superseded or outgrown.

David's Lord.

This argument of Jesus is almost always misunderstood. The proof here does not depend upon the authorship of Psalm 110; it does not attack the view that the Messiah was to be a "son of David;" it was not primarily a statement of the deity of Jesus. At this, last moment of Christ's life he was not pressing any mere intellectual divergence of opinion between himself and the Pharisees concerning the divine nature. The point he emphasizes is vital. They have been expecting a prince of the royal house to climb to the Jewish throne. Jesus points out that to do this would not be to fulfill prophecy. The prophecy centers in something far more important. It is not Davidic ancestry of the flesh, but divine ancestry of the spirit, that is the important fact. It is a spiritual lordship which so completely outranks ordinary ancestry that even David, the great king, can call the Messiah his superior. That proves that the Messiah was to be more than a Jewish king. It was not national rule and political deliverance which the son of David was to bring, else his illustrious father would not be represented by the inspired prophet as laying his crown at his feet, and he occupying the central throne of heaven. The common Jewish explanation of Messianic passages are thus shown to miss the higher meaning which links the victory of the Messiah to the regeneration of mankind. As this very psalm emphasizes, he is to be the priest-king whose priestly authority antedated and must supersede those of the old Aaronic succession. The Jews had been refusing to accept Jesus as the Christ because of his contradiction of some of the minute requirements of the Levitical law, but Jesus here points out that prophecy itself represents the Messiah as superior to this law. The Messiah is represented as sitting on the right hand of Jehovah as the heir sits on the right hand of the king. This shows that his royalty is not on earth, but in heaven. He sits by the side of God as king while his enemies on earth are being sub-

dued before him. This is what the expectation of a Messiah which Messiah is to be the earthly king is a false expectation. He is to be not a Jewish king, but the King of Glory. —Pittsburg-Christian Advocate.

AIM HIGH.

D. L. Moody, speaking on one occasion of the kind of men that are most needed in the world, said: "Some men are afraid of the too religious. What we need is men who believe deep down in their souls what they profess. The world is tired and sick of sham. Let your whole heart be given up to God's service. Aim high. God wants us all to be his ambassadors. It is a position higher than that of any monarch on earth to be a herald of the cross, but you must be filled with the Holy Spirit. A great many people are afraid to be filled with the Spirit of God—afraid of being called fanatics. You are not to do for anything until the world considers you a fanatic. Fox said that every Quaker ought to shake the country ten miles around. What does the Scripture say? 'One shall chase a thousand, and two shall put ten thousand to flight.' It takes about a thousand to chase one now. Why? Because they are afraid of being too religious. What does this world want to-day? Men—men that are out and out for God and not half-hearted in their allegiance and service." —Southern Churchman.

WELL, AGAIN.

"I feel it my duty," writes Mrs. Martha Dinwiddie, Lehigh, Ky., "to tell you what Cardui has done for me. I was a chronic invalid, suffering from nearly every trouble that women are heir to. I have doctoring a great deal and travel much in search of health, but set no better. Four months ago, I began to use Cardui and have steadily improved ever since. I am now 46 years old and look 25. I wish that I gave Cardui the credit for my recovery."

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NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 57—No. 37.

"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 250.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, SEPT. 22, 1910.

CHAS. O. CHALMERS, Publisher.

EMPHASIS ON HOLINESS.

At the recent Conference of the Wesleys in Bradford, England, the president of the Conference, the Rev. John Hornabrook, in his opening sermon, gave expression, amid many ejaculations of approval, to the imperative importance of a greater emphasis being laid at the present time on a higher spirituality—on true holiness rightly conceived. He said: "A revival amongst us of the doctrines of the Spirit, no one can doubt, would lead to a deepening of the spiritual life throughout the entire Church. It would do much to bring back the exuberant gladness, the moral glow, the radiant hopefulness of Christian experience, for it would once again lead to the realization on a large scale of the blessing of Christian assurance. It would also bring into prominence the doctrine of spiritual holiness, and lead to the eager pursuit and personal realization of it on the part of many."

"I know that this high state of grace has been sometimes crudely presented, and men have been alienated from it by perversions and exaggerations which have no foundation in the Word of God. We cannot, however, get away from the fact that the Christian ideal, as set before us in the New Testament, is a very lofty one, and if it be true, as a recent writer in a secular paper says, that holiness is a word we seldom use nowadays, and that ordinary men and women, if they think of the quality at all, think of it coldly as of something shining far off in a celestial haze; the sooner we bring it down to earth again the better. For," as the writer goes on to say, "in the New Testament, perhaps from cover to cover, the most warm-hearted and least academic book that was ever written, 'Holiness' is used to express the aim of Christian teaching in regard to the individual. But the word has lost its vitality, and its essential beauty has become somewhat chill and austere. Some redefinition of it will have to be generally accepted before it can be revived in connection with living personalities."

"That is well put, but I think you will hear me out when I say that, for Methodism, the redefinition of it is not necessary. We may need a restatement of it in terms of actual experience and modern life, but the thing itself as a grace of the Holy Spirit can not well be better defined than in the language of John Wesley. Let us get back to his teaching, placing the emphasis on those great truths to which he bore unflinching testimony, and the doctrine will reassert itself in the daily round, and in the common task, in the consecrated lives of thousands and tens of thousands who shall be vessels unto honor, sanctified, meet for the Master's use, and prepared unto every good work. Let Charles Wesley once again interpret for us the deep things of God, and express for us our yearning desire—

"O come and dwell in me,
Spirit of power within,
And bring the glorious liberty
From sorrow, fear, and sin!

"The seed of sin's disease,
Spirit of health, remove,
Spirit of finished holiness,
Spirit of perfect love."

"If once we can reach that high standard as preachers and people, and to nothing less are we every one of us called, we shall be clothed with a might which is invincible. The Church will once more go forth conquering and to conquer. In the language of the New Testament, the times of refreshing shall come from the presence of the Lord."

These are words of seriousness and of deep wisdom. There is a distinct necessity of their reiteration in our day. The need is great. Without such holiness in heart and life, Christians will never be able to move the world out along lines of moral reform. The higher, vital, effective morality depends upon the purity and strength of the inner spirituality. The two are as intimately blended and interdependent as faith and works in the Scriptural teaching. They act and re-act on each other, back and forth, mutually. The more spiritual a man is, the better philanthropic worker and moral and political reformer he ought to be; and the more he engages in these earthly activities, the more his spirituality ought to be developed and strengthened.

The life of God in the soul of a man and its outworking in the practical and ethical exhibitions of righteousness among his fellows are forever and inevitably inseparable. They have one root.

We heartily agree, therefore, with what the editor of the Methodist Recorder writes concerning the words we have quoted:

"The words of the president concerning holiness should be pondered. We speak the strict truth when we say that the early Methodists recovered for the Church the doctrine of Christian perfection. They did more. Many of them illustrated it by their beautiful lives. Those who have lived, in thought, in the time of the great revival, and have come into the presence of the best men and women who worshiped and worked in these great days, will assent to the assertion that Methodism, at the moment of its greatest intensity, produced a type of saintliness that was singularly attractive by reason of its quiet and celestial loveliness. The biographies of the men and women of whom we are thinking somewhat obscure their character. If we could have their memoirs rewritten by men who, in addition to possessing a kindred spirit, also have literary skill and taste, and know the path that leads not only to the mount, but also to the multitude, we should soon have a Methodist Book of Saints. In modern times, the doctrine of holiness has suffered at the hands of its expositors. Worst of all, it has been made a battle-flag, which has fluttered in contests that have broken the unity of the Church. Has the day come for saner teaching on this subject? We have no hope of any Church that does not possess an inspiring doctrine of holiness. The word 'saints' was supposed to be descriptive of the members of the primitive Church. The modern expositor informs us that the word did not mean much in its first application. He may be right. But a deeper meaning is now found in it. It makes us think of St. Jude's phrase, 'Kept for Jesus Christ.' That sentence should be inscribed on the badge of every Methodist. We must aim at real, practical, common-sense saintship, that reveals itself in a life spent in the service of God and man."—Western Christian Advocate.

CONFIDENCE IN MEN.

Much of the progress and prosperity of any community depends upon men's confidence in each other. If all of the people in a given community were dishonest and untruthful, there would be a most deplorable state of affairs. All kinds of business would very seriously suffer. No noble progress could be made in any direction. It is the people who command the implicit confidence of their fellows that are the true salt of society. Upon the strength of their word, others proceed to say and do certain things which they would not say and do if it were not for such confidence. And yet a risk is always run in one's placing utmost confidence in the veracity and supposed integrity of even those whom he has long regarded as being thoroughly reliable. In the county in which I reside there was a bank of long standing, whose cashier had been in its employ over thirty years. All who dealt with him, besides very many in that city, had the utmost confidence in him, and, because of this, a large amount of money was entrusted to his care. Suddenly it was discovered that this man was a defaulter, to such an extent that the bank failed. At this juncture the cashier committed suicide. Very naturally, the whole city was profoundly shocked, as were also many people in the country. It was very hard for the man's friends to believe that he ever would destroy the ground of their confidence in him. For over thirty years his character had appeared to be so well established in uprightness as to lead people to think that he never would do a dishonest act. And this is one instance among many thousands of a similar kind. A fresh instance appears in the case of Dr. F. A. Cook, of Brooklyn, N. Y., who had asserted that he reached the North Pole on April 21, 1908. Multitudes of people had confidence in him, and, therefore, in his assertions. Men who had long and intimately known him confided in him completely. How amazed they were when it was known that he had deceived them! But we may have all confidence in the unchangeable and veracious God.—C. H. Wetherill, in Southern Churchman.

MISUNDERSTOOD BLESSINGS.

When the disciples saw their Lord coming to them on the water they were afraid, supposing it to be an apparition. How often we fear the approach of our greatest blessings. One night, a few years ago, on the wild Newfoundland coast, a fierce storm arose before the fishing fleet could make the harbor. Wives and children strained their tear-dimmed eyes, hoping to see through the darkness and tempests the coming sails. About midnight it was discovered that the cottage of one of the fishermen was on fire, and, notwithstanding all their efforts, it was totally destroyed. When the morning dawned the fleet was found safely anchored in the bay. As the wife went to greet her husband with the tidings of their loss, he said: "Wife, I thank God for the burning of the house, for it was by its light that the fleet was able to make the port; but for the fire, we all had perished."

How little we know what a gain our losses will be to us. If we could see as He sees, we should often thank God for our trials and losses. We see things not as they are, but as our fears interpret them, and so we often misunderstand our greatest blessings.—Selected.

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DIRECTIONS.

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EUREKA! ANOTHER BASIS DISCOVERED.

By Rev. Jno. W. Ramsey.

At the last session of the Meridian District Conference, which met at 7th Avenue Church, Meridian, by assignment of the presiding elder, I read a paper on "The Needs of the Field," in which occurred this paragraph: "There ought to be a more just apportionment of the various assessments by the District Stewards. These assessments are made upon the different charges in proportion to the salary assessed for the pastor, which plan places too heavy a burden upon the poorer churches and smaller towns. A recent writer in the Nashville Advocate says, 'The salaries of station preachers have materially advanced, though the per capita contribution of the members for their support has declined. There has been less proportional advance in the salaries of circuit preachers, though the per capita payments on the circuits have materially increased. The increase in members, caused by the people moving from the country to the towns and cities, thereby depleting the membership of the country churches and leaving them poorer, enables the station churches to advance the salaries of the pastors, and reduce the per capita payments at the same time. But comparing per capita payments on circuits to-day with thirty years ago, it will be seen that they have increased, notwithstanding depletion of membership, showing how our people in the country and in smaller towns are experiencing a constantly increasing burden in supporting the Church, while the burden in the stations grows lighter.' The writer has no way of verifying these statements as they relate to his own Conference, but believes they are true, not only in our own bounds, but throughout the whole Church. If so, some adjustment should be made which places the heavier burden where it belongs—on our station and city churches, and relieve the depleting membership of the poorer churches; for the augmentation of the wealth and number of the station is drawn from the circuits and smaller towns. This departing wealth ought to carry its portion of the burden along with it into the station and city church. The time has come when we must seek for a wiser and a more equitable basis for the apportionment of the general assessments than that of the pastor's salary."

After I had read the paper from which I quote, one of the preachers present said to me, "We want you to tell us a more equitable basis than the pastor's salary. Wise men have sought it, but have not found it." I could not at that time tell him a more equitable basis, but I desire now to make a suggestion which, I believe, is a solution of the problem.

Before doing so, I wish to direct attention to the emphatic statement that the present pro rata assessment plan is no part of our system; it has no legally recognized place in the economy of our Church. There is no law for it—it is only a custom. We have drifted into the present evil method of making the pastor's salary a basis of assessment, and it has worked hardships in many instances, even to underrating the preacher who failed to get his "collections in full," despite the impossibility of getting them under some conditions. I know how difficult it is to break loose from an old custom, but the hoary and vicious method of making the pastor's salary a basis of assessment must go if we would be just to all.

The plan which I suggest as a substitute for the pastor's salary in the matter of assessment is this: Let the District Stewards, after a consideration of the district as a whole, and of each charge therein, assess the apportionment to the district according to their best judgment of the ability of the different charges. In other words, let common sense and good judgment be the basis of apportionment. This method pre-supposes the exercise of good judgment by the presiding elder in selecting the District Stewards, for broad men—business men—capable of taking a comprehensive view of the entire district, and of estimating the ability of each charge, would be essential to operate this plan effectively.

I disclaim originality in suggesting common sense and good judgment as a basis for the apportionment

of the Conference collections. I got the idea from an article in the Nashville Advocate by Rev. J. E. Godbey, entitled "Press the Issue." Let all who recognize the weakness of the present custom, adopt the suggestion of title and "press the issue" till we secure a more equitable basis for the distribution of the Conference claims.

BACKWARD GLANCES.

By Rev. H. Armstrong.

No. 3.

In sketching the Bright Star Circuit I did not mention my dear old presiding elder, Brittain G. Johnson. He was large and bony, hair and complexion dark, high cheekbones and a crooked eye. He was not graceful in his movements and gestures, but his undoubted integrity, piety and devotion to every interest tending to the betterment of fallen humanity made him a power in his day, and his influence still abides. Brother Johnson was humorous and loved to talk and enjoy himself with his friends at Conference, but he looked deeply troubled until every charge in his district was supplied with a preacher. The cabinet work over, the gloom disappeared from his face, and he was as a ray of sunshine the remainder of the session. When superannuated, he made his home at Mineral Springs, and died there at a good, ripe old age, one of the humblest and best men that I have ever known. Bishop David Doggett presided at our Conference at Hot Springs in 1878, only a short time before he died. He was pale and looked feeble, but presided with great satisfaction, and preached a great sermon on Sunday morning from John v. 25. The Conference opened in time of a snow storm, and some were delayed on the way, and the class of the third year did not all get in until Tuesday night, and went at once before their committee, and worked all night, never undressing. Dr. R. A. Young, missionary secretary at that time, preached a sermon on that stormy Tuesday night which had a wonderful effect. It was discussed all over the town the next day, and how much longer I never knew. A nice, cultured young man was there being treated for rheumatism, and at preaching hour he hobbled out to the Methodist Church and heard Dr. Young. The next morning when his physician called he told the Doctor that the worst misery was in his heart.

The Doctor did not understand him, and replied that "rheumatism of the heart was dangerous." The young man said that "he felt that he was in danger, and was praying to the great Physician, the sinner's friend."

Conference over, and appointments read out, mine was Richmond and Rocky Comfort—two nice towns fourteen miles apart. Rocky Comfort had the courthouse, and strange to say had no church in it, and the courthouse was the only preaching place. The Methodists and the Masons had begun a building of two stories, but advanced the money when the building was framed and roofed, and the contractor ran away with the money. There the bony-looking structure stood, and it was standing and twisted by the wind when I got there. I called the people together one night to decide whether it would be better to adjust the frame and complete the building begun, or to tear it down and construct a house of one story, using as much of the old material as available. The latter was decided on, and a gentleman named Read, of the Christian Church, arose and said that, to save trouble and time, let one man take the whole responsibility, take the lead, and foot all of the bills, and he was chosen immediately. Now, said he, "when the church is done, if you see proper to refund to me any part of the expense, very well; if not, you will have a house. I am going to have a church where I live." In seven weeks a beautiful church, 30x40 feet, painted, with a bell adjusted, and ready for use, ornamented the town, and at the dedication money was pledged in a few minutes to satisfy Mr. Read, and he said "hold." It was finished early in the fall, and a series of meetings soon followed that were characterized by great power. From the first, convictions were overwhelming and professions very bright. There was an Irish Methodist lady who was good help in the meeting. She was prayerful and spiritual and very much interested, and her broken English, her wit, and familiarity encouraged penitents to seek, and other Christians to work. One night I arose and spoke of closing the services, when the old sister said: "Brother Armstrong, here are some kneeling at this seat not ready to go yet. Poor children. Some one start a song." The result of that meeting, with the new church, was a source of much encouragement to the town.

This was in 1879, and the Little Rock Conference met that year late in November in the town of Camden on the Ouachita river. Bishop George F. Pierce presided. The Bishop was suffering with his throat, and looked to be very unwell. He sat in Conference with his overcoat on, and the collar turned up, but presided all right, and preached on Sunday with wonderful power, and closed with the congregation wrought up to a pitch of feeling. The Bishop proposed reading out the appointments on Sunday night, but Conference objected and they were read out on Monday morning.

A PLEA FOR REASON.

By Rev. G. B. Winton, D.D.

The article of Dr. H. W. Featherstun in reference to Vanderbilt is surprising alike for its dogmatic misstatement of facts and for its intemperate language. On the basis of certain positive assertions of his own, the writer of it rouses himself to such a pitch of indignation that he forgets to be kind, or even courteous. But his assertions will not bear examination.

The State of Tennessee most certainly does "impose conditions relative to the constitution of boards," Dr. Featherstun to the contrary notwithstanding. So soon as any board asks for a charter of incorporation, the State lays down the most rigid requirements. For me to hold that these terms cannot then be disregarded by a chartered board of trust without a breach of morals may discredit my intelligence with Dr. Featherstun. But it is a position which is safely in harmony with Scripture and with the Articles of Religion. Dr. Featherstun argues so much more forcibly on the basis of unfounded assertions than he possibly could if embarrassed by facts, that perhaps he will not care to know that the laws of Tennessee governing corporations of this kind are summarized in Art. ix, Sec. 8, of the Constitution, and in Articles 1170-1173, inclusive, of Shannon's Code. Laws passed by the Legislature since the issuance of the charter of Vanderbilt cannot under the above article of the Constitution have an ex post facto application.

A second unfounded assertion of this critic of the Board of Trust is that the law of 1895 has been "declared by the Supreme Court unconstitutional." This law has never been passed upon by the Supreme Court of Tennessee, and so far as may be gathered from the published deliverances of that body, has never even been pleaded before it. This I had just the other day from one of the best lawyers in the State. He told me that the statute in question was not so much as mentioned in the record of the South-western Presbyterian University case.

Once more. My statement that the charter of Vanderbilt requires the trustees to fill their own vacancies is pooh-poohed as ridiculous. Yet that very assertion, in so many words, is found in formal acts of the Board—once as far back as 1873—three times repeated, the last occasion being when the Board approached the General Conference of 1898 with a proposal that the University be brought into closer relations with the Church. It is a matter of conjecture, so well established as to partake of the nature of certainty, that Bishop McTear was the author of the resolution in which this statement was first made. It is a matter of fact that when it was repeated in 1898 it was over the names of A. W. Wilson, C. B. Galloway, and E. R. Hendrix. If I am in error, therefore, I am in goodly company. This interpretation by the Board of the laws governing its action, let it be noted, was accepted by the General Conference of twelve years ago, nem. con. Had we not excellent reason, then, for thinking it not only correct but acceptable to the Church? No protest was ever before raised.

It is true that this provision does not appear formally set out in the words of the charter. But the men who took out that charter, as I have taken pains to ascertain, knew perfectly what I myself have later learned, and what Dr. Featherstun might have ascertained but for his indifference to mere facts, namely, that under the legal practice of this State the members of a corporation of which the charter contains no specifications as to the filling of vacancies, not only may but must fill those vacancies. As for that, and as showing the drift of law here, since 1875, no corporation of the class to which the Vanderbilt Board belongs can have a provision in its charter for the election of members to the corporation by any other body than itself. Dr. Featherstun will have to make further studies before he can safely undertake to practice law in Tennessee.

He waxes indignantly—and scripturally—eloquent in protesting against having the matters in dispute settled by a friendly suit at law. It is a strange thing that all who object to the course of the Board of Trust are so insistent on being hostile to it. How can a legal matter be determined, in case of dispute, except by a court of law? And why can we not, if we be brethren, secure such an adjudication in a brotherly way? The attitude of many of the critics of the Board seems to be that the law is something of no consequence once "the Church" has spoken. That is good Roman Catholic doctrine, but it is new to Methodism. The Board of Trust proposes to serve the Church to the best of its ability, but to do so in a legal way. It desires no lawsuit, but would prefer one to a protracted controversy as to what the law is. That is the situation now. If the people who insist that we have violated the law really think so, why do they not prove it in court? We are ready to abide by the result.

The men and women, though they may be poor, ignorant, blundering, who day by day are quietly setting aside their own pleasure for the sake of some other person, take a sweetness and get in themselves a growth which makes the world a sacred place for them.—George S. Mirrham.

FROM OKLAHOMA.

Mr. Editor: Being a native Mississippian, a Southern Methodist, an adopted son of Oklahoma, and a subscriber to the much-loved New Orleans Christian Advocate, and also having a number of friends and relatives throughout the States of Louisiana and Mississippi, I take this opportunity, with your permission, of submitting a short article to the readers of the Advocate for the purpose of expressing my sentiments in regard to some of the valuable articles that have recently been contributed to it; and for the further purpose of informing many of my friends who may have lost sight of me, as to my whereabouts, and that I am still alive in the "good cause" that is, and should be, advocated by all of its readers.

On Monday, Oct. 5th, 1908, at 4 o'clock p. m., I boarded the westbound train at Meadville, Miss., for the beautiful, historic old city of Vicksburg, from which place I departed on the morning of the 9th, with my face turned westward, with a view of going to the grand new State of Oklahoma. At 1:30 p. m., Oct. 10th, I arrived at the hustling little town of Atoka, Okla., and then, in fact, realized that I had thus transplanted myself from the beautiful, sunny soil of southern Mississippi into the "land of the mistletoe, smiling in splendor, lured with the summers of azure and gold"—the once "wild and woolly West," a few hundred miles nearer the beautiful, broad bosom of the peaceful Pacific—in the grand, new State of Oklahoma, with its fertile agricultural soil and rich mineral lands and a progressive people, that are rarely equaled and never excelled. But with all its grandeur, riches and progressive people, it cannot keep my mind from crossing the "Great Father of Waters," the long, winding and beautiful Mississippi river, of which every American citizen should be justly proud, into the grand old State of my nativity, whose beautiful, cultured daughters are among the fairest representatives of Southern womanhood, and whose critical sons are not born to follow, but are born leaders of mankind. No State or country can more proudly boast of her critical sons and cultured daughters, year favorite sons and fair daughters, than can Mississippi. I guess I've said enough along that line for this writing.

I shall now confine myself to, and briefly state, a few things that will probably be of interest to some of my friends and relatives who know me best.

After taking the law course at Millsaps College and entering into the practice of law for several months in Mississippi, and after coming to Oklahoma, I decided to travel over the State and investigate its resources with a view of selecting the most suitable place, in my judgment, to locate for the practice of my chosen profession. So I traveled from place to place for about a year, then came to McIntosh County, in which county I have been since July, 1909, and in Eufaula, the county seat, where I am now actively and vigorously prosecuting the practice of my profession. This is a great State for lawyers, and the eastern part of it is the most fertile field in which to sow their professional seed with the promise of an abundant harvest of success.

Eufaula is a small town, of about 2,500 people, about one-half of whom are Indians and negroes, the greater part of that half, however, being Indians. The Indians here are generally well educated, and are highly respected by the white people. We have an Indian mission school here with a corps of the very best teachers and instructors. The pastor of the Southern Methodist Church, or as I prefer to say, "The Methodist Episcopal Church, South," is a product of Alabama, and is doing a great work for the Methodists of Eufaula. Brother Dosier is full of enthusiasm and is a strong advocate of Southern Methodism.

I have read with care all the articles in the columns of the Advocate in regard to the Vanderbilt University situation. Rights of the laity for the women of the Church. Brother H. P. Lewis' (that venerable father in Israel) treasured and very interesting articles that have closed with a recent issue of the Advocate, and also the articles with reference to the change of the name of our Church.

As to the Vanderbilt situation, I am absolutely in sympathy with the view that the Church takes in regard to the Board of Trust as was decided by the General Conference, and feel satisfied that when the question shall have been thoroughly thrashed out in law that the Church will maintain the power that it was intended it should exercise.

As to the subject of rights of the laity for the women, that brought about so much discussion through the columns of the Advocate before the last session of the General Conference, I guess I had better not express myself too clearly, as I am an unmarried man and a lawyer, too, and it might be safer for me not to mix up with the fair sex on that subject. Suffice it to say, that I think that the ladies, under the present regime, are doing a great work, and I know that God is greatly honoring their efforts. I don't think, however, that they are withheld from doing the greatest possible good for the cause of the Church militant, and the Church triumphant as their power exists in the Church to-day.

As to the eliminating of the word "South" in our Church's name, I bitterly denounce the idea, though not from a prejudiced point of view, but for many and various reasons, which the lack of space forbids me

in this brief article to discuss. I am glad that four years more are given the various Conferences to discuss and settle this very important question.

Among the many and very interesting articles published in the Advocate that I have read, is one from that most gifted of writers and brilliant pulpit orator, Dr. S. A. Steel, who some months ago favored us, with a sample from his facile and prolific pen. Come again, Dr. Steel. Let us hear from you a little oftener. I always clip your articles and store them away for future reading. No one who has ever been under the influence of his sermons, lectures and articles can help but love and honor him.

Then there is Rev. W. M. Sullivan, say, what's the matter with you? Let us hear from you through the columns of the Advocate. Uncle Monroe, you ought to come over to Oklahoma some time.

Now, Mr. Editor, if this article escapes the waste basket, I shall write again some time on some special subject.

WILEY G. GRIFFING.

Eufaula, Okla., Sept. 3, 1910.

AMONG THE MISSIONARIES IN THE PHILIPPINES.

My last letter was written in the rich copra section of Luzon, about six hundred miles from here. It was the intention of my chief to let me stay there for the remainder of my tour of duty, so he informed me. That is one of the most desirable places out here, and I was delighted with it. (I will gladly return when this trip is over.) But it became necessary to send out a recruiting party for the Scouts, and it fell to my part to go with the party as medical examiner.

Our first stop was at Manila, whither we went for special instructions, supplies, and also to get a ship to take us up here. In Manila, I met the new pastor of the American Church (Methodist) and found him to be a most excellent gentleman, and as much a brother as if he had been of the Southern Church. In fact, all the Methodists I met are warmly in favor of a united Methodism. When he learned that I was to go to the Cagayan Valley, he wrote letters to the missionaries, and warned them to look out for me. On the ship en route were two Catholic missionaries. They were German, but spoke a little English. All three were bright, well-educated young men, and seemed to be much in earnest. We had some pleasant chats in the long three days at sea, and they left us with positive regret. I told them it seemed to me to be rather strange for the Catholic Church to be sending men to these Islands, as they were so well fixed here. He (the leader) said that they were to open a work among tribes not yet Christian. They left us for a trip of ten or twelve hours into the mountains. They have my sympathy, and would have the sympathy of any one who was at all familiar with the situation.

Our first stop was at Aparri. This old town is at the mouth of the Cagayan river, and is the gateway to the valley. This is the finest tobacco country in the world, and with half cultivation would be the richest part of the Islands. But the natives do not care to work much, and so do not do it. They can live with but a little labor, and do not feel the ambition to get ahead that is so characteristic of the American and other people living in cooler climates. I have an idea that if I stayed here many years, I would be as lazy as they are.

At Aparri I met my first missionary in his native heath, and what I say about him applies with equal force to the young men here. Both these gentlemen are bright, scholarly men of the best type we have at home. Both are Westerners, and from a border State. It is fine to see what an excellent class of men our sister Church is sending out. Both are under thirty years of age, and each has a devoted wife to help on the good work. They preach and pray and work among the people, and are assisted by native converts. In a letter to the Nashville Advocate, I stated that I had as yet seen no Filipino with what one would call a "good" face. Two of the young Methodist "exhorters" up in the valley have excellent faces. It was quite a satisfaction to me to find the first strong Christian face to belong to a Methodist. And I may add here, that from the reports of his pastor, in each case, I think they are consecrated young men. They have no likeness to the native priests.

Some one is ready to ask how they are succeeding in the work out in these delectable islands. It is so easy to criticize and find fault that I am loath to say what I really think; suffice to say that considering the handicap they work under (that could be helped) they are wonderfully successful. Let some one misunderstand, I will explain. In Aparri they have no church building, but hold a service in the basement of the parsonage. I am informed that this is the case in other missions. Here conditions are not even so good as at Aparri, and this is the capital of the province. The missionary lives in a house rented from a Filipino, and it is a typical native house of the better class. As is usual, the stable is under the house.

Nothing pleases these people like a prosperous front. It means so much more with natives than it does with us. All their lifetime they have seen the church was the best building in town, and have been

taught that the building meant so much more than we think. They see the stately services, and gaudy fixtures, and to them it symbolizes prosperity, grandeur and religion. You can readily see how comfortably seems worship in the basement of a native house, or elsewhere. The Church makes slow progress, because they associate the entire organization with what they see out here. Our missionaries will never succeed as they merit, and as we have a right to expect, until they have seen church buildings at each central mission. On account of the ants and other insects, all buildings should be of concrete, with concrete floors. The pews should be iron framed, and well enameled. With one central church in the town, a number of smaller missions in the adjoining barrios (or villages) could be established, and each would soon support a native helper. At Aparri a central church would influence fully 30,000 people, and here 150 miles up the river there are probably 10,000 people in a radius of ten miles. The Catholics have a very handsome brick church that at home would cost at least \$20,000. It has a lofty tower, and chime of bells. Can you not see how hard it is to reach people with the facilities we have? I may add in passing that I feel quite sure that the Filipinos need the Methodist Church, and need it badly.

These missionaries are very cheerful and seem to bear their privations with wonderful bravery. They would not tell it, but I will, so you can see how they live out in the wilderness. The climate is extremely hot all the time. In sixteen months I have never seen a single cool day, and yet they have to drink cold water all the time. There is no ice, no fresh fruit, butter, milk, fruits, or fresh vegetables such as we are accustomed to. We get bananas, a kind of squash, and that is about all. In other sections there are mangoes, but none here. Canned diet may seem nice for a few meals, but one gets sick of the very labels on them. A canned diet of ten months with a short intermission, made me feel like the day the transport sailed would be a happy one for me, and gladly will I see the mountains of Luzon sink into the sea. So, my friends, give the missionary your prayers and sympathy, for you have no idea of the many privations he and his devoted wife endure. Of course, I do not mention the isolation from society, friends, and such things.

In conclusion, let me suggest that the laymen take the matter of building suitable houses in central places, and thus place the implements of warfare in the hands of the preacher. Let this be done, and such success as has not been dreamed of will come to the Philippine missions.

Letters addressed to me at Manila, P. I., will reach me. I will probably reach my station before this is published.

J. C. BALLARD.

Tuzon, P. I., July 28.

TAKING CARE OF THE PARSONAGE.

A parsonage is built by the people for the preacher and means to him the same as so much salary. If the people give him a house to live in, isn't it very unkind of him to neglect to care for it? It is amazing how much damage can be done by property in one year by neglect. Moreover, the Methodist ministry is a brotherhood and should look out for each other's comfort. There are some fruits that Louisiana preachers ought to have at their homes. I, for one, expect to plant five fig trees and one hundred strawberry plants and have them growing by the first of December. Who will join me?

A. J. GEARHEARD.

Grieydan, La.

It helps us to understand this great mystery if you consider death as not the end, but simply an incident in an unending life—an entrance into a larger, richer life, where development of character still goes on.—L. D. M.

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Church News

The next Lutheran Synod of the South will be held in Atlanta in 1912.

Bishop J. C. Kilgo has lately been spending some time in the Blue Grass State, lending a hand to the work in that important territory. He is now holding the Kentucky Conference, which assembled at Harrodsburg yesterday.

Australian Methodists believe in taking care of their superannuated preachers. They are reported to have an endowment fund for this purpose of nearly \$2,000,000, though they number less than 200,000. This is much to the credit of our brethren across the seas.

Dr. J. M. Buckley, the editor of the New York Christian Advocate, and his daughter, returned from a several weeks' sojourn in Europe on Sept. 4th. The Doctor is the dean of Methodist editors in America, and for full and accurate information has scarcely an equal in any Church.

The Year Book of the Congregationalists is said to show that about one-third of their ministers are without charges. We should not be surprised if a great many of their churches are not also without pastors. For effectiveness, such a form of government cannot compare with our admirable itinerant system.

Archbishop Ireland passed his seventy-second birthday on September 11, while attending the Eucharistic Congress in Montreal. He was born in Kilkenny, Ireland, in 1838, and came to America with his parents in 1849. He is in charge of the See of Saint Paul, Minn., and is the most influential Roman Catholic clergyman in the Northwest.

The North Alabama Epworth League Conference, recently held at Huntsville, was an occasion of much interest. Dr. J. A. Rice, of New Orleans, and Dr. Andrew Sledd, the new president of the Southern University, rendered platform service that was particularly helpful. The Sunday morning sermon was preached by Dr. F. S. Parker, the accomplished editor of the Epworth Era.

Rev. R. M. Boone, editor of the Baptist Chronicle, has been supplying the Coliseum Place Baptist Church, this city, for the past two months. Dr. Sowers, the pastor, having been granted a leave of absence. Our brethren of that denomination are toiling assiduously to establish themselves in New Orleans and Louisiana. And they will succeed. They are everywhere an aggressive and energetic people.

The Alabama Christian Advocate is forging forward under the new management. The Whitehead Publishing Company has been organized with a capital stock of six thousand dollars, the editor and publisher taking \$4,000 of this amount. The remaining \$2,000 is offered to the patrons of the paper in shares of \$10 each. The contents of this journal is also beginning to evidence the touch of skillful hands. We are pleased to note the progress our worthy contemporary is making.

The General Conference of the Methodist Church of Canada was honored by a visit and address from Sir Wilfred Laurier, the Premier of the Dominion. Other eminent men who looked in on the body and uttered words of encouragement were the Hon. E. M. Macdonald, of Nova Scotia, and the Hon. George P. Graham, Minister of Railways, the latter being the son of a Methodist parsonage. Wesleyanism in its various folds is now esteemed as a force which makes for righteousness around the world.

To the Christian Intelligencer of September 7th we are indebted for the following interesting news item: "The centenary of David Livingstone's birth will be observed in 1913. Charing Cross Hospital, in London, where he studied medicine, is soliciting gifts of a million shillings, which would enable it to reopen the wards (eighty-seven beds) now closed because of shrunken funds." In honoring this hero of Christian missions and African exploration, England will honor herself. He was one of the truly great men of the nineteenth century.

Dr. James I. Vance has accepted the call to the First Presbyterian Church, of Nashville, and will take charge November 1. He served this congregation once before for six years, with marked success, achieving a South-wide reputation as a pulpit orator. Since leaving the Tennessee capital, he has been pastor of a large church in Newark, New Jersey. The Christian Intelligencer, of New York, speaks in the highest terms of Dr. Vance's work north of Mason and Dixon's Line. We are pleased to see this brilliant clergyman return to the South.

The Christian Recorder recently brought out a memorial addition in honor of the late Bishop Lampton, of the African Methodist Episcopal Church. He

well deserved the distinction thus accorded him. Practically his whole life was spent in Greenville, Miss., where he wrought a good work for his race, and enjoyed the confidence of the white people as well as those of his own color. His funeral is said to have been remarkable for the great throngs in attendance and for the unusual manifestations of sincere grief. It was Bishop Lampton's purpose to lead the negroes of Mississippi in a movement to erect a monument to Bishop Galloway in the capital of the State, of which they were both distinguished citizens.

A press dispatch from Peking states that a revised edition of the New Testament and the Psalms is now being published in China, and that stacks of this volume are being shipped to various parts of the Empire. This project was inaugurated in 1890 at a conference of all missionary bodies at work in China, and is being carried forward at the expense of the Bible societies of the world. Several books are added each year, and it is expected that the work of revision will be completed in 1915. The translators held their annual session at Che Fu in August. They hope that this edition of the sacred Scriptures will be the Chinese what the Authorized Version of the Bible is to the English-speaking world.

The question of the time limit was a burning issue at the recent General Conference of Canadian Methodism. Many memorials were sent up asking for an extension of the possible term of four years. The committee reported in favor of a quadrennial limit, except in the case of mission work, with an added proviso that a pastor might be returned to the same charge for four additional years, if asked for annually by a two-thirds vote of the Quarterly Official Board. This proposed new arrangement brought on a spirited debate, which finally resulted in the retention of the regular four-years limit without any modification, a large majority voting against the suggested change. The laymen in particular are said to have been strongly against lengthening the pastoral term.

A number of prominent Louisiana Sunday school workers are making a tour of the State. It began on September 17, and will end on September 29th. The purpose of the itinerary is to stir up an increased interest in the various phases of this important work. The party is led by Thomas V. Ellzey, State Secretary, and includes the State president, H. N. Pharr; the Rev. George D. Booth, of the Napoleon Avenue Presbyterian Church; the Rev. W. H. Coleman, of Homer, La.; the Rev. W. S. Slack, of Mt. Olivet Church, Algiers; J. W. Parsons, of Mansfield; and Miss Sisle Jaden, of New Orleans. The places which have been or will be visited are as follows: Monroe, Sept. 15-16; Ruston, Sept. 17-18; Athens, Sept. 19-20; Minden, Sept. 20-21; Mansfield, Sept. 21-22; Alexandria, Sept. 22-23; Lake Charles, Sept. 24-25; Crowley, Sept. 26-27; Morgan City, Sept. 27-28; Houma, Sept. 28-29. With the return of this party to their homes, there will begin a Sunday school institute in New Orleans, which it is hoped to make a permanent winter training school for Sunday school teachers. The coming institute will run from October 9 through October 14. There will be some prominent out-of-town speakers, E. H. Nicholls, of Chicago; W. C. Johnson, of Colorado; and Fred A. Wells, treasurer of the International World's Sunday School Association.

AN APPRECIATIVE TRIBUTE

Miss Virginia O. Wardlaw, whose death was recently announced in the daily papers, was a native of Georgia. She belonged to a cultivated and refined family who for generations have been people of educational and literary prominence, a family who have always stood for the highest and best in Church and State. Her father was a venerable Methodist preacher, whose strong, wholesome life was an inspiration and benediction to all who knew him. A gifted brother, John B. Wardlaw, Jr., died early, but not before he had made a lasting impression on the life of Princeton University, of which he was an alumnus, and had given promise of unusual literary ability.

Early in life Miss Wardlaw sustained an injury of the spine, which caused her extreme nervous suffering during most of her life. Few of her most intimate friends ever realized the pain under which she lived and did her arduous work. She was indefatigable, giving the best years of her life to the education and realization of the highest ideals in the education of Southern women, whom she loved with an ardor and an earnestness that was unwearied. Her ability to awaken responsiveness and kindly enthusiasm, to inspire love and loyalty, to infuse her own high ideals into the consciousness of her pupils, was especially characteristic of her work and marked her as the true educator.

She was proud and reticent, but a woman of noble purposes and deep affections, and a Spartan courage that could suffer and be silent as no other woman I have ever met. She possessed remarkable intellectual powers and an energy and vision far beyond the strength of her frail body. As a daughter, sister

and aunt, she was the essence of unselfishness, and while her family loved her almost to the point of idolatry, one was always impressed with the fact that her devotion was their gift and not her demand. That the great trial of her life should be a supposed injury to one of her own, was the most bitter and crushing sorrow that could have come to her—it broke her heart.

She died in New Jersey August 11th, and was taken to Christiansburg, Va., the 14th, and followed by those who had known and loved her from childhood, she was laid by the side of her father. The mountains round about, as God's sentinels, guard her last sleep.

A life of storm and stress, of high hopes and shattered plans, a loving, sensitive, misunderstood, much suffering soul is at rest at last. The Father of all understands.

A FRIEND

A NEW MISSIONARY MAGAZINE

An ideal long cherished by many in reference to our missionary periodicals is about to be realized. At a recent meeting of the secretaries of the Mission Board it was decided unanimously that the three missionary periodicals should be combined into one. It was agreed that this combination should be effected so as to begin the new publication with the January issue. From that date Go Forward, Our Homes and the Woman's Missionary Advocate will be merged into a magazine which will be published at the rate of fifty cents a year. It will be designed to cover all the ground now covered by these three periodicals, so that each subscriber will have the opportunity through one periodical of acquaintanceship with the whole missionary work of the Church. Each separate interest will receive full treatment and sufficient emphasis in the different departments of the new periodical, so that none of these interests will suffer any loss of attention, but each will receive added force by its proper relation to all the other missionary interests.

The unexpired subscriptions of each of these periodicals will be filled out with the issues of the new one. Hence, all renewals and new subscriptions given for either of the three will count for the period for which they are given. In the case of Go Forward, which is published at only half the price of the new magazine, the above proposition will hold until the first of November. All new subscribers and all renewals sent in before that time will be good for one year, but subscriptions will not be accepted at that price for a period longer than one year.

It is our purpose to make this new periodical a worthy and adequate exponent of the work of missions, and one that will commend itself to all our people. Believing that this new evidence and illustration of the unity of our missionary forces will be welcomed gladly by the Church at large, we earnestly ask for the co-operation of pastors and people in giving to the new magazine such a subscription list as will be worthy of the great cause of missions and will properly represent the widespread and deep interest of the Church in world evangelization.

W. B. PINSON.

WANTED BY PORT GIBSON FEMALE COLLEGE, PORT GIBSON, MISS.—Several students who wish to reduce their expenses for a whole session to \$100.00 or \$75.00 by assisting in our Sewing Department.

Secular News and Comment

The International Prison Congress will be held in Washington, D. C., October 2-8. It is expected that many delegates from abroad will be in attendance.

Louisiana's six markers, designed to indicate the positions of her troops during the historic siege of Vicksburg, are now all in place. The workmanship upon these tablets is said to be excellent and has elicited much favorable comment.

The Appalachian Exposition at Knoxville, Tenn., (named for the rich territory of which that city is the center) was opened on September 12th and will continue for a month. Virginia, the Carolinas, Tennessee, Georgia, Kentucky, and Alabama are reported to be making remarkably good exhibits.

President Woodrow Wilson, of Princeton University, was nominated for Governor of New Jersey by the Democrats of that State on the 15th inst. by a large majority. This brings into politics one of the foremost scholars of the nation, and some predict that he has been started upon a career that will end at the White House.

The Democrats elected a majority of the delegates to the Constitutional Convention in the contest recently held in Arizona, and will write the organic law of that new State of the southwest. It is said that it will provide for the initiative and referendum and the direct election of United States Senators. It is predicted there will be a lively battle over the questions of State-wide prohibition and woman suffrage.

The Mississippi State Normal College will be located at Hattiesburg, the terms being that that city is to donate \$250,000 and a site of 100 acres or more to the institution. The competing places were Jackson and Laurel, each of which submitted a tempting offer to the trustees. The determining consideration in making the selection seems to have been the fact that all of the other State colleges are situated in North Mississippi. We congratulate Hattiesburg upon her notable triumph.

Assistant Commissioner Abbott, of the Bureau of Indian Affairs, returned to Washington on the 11th inst., after having traveled 20,000 miles and inspecting Indian reservations in twelve States. He was much pleased with the progress the red men are making in the way of developing a creditable civilization. He reports their schools to be excellent, their knowledge of agriculture and other practical industries as being on the increase, and their warehouse and transportation facilities as steadily improving. He thinks the key to the solution of the Indian problem lies in teaching them to become self-supporting on their various allotments of land.

There continues to be some speculation as to whether the commission of Judge Thornton, the newly appointed Senator from Louisiana, will be called in question at Washington on account of certain alleged irregularities in the course pursued by Governor Sanders. Senator Foster has announced his purpose to do his utmost to have the claims of the Governor's appointee recognized. Meantime, there is but one sentiment as to the admirable fitness of Judge Thornton for the place to which he has been assigned. He is conceded to be a man of ability and high character. He is an active member of the Christian Church.

Dr. Dunbar Rowland, Director of the Department of Archives and History of Mississippi, has sailed for New York and is expected to reach Jackson on September 25. He went abroad several weeks ago to attend a World Conference of Historians at Brussels, and read before that distinguished body a paper which elicited much favorable comment. Since the adjournment of that notable gathering, he has spent some time investigating the methods used by Germany and other countries in preserving their records. Mississippi is fortunate in having so capable an official as Dr. Rowland. Under his management her Hall of Fame has already become one of the most interesting Pantheons in the nation.

In the Arkansas election on September 12, the amendment to the Constitution providing for the initiative and referendum was adopted. Under its provisions any act passed by the Legislature is required to be submitted to a vote of the people where eight per cent of the citizens are shown to desire it. By petition an objectionable measure may also be suspended until a referendum vote can be had at the next State election. This new feature of government seems to be increasing in popularity, but we somewhat doubt the wisdom of it where the legislative assemblies meet with such frequency as they do in the American States. Stability of administration is a valuable factor of government, and should not be too

much disturbed. A perpetual reign of politics, as we see it, is not calculated to contribute to the public good.

Colonel Roosevelt's tour of the Middle West has attracted world-wide attention, and has been much and variously commented upon by the American press. It began on August 23 and ended on September 11, during which time the Ex-President traveled 5,500 miles, visited sixteen States, and made a hundred addresses. He was received everywhere with extraordinary enthusiasm, and some of his public utterances were of unusual significance, notably his speech at Osawatomie, Kansas, where he outlined at some length his political views, declaring for what he was pleased to term "the new nationalism." Opinion is divided as to whether Mr. Roosevelt is conspiring to become president again in 1912. We hazard no prediction as to his future course, but we sincerely hope that he will not again be a candidate. We say this believing thoroughly in his patriotism and devotion to the interests of the masses. Our objection to his occupancy of the White House again is two-fold: we do not think he has sufficient reverence for the Constitution, and we believe in the unwritten law of the Republic, that two terms are enough for one man. If Mr. Roosevelt is again called to the helm of the nation, the trusts and corporations will be irresistible for the result. Thousands believe that he only has the force and aggressiveness to make predatory wealth respect and comply with the law and cease to encroach upon the rights of the people.

CONCERNING THE ADVOCATE.

To the Pastors and Members of the North Mississippi Conference:

Dear Brethren: As members of your Publishing Committee, we desire to call your attention to certain facts and imperative needs of the New Orleans Christian Advocate.

1. It has a subscription list of about 8,000. Fully one-third of this number are lapsed subscriptions which the publisher is carrying for the present with the hope of early renewal. Of course, this is a heavy load for him to carry. He ought not to have it to do. Will not every subscriber who reads this appeal examine the label on his paper, and if his subscription has expired, or is about to expire, hand to his pastor the amount he may be behind, and for one year in advance? This amount will be small to the individual subscriber, but to the publisher it is very large in the aggregate. We appeal to the pastors to get a list of the subscribers in his charge, if he hasn't one already, and then make a canvass of these subscribers, that no one may forget it. A little work here on the part of the pastors will mean much to the maintenance and effectiveness of the Advocate.

2. With a membership of 53,002 in the North Mississippi Conference, we ought to have a paid up subscription list of 5,000, less than one paper to every ten members. Is this too much? We now have far less than this. But we ought to do far more than we are doing, ought we not? And will we not do it? The Advocate now is giving us more reading matter than formerly, and so, of course, it is being published at greater cost. Both the editor and the publisher have higher purposes for our Conference organ which they will give us as fast as the paper's income will allow. Let us join heartily, and with enthusiasm, with the other Conferences in a campaign for 10,000 subscribers to the Advocate before the meeting of our Annual Conference this fall.

Will not every pastor, on Advocate Day, take with him into his pulpit some copies of the Advocate, call special attention to it, asking for new subscribers and for renewals? Then if he will follow this up by a thorough canvass of his charge, either personally or by committee, we ought to give to the Advocate a very large increase in its circulation.

The large amount of work which the editor has undertaken leaves him little time for travel throughout the Conferences. He should have assistance; and in order to procure the needed help a much larger income to the paper is imperative.

Fraternally,

J. T. MURRAH,
H. S. SPRAGINS,
W. W. WOOLLARD.

AN AUSPICIOUS BEGINNING.

Dear Brother Meek: Mansfield College began the session of 1910-11 on Sept. 5th. The citizens always take a great interest in the opening exercises. On that day they came in numbers and met the students who had arrived. I am told that the opening was auspicious. We have a fine attendance. Much of our patronage comes from Mansfield itself, and this certainly speaks well for the College. It shows that the home people like the institution and have confidence in its faculty and methods. Nothing is so gratifying as to feel that you have the confidence and moral support of those among whom you live.

We wish you could have been present on the opening day. There were good speeches. There was

pleasant fellowship. There was enthusiasm. Besides, the kind ladies of Mansfield, knowing how homesick the girls away from home were likely to become, had formed a committee of welcome, and had provided some nice refreshments, and so with music, kind words, and pleasant entertainment, the young ladies were made to feel at home. We have a fine set of girls in the College, and what is very encouraging, more are coming in. The classes are getting down to hard work, and we are not going to fritter away the time. Perhaps I ought to remark— with much emphasis—that the Methodists of the State do not know what beautiful grounds, excellent buildings and equipment they possess in Mansfield College. For years and years I had heard about the College, but never supposed that there was really anything here to boast about. Let me say—and I am guarded in the statement—that we have a splendid institution here, thoroughly furnished, in fine repair, and suited in every respect to do the very best work for the girls of our State.

H. N. HARRISON.

LATE BOOKS.

The International Critical Commentary, Two Volumes: Genesis, by John Skinner, D.D., M. A., Principal and Professor of Old Testament Language and Literature, Westminster College, Cambridge. The Books of Chronicles, by Edward Lewis Curtis, Ph.D., D.D., Professor of the Hebrew Language and Literature in the Divinity School at Yale University, and Albert Alonzo Madsen, Ph.D., Pastor of the First Congregational Church, at Newburgh, N. Y. Charles Scribner's Sons, Publishers. \$3 each, net.

These volumes belong to a series of commentaries now being brought out by Charles Scribner's Sons, of New York, and T. & T. Clark, of Edinburgh, which, when completed, will embrace forty-three volumes—twenty-five on the Old Testament, and eighteen on the New Testament. A number of these have already been issued, and others are in process of preparation. The editors of this monumental work are Rev. S. R. Driver, D.D., Regius Professor of Hebrew, at Oxford, England; the Rev. Alfred Plummer, M.A., D.D., late Master of University College, Durham, and the Rev. C. A. Briggs, D.D., of the Union Theological Seminary, New York. The declared purpose of this series of publications is "to combine British and American scholars in the production of a critical, comprehensive Commentary that will be abreast of modern Biblical scholarship, and in a measure lead the van." The volume on Genesis is the product of six years of painstaking labor by the distinguished author. He brings to bear upon this hook of primeval history all the light of modern research, and subjects the various incidents recorded therein to the critical test of human reason and scholarship. His spirit is not that of the dogmatist, as is sometimes the case with progressive theologians; but rather that of the sincere seeker after truth. Far from accepting all of the deductions of the writer, we have found his discussions suggestive and, in places, illuminating. The work on Chronicles is said to be the first critical and analytical discussion of that part of the Bible brought out since the issuance of Zöckler's Commentary in the Lange series in 1876. Dr. Curtis does not accept the view that the author of 1 and 2 Chronicles was a mere copyist, but holds that he drew freely from other sources of information, some of them perhaps non-canonical. The handling of the genealogical tables with which Chronicles opens is thorough, and the geographical and historical notes are copious. We are indebted to D. H. Holmes & Company, of New Orleans, for the opportunity of examining these interesting volumes, of which house they may be had at the usual price. This progressive firm maintains an excellent book department, which ministers and others interested in any phase of literature would do well to look over when in the city.

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REV. JAMES ENGLISH—AN APPRECIATION.

By Rev. H. P. Lewis, Sr.

Rev. James English was for about thirteen years, prior to 1865, a member of the Mississippi Conference, and in 1866-67 he was presiding elder on what was then called Paulding District.

He was a deacon of one year when I was admitted in 1857. He was ordained elder by Bishop Paine in 1858 at Woodville, Miss., and seven years afterwards he succeeded B. B. Whittington as presiding elder on the Paulding District.

There were no district parsonages in those days; so he had to look for a home for himself and wife. As Mt. Carmel Circuit, where I was in charge, was near the center of the district, wife and I consented to furnish board for him and his wife. We found him a pleasant and agreeable companion. He was not what some would call a "star preacher," yet he was a good, practical expounder of the Word of life. He was born and reared in Canada, and I suppose was an "abolitionist" from childhood. He said but little about the politics of our country, yet enough to let every one know that he leaned towards the Republican party.

He was my presiding elder for two years, and a more faithful presiding elder I never had.

For some cause, he was led to believe, like some others, that the M. E. Church would sooner or later completely run over and absolutely absorb the M. E. Church, South. He firmly believed the time was near at hand when there would be a premium on loyalty to the U. S. Government, and that no man could be a loyal citizen who adhered to the M. E. Church, South. He fully decided during the year 1867 to sever his connection with the Church, South, and join the Northern branch. So, after making his report to the Conference, which met in Natchez that year, he asked for and obtained an honorable location—left our Church—joined the M. E. Church and Conference, and was sent to the Missouri Mission Conference and stationed at St. Joseph. He stayed there three years, then came back the worse whipped man I ever saw.

His mission North was a flat failure. He saw it, he felt it; and however humiliating it may have been to him, he deliberately made up his mind to quit the M. E. Church, retrace his steps as far as he could consistently do so, and make his future home in the South.

It was early in the year 1871, while sitting on my front porch in my home near Holmesville, Miss., that my attention was directed to some one coming up the road from the direction of Osyka. He seemed at a loss to know just what to do. In a moment I recognized the man to be my good old friend and former presiding elder, Rev. Jas. English. He at first seemed to hesitate, doubting in his mind as to whether he would be welcome; then advanced towards the house. I, of course, went to meet him.

More than three years had passed since we looked into each other's face. Bid him welcome to my home? Of course, I did. How could I do otherwise? He was my brother in the Lord. He had wandered off from his best friends, discovered his mistake, fatal in some respects; had returned to his former home and friends—had come back to stay.

He had severed his connection with the M. E. Church and Conference, and was content ever afterwards to remain in the local ranks of our Church. He had too much self respect—too much respect for the Church he deserted to ask her to receive him back into the traveling connection. He located at Johnston Station, took up his old trade (brickmason), led a quiet, peaceable life, and died in peace thirty years ago.

He said to me one day, while sitting on a log near my home, "Brother Lewis, I made a sad mistake when I left the M. E. Church, South." So he did. How many, oh, how many have made similar mistakes, quit and gone elsewhere because of a little trifle that might have been well adjusted, if only time, patience, reason, good judgment and good religion had been timely and properly exercised. We haven't charity enough among ourselves. Paul said, "Charity suffereth long and is kind."

I loved Brother English. I doubt if he had two better friends among his ministerial brethren than he had in Brother W. W. Hurst and myself. He was a Republican—a Republican from principle. He had a right to be, if he thought Republicanism was preferable to Democracy. He is not a generous man at heart who lightly esteems another and talks disrespectfully about him because of a difference between them politically, religiously and otherwise. Some of my best friends are Republicans. Some of my best friends are Baptists, or members of some other Church.

On one occasion, on Silver Creek, in Lawrence County, Miss., I heard Brother English preach a strong sermon on "The Devil as a Hard Task-Master." His text was Rom. vi. 16: "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." He held the congregation spell-bound for about one hour. On another occasion, when he was young as a preacher, finances did not come up as well as Brother English thought they ought. So he said to one of his stewards, "This is mighty poor

pay," to which the steward replied, "Mighty poor preach."

Brother English married a Miss Fannie Ott, near Osyka, about the year 1860. She was a niece of Judge Tate, a woman of culture and refinement.

MATTERS HISTORICAL.

By Rev. E. L. Shettle, of Marlin, Texas.

Editor of the New Orleans Christian Advocate. I have been gathering for a number of years material for a History of Methodism—not that I expect to write it myself, but that our Church in the southwest might have in easy reach ample sources for any one who may desire to write such a history. I have lately secured a collection of letters. The title page is as follows: "Extracts from Original Letters to the Methodist Bishops, mostly from the preachers and members in North America. Giving an account of the work of God, since the year 1800." Prefaced with a short history and increase of the Methodists, with a sketch of the camp meetings. Published by Ezekiel Cooper and John Wilson for the Methodist connection in the United States, 1805." In this unique, and I am sure, rare bit of Wesleyana are three letters from the Mississippi territory which I am enclosing for publication. They contain but a few facts, but it is by gathering up here and there a stray fact that we are able finally to have the material sufficient from which to tell the whole story of our great Church.

While I am on the subject of Methodist history, I trust the reader will go through his old books and pamphlets, reports of the various boards, and write me what he finds that he would part with. I am very anxious to get old letters written from Texas to friends in the old States.

The three letters referred to above are as follows:

Mississippi Territory, March 20, 1804.

Through divine mercy my life has been preserved. I have enjoyed my health this winter rather better than usual. Praise the Lord, O my soul, and forget not all his favors.

It was not convenient for us to come here by water; therefore, we set off through the wilderness on the last day of October, and after thirteen days and twelve nights toil, we came safe to this place. I have formed a four weeks' circuit and call it Washington. A revival has taken place among the poor black people and it increases every round. About thirty of them have joined the society, and the greater part of them are, I believe, happy in the Lord. In various places our white congregations are serious and attentive. Some are like Agrippa, almost persuaded to be Christians; but pride and the honor of the world have hitherto hindered them. Thank the Lord, I have, however, seen blossoms and a little fruit in this remote part of the vineyard of the Lord. Our brethren seem stirred up to seek their first love, and sinners weep before the Lord. O that God would turn our captivity as the streams of the South.

Brother Gibson was sick when we came here and still continues so; his legs are swelled up to his knees and he has also a violent cough. He has not preached more than seven or eight times in nine or ten months. He told me a little while past that he was willing to meet his death. He and other friends urge me to stay in this place a year or more, and from the situation of things, I suppose it will be best for me to continue. Tell my dear brethren (the young preachers) not to be afraid of this place, for God is here, and souls have been converted this winter in public and private, and others are inquiring the way to heaven. Here are also a great many souls that must die like heathens, except they are visited by faithful ministers of the gospel. There are various places in the country which Congress purchased from the French, where scarcely a faithful sermon was ever preached. My hope revives in secret, and in public preaching, that God will pour his Spirit on us more abundantly, and that our brethren will come and help us.

HEZEKIAH HARRIMAN.

Mississippi Territory, April 9th, 1804.

Since I wrote to you last, some things have occurred that move me to trouble you with another letter. Brother Gibson has gone to his long home. He preached his last sermon on New Year's day, and it was profitable to a great many souls; since that time he has not been able, at various times, to hold family prayer. I was with him four weeks before his death and he informed me he was not afraid to die, and seemed to wish for the hour. I visited him again about seven hours before he expired, but he was then speechless. On the fourth day of April he was taken with a high fever, and about midnight he began to vomit blood and in a short time lost his senses. He was restless in the fore part of the day, but grew weak and calm in the evening, and about eight o'clock he resigned his spirit to God in peace. He died at the widow Gibson's, near the Walnut Hills, Claiborne County, on the 5th of April, 1804. He was exemplary in his conduct and useful in his ministerial labors. He continued to labor in the vineyard of the Lord as long as he was able to preach or pray. He expressed, some time before and in his last illness, a great degree of humility, patience, and resig-

nation to the will of God, though much debilitated with consumption for two or three years past. He was esteemed a real Christian in this territory by the righteous and the people of the world. His work of faith and labor of love is still prospering in this place. His heart is no longer the seat of trouble and torturing pain; it ceased to flutter and beat, it never shall flutter again.

The Lord has made bare his arms in another part of the circuit a few days past, and some have tasted of the good Word of God and the power of the world to come, and others seem deeply awakened.

HEZEKIAH HARRIMAN.

Mississippi Territory, Dec. 15, 1804.

Brother Barnes and myself left Kentucky on the 4th of October, and arrived in this territory on the 4th of November. We had appointments given out, etc. We have visited the circuit and have found some kind friends and very attentive congregations, and numbers have wept under the Word. The Lord was with us at our quarterly meeting. Numbers, I believe, were powerfully awakened. We appointed a camp meeting at Washington, in Adams County. It commenced last Friday and ended to-day. On the Sabbath I suppose it was attended by near two thousand people. I have reason to believe that five were converted and twenty or thirty were powerfully awakened at this camp meeting. Methodism is in its infancy in this country, but I have no doubt it will prevail in this as well as in other parts of America. The language of my soul is victory or death. I had rather die than go to a circuit and not see souls converted to God. I can say here is my time, my talents, my life, and all a sacrifice to promote the cause of religion. In coming to this country we had to endure hardships. We slept nine nights in the open air. I am yours.

LAWNER BLACKMAN.

SALVATION FOR PREACHERS AND PEOPLE.

By Rev. J. W. Sandell.

Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee. 1 Tim. iv. 15-16.

If I am alive Sept. 18, 1910, I will be eighty-one years old. I am about a fourth-rate supernannuated preacher according to a salary standard, which is the common rating of the preachers of these times. But when a preacher is retired he drops to the common level of the brethren in that relation without regard to salary in the effective relation. If the doctrine of equality in the support of worn-out preachers is to be regarded, why may it not be regarded in the support of the ministry in all its relations? If \$200 is a support for a retired preacher, should an effective man have \$1,000 or \$2,000 for a support in the same community? By what gospel doctrine can this practice be sustained in the Church? If the gospel is to be preached in all the world it must be done on gospel principles, and the ministers must be the guardians of the doctrines and lives of those to whom they minister in holy things. The preacher is to be an example to the people in doctrine and life. He must live the gospel he is to preach. This is necessary to save himself and those to whom he ministers. What a great responsibility is resting upon the ministry of the churches of our country!

Is a preacher's responsibility measured by the salary he receives? If an increase of pay increases responsibility, it also increases the danger of failure to reach the true standard of a gospel preacher. That disciple whom Jesus loved said: "I have no greater joy than to hear that my children walk in truth." His saying may be considered supernannuated, as his age was much greater than most of our preachers who sustain that relation to-day. Supernannuation does not lessen a preacher's interest in the salvation of souls.

I believe that the remedy for the many evils that exist in our country to-day is in the gospel of Christ. The preachers must believe and teach the Word of God as the rule of the faith and practice of preachers and people. Instead of twisting the gospel to make it conform to the practice of the age, the life of the people must conform to the spirit of the gospel of the living Christ. The only way to make a new world is to make the people new creatures, or a new creation.

Magnolia, Miss.

All that time is lost which might be better employed.—Rousseau.

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The Home Circle

UNISON WITH GOD.

What grace, O Lord, and beauty shone
Around thy steps below!
What patient love was seen in all
Thy life and death of woe!
Forever on thy burdened heart,
A weight of sorrow hung;
Yet no ungentle, murmuring word
Escaped thy silent tongue.

Thy foes might hate, despise, revile,
Thy friends, unfaithful prove;
Unwearied in forgiveness still,
Thy heart could only love.

Oh, give us hearts to love like thee,
Like thee, O Lord, to grieve
Far more for others' sins than all
The wrongs that we receive.

One with thyself, may every eye
In us, thy brethren, see
That gentleness and grace that springs
From unison, Lord, with thee.

—Edward Denny, in Christian Index.

JACK'S GOOD NAME.

"And I can't do anything for him—not one single thing!" Jack shook his head mournfully as he arrived at this sorrowful conclusion. I can't go and see him and sit with him because I haven't got the time. I can't send him fruit and books and things, like well-off folks does when their folks has to go to the hospital, because I haven't got the money. I can't earn a cent more'n mother and the young ones need. No help for Billy from me."

Billy was an orphan boy younger than Jack. He had recently, with some relatives with whom he made his home, moved into Jack's neighborhood. Going on an errand, he had fallen from a street car and broken his leg.

As we have seen, all Jack's sympathy went out toward the boy to whom life seemed to have turned its harder, rougher side. Jack was office boy in a place which made large demands on his time and indeed, on every other thing which might be said to belong to a growing boy. His duties were many, and his master exacting. But it never occurred to Jack to question the reasonableness or otherwise of anything which was required of him. He was nothing more than a good, plodding boy, having very fixed notions on the subject of his duty which notions were expressed in few words: "I'm going to do the best I can." And Jack's best was a very wide best. A great many words might be written on the true meaning of it. Indeed, it may be said that many large books have been written without exhausting the subject. If Jack had enlarged on it a little, he might have seen that his best meant something like this: "Always tell what's so, no matter what; never touch what ain't mine; always be on time or a little ahead; always go quick when you're sent, and remember what you're sent for; sweep clean, and keep things fixed up; keep myself clean, and my hair brushed; take my hat off and speak polite." Which, take it altogether, was a very good code for an office boy, or, perhaps, a good many other boys.

There came a day when Jack stood face to face with a hard question. Stealing a moment on his way home to run in and see how Billy was getting along, he found him with a cloud over his unusually cheerful face.

"What's the matter, Billy?"

"They've been telling me"—Billy shook his head despairingly—"but I won't get well till no telling when, unless I go to some place in the country when I go away from here."

"Phew, Billy!" said Jack in dismay.

"I thought you know," said Billy, "that I could get to work right off. I ain't any right to be a burden on the folks. But the folks here are telling me of a real nice place where I could go for twenty-five dollars, where I'd get good treatment and stay as long as I needed. They think that's awfully cheap, but"

—poor, Billy, sighed woefully—"twenty-five dollars is a lot of money, ain't it, Jack?"

"It is that."

"So I'll be back near you the beginning of the week, and then I'll be with you evenings. And—hopefully—"I guess I'll get well without any twenty-five dollars."

Jack talked about it with his mother. "I wish the poor boy could go," she said. "It might be the settling of his health for years to come."

"But how can he?" said Jack in a discouraged tone.

"If it could be paid a dollar at a time"—she said, half-questioningly—"You might be able to put by a dollar a week for it."

"I don't see how you will spare it, mother."

"We might pinch a little closer."

After a little more talk Jack made his plans.

He went the next morning to his employer and asked if he could advance the twenty-five dollars, deducting a dollar each week from his pay until the amount was made up.

Mr. Strong looked keenly at the boy as with much hesitation he pressed his request, telling of Billy and his needs. "How do I really know you'll work it out?" asked Mr. Strong. "You can't give me any security, can you?"

"No, sir," and Jack dropped his head forlornly.

"You might, you know, leave me before the twenty-five weeks were up."

"I'd promise not to," said Jack earnestly. "But I haven't a thing to give you for security."

"Your promise will be enough," Mr. Strong's manner changed as he went on. "I'd take your word, Jack, for more than twenty-five dollars. You have worked for me a good while, and I know what you are. Your good name makes your promise all the security I want." As Jack was turning away, his face crimsoned with gratification at the kind words. Mr. Strong added: "I'll speak more about it to-morrow."

"If—if—Jack strove to stammer out his thanks—"if there's a thing more about the place that I can do that—I don't do, I'd be glad, sir—"

"There isn't," said Mr. Strong kindly. "You are honest and faithful in everything. Such a reputation is a valuable thing to start on in life."

Mr. Strong, on going home that evening spoke to his grown-up daughter: "Bertha, haven't you to do with some of these fresh-air businesses?"

"Yes, father; you have given me money for them."

"Where they send poor little lads into the country and feed them up and and brace them up and return them as good as new?"

"Exactly that kind of thing," said Bertha, smiling.

"Well, I have a boy for you—one for whom I want a top seat."

So Billy went out to one of the places provided by some of the Master's faithful who strive to follow in his footsteps in showing loving kindness to his little ones. Jack's heart gave a bound when he learned that Miss Bertha Strong was to see to Billy's outing, for surely it must be something better than could be offered by any one else. Looking into his pay envelope at the end of the week, he turned back with it to Mr. Strong. "You've given me a dollar too much, sir. There's the expense for Billy, you remember."

"I remember, but that goes in on the account of your good name." There's nothing more to pay. And there will be a vacancy in the office next door by the time Billy comes back; if he is your kind of boy, he can have the place."—Youth's Companion.

MISSISSIPPI ORPHANS' HOME.

To the Pastors of the Mississippi and North Mississippi Conferences:

Please send me at once the names and addresses of all of your Sunday school superintendents. Do not delay; this is most urgent. I want to send them programs and collection envelopes for "Work Day," which is October 14th. Rally Day will follow, Sunday, Oct. 16th. Please co-operate with us in this work day effort. We must raise at least \$5,000 on that day. Request all of your people to pray and work for its success.
W. M. WILLIAMS, Manager.

"AN EVIL UNDER THE SUN."

Question.—Is there not a great indecency sometimes practiced among us, viz: Talking in the congregation before and after service?

Answer.—Let all the ministers and preachers join as one man, and enlarge on the impropriety of talking before and after service; and strongly exhort those that are concerned to do it no more. In three months, if we are in earnest, this vile practice will be banished out of every Methodist congregation. Let none stop till he has carried his point.—From the Methodist Book of Discipline, 1808.

If the suggestion is followed, made in the first parenthesis of the new Order of Worship, urging all to private devotions for a brief period, there will be little inclination to engage in social converse. But what can put a quietus upon the outburst that the country and town church, at least, follows immediately on the benediction?

When the preacher kneels at the close of service to engage in private prayers, as most surely he ought, his ears are greeted with a hubbub of laughter and conversation extremely disturbing and fearfully irreverent. Notice the terms used above by the fathers for characterizing this habit all too common in our churches generally to-day: "A great indecency," "impropriety," "vile practice."

Will the thoughtful reader kindly quit it, or endeavor to stop it?
W. A. BETTS.

Montrose, Miss.

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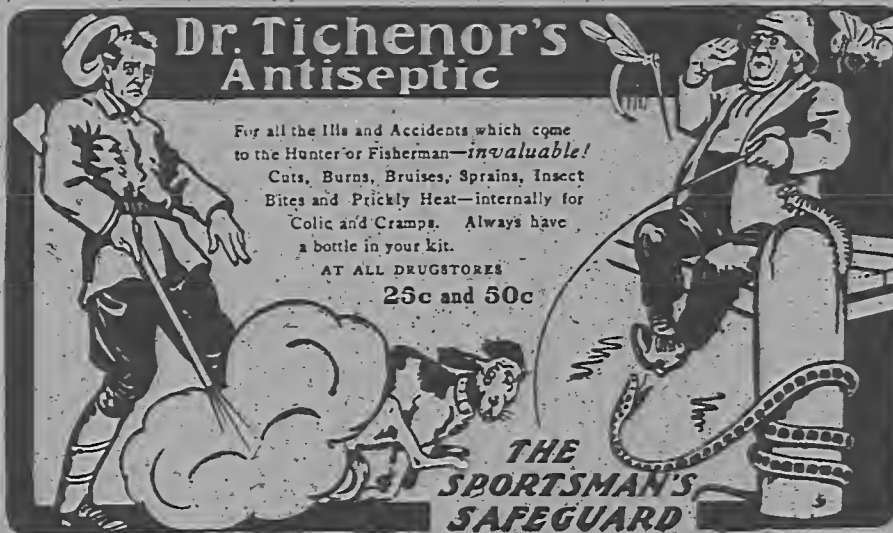
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Editorial.

THE IMPORTANCE OF SOUND DOCTRINE.

There seems to-day to be a disposition to decrie creeds and confessions and doctrinal teaching generally. The affirmation is frequently heard that the world is weary of theology and is interested only in a practical, every-day religion of service. The statement is boldly made that it matters little what one thinks or believes, if only his conduct be altruistic and proper. Never perhaps in the history of Christendom was there a time when the sentiment of so many was voiced by the following familiar couplet:

"For forms and creeds let graceless bigots fight;
His creed cannot be wrong whose life is in the right."

In a sense, the thought expressed in these lines is true; not because a correct apprehension of doctrinal truth is unimportant, but for the reason that one's conduct is the real expression and interpretation of his faith. It is not so much what a person says that discloses his innermost and fixed belief, as it is his daily actions. A man's genuine convictions govern and control him; hence the necessity that they should be correct and in harmony with the great essential facts of the universe, physical, intellectual, and moral.

It is a tremendous mistake to suppose that the fruits of Christianity can exist apart from the great fundamental truths which gave origin to the religion of Christ, which now gird and support it, and which lie back of the recovering agencies that it has put into operation for the salvation of the world. Do away with the doctrines of God, the fall, the incarnation, the atonement, repentance, justification by faith, regeneration, sanctification, the resurrection, the judgment, and future rewards and punishment, and undertake to preach only a gospel of humanitarianism and benevolence, and soon there would be no Christianity worthy of the name upon the face of the earth. If the tree be hewn down, with it must perish also the blossoms and the fruit.

Man's relation to his fellowman, important as it is, is far from being the whole, or even the chief part, of the Christian religion. The thing of first and foremost concern is the relation of the individual to his Maker. Only a proper apprehension of God as Creator, Preserver, Redeemer, and the reigning and universal Sovereign, can awaken in the human soul the reverence, gratitude, adoration, affection, and sense of obligation which a finite and dependent being owes to the infinite Lord of all. To glorify the Heavenly Father we must recognize his existence and claims, and give him the homage, praise, and obedience which are justly his due. If we ignore him, no matter what else we may do, no matter how widespread may be our philanthropy, we are not true disciples of Christ. Kindness to man gives no exemption from the necessity of worshipping God.

But it is true that the right attitude toward the Creator must produce a right attitude toward the creations of his hand. The fatherhood of God leads logically to the brotherhood of man. Loving him who careth for all, we must also love our fellowmen. If we have the Spirit of him upon whose unfailing bounty all beings subsist, like him, it must be our delight to dispense blessing and helpfulness. Esteeming Christ as "precious," it becomes a privilege and joy to "feed his lambs."

But what has this to do with the importance of sound doctrine? It has much to do with it. The tendency of the times is leave God out of our religion and make it wholly a ministrations to human need. The supernatural in it is reduced to a minimum, and some would fain entirely eliminate it. The effort is made to explain away the miracles, and the great transcendental doctrines of revelation, which

baffle the human reason and must be accepted upon faith; should, we are told, be shelved and let alone. This emasculated form of Christianity relies most, not upon divine, but human, means for its extension. It counts upon winning men by making it to their temporal advantage to embrace it.

Such a religion is of the earth, earthy. It is man-made, not God-made. Its mission is to the body, not to the soul. Its horizon is limited to time, and does not reach out into eternity. That it will fail, scarcely needs to be said. Like a stream cut off from its mighty source, it may flow on in blessing for a little time, but soon its strength will be spent and it will dwindle away into nothingness.

The religion that conquers must exalt God. It must magnify the adorable Trinity. It must teach the whole compass of Christian doctrine. It must unfold and impress the marvelous scheme of human redemption. It must not seek to repudiate the divine and mysterious. It must honor the Word of God and insist upon its absolute authority as a revelation of moral and spiritual truth. The Master gave his followers no formal and abstract creed, but his preaching was pre-eminently doctrinal. The fatherhood of God, the depravity of man, a vicarious atonement, the necessity of a pure heart, the immortality of the soul, a "house of many mansions" for the righteous, and a realm of "outer darkness" for the finally impenitent, were among the great themes upon which he dwelt. And much like him in this respect, was Paul, the most majestic of his apostles. The most active of missionaries, he yet was the most luminous of Christian teachers. There is scarcely an important doctrine or practice of the Church upon which he did not pour a flood of light. Almost without exception the foremost religious leaders of the centuries have been men who fed upon the Scriptures and reveled in the exposition of them. This was true of Luther, of Calvin, of Wesley, and of Spurgeon.

The remedy for any apparent lack of success upon the part of our twentieth-century Christianity lies not in the abandonment of our time-honored doctrines, but in a more faithful and vigorous presentation of them. Contentions about trivial and unessential things may well be hushed, but the underlying fundamentals of the Christian system never needed to be brought forward and emphasized more than now. The world's only saving power is the gospel of Christ, and for it there is no substitute. Only he who declares to the people "the whole counsel of God," may hope for the largest results in his work, and will be able to say, as did Paul, "I am pure from the blood of all men."

NEGRO BAPTISTS IN THE CITY.

The National Convention of Negro Baptists met in Washington Artillery Hall in New Orleans on September 15, with a reported attendance of ten thousand. Words of welcome were spoken by Mr. Bohman, mayor of the city. This gathering represents the largest Baptist body in existence, the membership of the churches under its jurisdiction aggregating 2,382,236. It is also by far the most numerous religious Negro organization in the world. It has a Sunday school enrollment of 994,000, and owns nearly \$25,000,000 worth of church property. It has a Publishing House valued at \$316,000, its educational equipment foots up the sum of \$3,625,028, and it disbursed for church expenses last year a little less than \$2,000,000. The seating capacity of its houses of worship is 5,700,000, and the net increase in membership during the past year was 31,597.

The deliberations of the Convention were orderly, and the deportment of the negroes, both in the Hall and throughout the city, was creditable to them and elicited favorable comment from the secular press. The measures passed by the assembly were in the main characterized by wisdom and sanity. We think, however, that the action of the body in declaring against separate coaches for the whites and blacks on the street cars and railways was most unwise and ill-timed. If our colored brethren had asked for better separate accommodations, we should have been in hearty sympathy with their request. We have never thought that our public carriers dealt quite fairly with them in the character of the service provided to meet their needs. But the remedy for any existing ills does not lie in promiscuity of any kind or anywhere between the races. That can be only harmful. Nothing has been more thoroughly demonstrated than the wisdom of the legislation which aims to prevent the social intermingling of whites and blacks. Separate churches, schools, and commitments upon the public highways are an urgent necessity in the South and will be, and ought to be, maintained.

We say this in all kindness. We have no feeling of prejudice against the Negroes. Their voices crooned above our cradle, and their arms bore us about in infancy. We grew up surrounded by them, and there are a number of them to-day in Mississippi who would put themselves to not a little trouble to befriend us. We feel a deep interest in their welfare and entertain for them a strong attachment. We have scant patience with those who teach that they should be kept ignorant and in a state of perpetual

serfdom as nearly like slavery as is possible. As we see it, illiteracy would not help a single phase of our perplexing race problem. But on the contrary, would tend to aggravate and complicate it. But while this is our fixed opinion, we also hold firmly to the view that the safety of the colored people lies in their social segregation and development along racial lines. They need to let politics alone, recognize the existence of an impassable barrier between them and the white race, and address themselves to the task of establishing a social order of their own, which would rest upon sound moral principles and be a credit to them even when measured by the high standards of this Christian century.

THE FIRST METHODIST CHURCH OF NEW ORLEANS.

A busier congregation than this would be difficult to find. A worker himself, Dr. S. H. Werlein, the pastor, has the faculty of setting others to work. The several institutional features which he has enteredprised are being successfully operated, and much good is being accomplished. The industrial school is steadily gaining in public recognition. The clinic, the millinery, the music, and the stenography departments are being well maintained, though more workers are needed in some of them. Twenty new pupils were added last week, and the Sunday school received five recruits from the industrial school. One student has recently acquired sufficient skill to secure a paying position. This same one was relieved of a serious physical disorder by a physician connected with the clinic. At a session of the Quarterly Conference on the 14th inst., a resolution was adopted to apply to the General Board of Missions to place First Church on a missionary basis, subject to the control of the Board. If this is done, it will exempt the congregation from the time limit in the appointment of its pastor, and also procure needed financial assistance for its industrial and missionary work. The committee appointed to communicate with the General Board are Mr. W. W. Carre, Mr. R. N. Cobb, and Dr. Werlein. The committee, it is announced, will forward the application at once.

MILLSAPS COLLEGE.

The next session of this institution will begin on Wednesday, September 28th. Everything points to the most auspicious opening in its splendid history. An admirable program has been arranged for the occasion. Mayor Crowder, of Jackson, and Governor Noel will welcome the new president to the capital city of Mississippi. Addresses will also be delivered by Bishop Bratton, of the Episcopal Church, and Mr. J. C. Hardy, President of the A. and M. College. In the unavoidable absence of Bishop Murrah, Dr. A. F. Watkins, Vice-President of the Board of Trustees, will represent him and formally turn the institution over to President Hull. According to the last report of the General Board of Education, Millsaps has an endowment of \$300,000, and stands next to Trinity among the colleges of the Methodist Episcopal Church, South. This proud position has been achieved in only eighteen years, and it has yet hardly begun to grow. Its future could scarcely be brighter. And Millsaps is an out-and-out Methodist institution. All of the trustees are elected by the two Mississippi Annual Conferences, without even a nomination from an outside source.

WORK DAY FOR OUR ORPHANAGES.

It has become an established custom for our Orphanages to have annually what they are pleased to term a Work Day. This observance has commanded the approval of the people wherever tried, and has uniformly been attended with success. We think the practice is both beautiful and appropriate. In addition to the material benefits secured, it exerts a far-reaching educative influence. The Work Day of the Louisiana Orphans' Home has been fixed for Saturday, October 8th, and that of the Mississippi Home for Friday, October 14th. Rallies will be held and the reports received in the various congregations the Sundays succeeding. Our energetic agents—Brothers Vaughan and Williams—are busy sending out announcements and programs. Every pastor and Sunday school superintendent should give these faithful brethren their hearty co-operation. Both institutions have pressing needs, and each in the highest sense is worthy and deserving.

IN BEHALF OF THE ADVOCATE.

We are grateful to the Publishing Committee of the North Mississippi Conference for their stirring appeal in behalf of the Advocate which appears in this issue. It is needed and timely, and we hope that their exhortation will be instrumental in bringing the claims of the paper more effectively to the attention of our preachers and people. Why should not the Conferences press the work of circulating their organ? It is certainly to their interest to have it in as many Methodist homes as possible, and they can speak with a note of authority which the publisher or editor cannot command. Renewals are

what we are most clamoring for now. But at no distant day we must have ten thousand bona fide subscribers. Less than that number is not creditable to the 140,000 Methodists of Louisiana and Mississippi.

PERSONAL.

Rev. W. J. Ferguson recently assisted Rev. James M. Lewis in a revival at Vancleave, Miss. Much interest was manifested in the services.

Rev. H. W. Bowman delivered an interesting address on the occasion of the opening of the High School at Amite City on September 12.

Rev. A. L. Townsley has been assisting Rev. J. W. Lee in a revival at Kentwood, La. The press dispatches report overflowing congregations.

Greenville, La., has recently enjoyed an excellent meeting. The preaching was done by Rev. A. J. Coburn, the pastor. There were eight accessions of profession of faith.

Rev. W. D. Wendel, of Hernando, Miss., requests us to state that Bishop Murrell will dedicate the Methodist Church at Horn Lake, Miss., on the first Sunday in October. All former pastors are cordially invited to be present.

The Lord continues to bless Rev. T. H. Lipscomb, of Indianola, in his evangelistic efforts. His last meeting at Falsobia, like the others which he has held, was a marked success. There was much interest and six were added to the church.

Rev. G. D. Purcell, of Jena, La., reports some excellent meetings on his charge. He conducted services at a mission point last week and took 20 into the church. He has had 60 accessions during the year. He will begin a series of protracted services in the new church at Jena on October 1.

Writing from Vicksburg on the 13th inst., Rev. W. H. Saunders says: "We buried Mrs. Irma Birdsong, of this city, yesterday afternoon at 5 p. m. She was the daughter of the late Rev. C. A. Powell, of the Mississippi Conference." We extend sympathy to the sorrowing relatives and friends.

Dr. F. N. Parker, preached at Rayne Memorial Church, this city, last Sunday. Rev. N. E. Joyner delivered an address on the World Missionary Conference at Second Church at 11 o'clock a. m., and Dr. J. A. Rice occupied the pulpit at the evening hour. Brother Townsley was out of this city.

The editor completed last Sunday a four weeks' engagement with the Prytania Street Presbyterian Church of New Orleans. He found it a genuine pleasure to minister to that progressive and wide-awake congregation. Dr. Alexander, the beloved pastor, will return this week and occupy his pulpit next Sunday.

The Jackson District Epworth League Conference will be held at Florence, Miss., September 21-23. The program announced is a most attractive one. We are pleased to note that the address of welcome is to be delivered by Judge A. G. Norrell, who is a member of the State Legislature and a Methodist without reproach.

Rev. Ralph W. Moore, the stirring Principal of the Mississippi Conference Training School, informs us that that institution has recently been the recipient of two appreciated gifts: a hundred Bibles by the American Bible Society, and a good printing press by a friend. This worthy school is accomplishing a great work.

We regret to learn that the health of Mrs. S. H. Werlein, wife of the pastor of First Methodist Church of this city is not good. She has been spending some time at the Seashore Camp Ground, where she improved somewhat, but finding herself still not strong, she left for the mountains of Tennessee on Monday last. We trust that she will speedily regain her accustomed vigor.

Rev. A. S. Lutz has lately held an interesting meeting at Slughter, La., a community with which he became familiar during his college days at old Centenary, when that institution was located at Jackson. Brother Lutz occupied his pulpit at Feltly Street in this city Sunday morning last, but surrendered the evening service to Salvation Army leaders, by whom it was conducted.

The Nashville Tennessean of the 17th inst. announced that Dr. C. B. Winton left the day before for Ardmore, Okla., where he will fill the pulpit of the Broadway Methodist Church until the assembling of the Oklahoma Conference on November 9. Dr. Winton is a member of that body, and it is stated that he will maintain his connection with it and re-enter the work of the pastorate.

A note from Rev. J. A. Randolph came to hand a few days since instructing us to send his Advocate to Fort McPherson, Atlanta, Ga., instead of Fort Hancock, N. J. The former place will be his address until he gives notice to the contrary. We are pleased to know that our good friend is again located in the South, and is nearer home. He continues to render fine service as a chaplain in the Army.

Rev. G. A. Morgan is pleased with the progress of his work at Glenmora, La., and finds encouragement in the outlook. We are grateful to him for his kindly and continued interest in the circulation of the Advocate.

A communication from Brother H. G. Child brings information of a series of refreshing services at Church Point, this State, where Rev. H. B. Vandenburg is the preacher in charge. The spiritual life of the church was quickened and there were four additions.

We appreciate the kind invitation of Pastor H. W. Bowman to attend the dedicatory exercises of his church at Amite City, La., on October 10th. The sermon will be preached by Bishop W. B. Murrell. That it will be a strong and timely message, scarcely needs to be said.

In a communication bearing date of September 16th, Rev. A. M. Broadfoot, of Forest, Miss., says: "The work here is moving on smoothly. The church at Lena will soon be ready for use; when completed it will be worth \$1,800. We have sold the old church at Forest and will begin to build at once. The church is being strengthened numerically, and we hope to report the Conference collections in full."

We thank Rev. D. M. Gean for a program of the meeting of the Local Preachers' Association of the Oxford District, which is to be held at the Main Street Church, Water Valley, Sept. 24-25. It is well arranged, and we doubt not that the occasion will be one of much interest. This is a somewhat unique organization, but it seems to us that it should prove helpful both to its members and the work of the Church.

Rev. W. H. Coleman, of Honier, is one of the hand of Sunday school workers now making a tour of the State. He is Superintendent of the Adult Work of the Louisiana Association, and is making his influence felt in the interest of organized classes. He furnishes the exposition of the Epworth League lesson for the Advocate every other week, and his admirable discussions of these topics have elicited much favorable comment.

The Columbus Circuit is flourishing under the faithful ministry of the Rev. W. R. Goudelock. His revival campaign, in which he had the assistance of Rev. J. T. Murrell, Rev. T. W. Lewis, Dr. T. C. Wier, Rev. E. Lin Egger, and Rev. R. P. Neblett, was a gratifying success. He has organized a church at Caledonia, in Lowndes County, with 57 members, and has the material on the ground to construct a new house of worship. This is a notable achievement for Methodism.

In a personal note to the editor, Rev. Robert Selby incidentally adds, "I have had the best congregations for the past two months that I have had since I came to Natchez, nearly four years ago." Blessings usually brighten as they pass, and we are not surprised that the Methodists of the historic Adams County capital are determined to make the most of what remains of Brother Selby's quadrennium. He easily ranks with the foremost preachers of his Conference and State.

A most superior program is that which Rev. E. S. Lewis, of the Winona District, has arranged for his Missionary Institute which will be held in Winona, October 17-19. Bishop McCoy will be present and participate in the exercises, and addresses will be delivered by Mr. T. B. King, of Memphis; Rev. D. C. Hull, President of Millsaps College; and Rev. J. R. Countiss, President of Grenada College. Brother Lewis seems to know how to command the services of the strong men of the Church.

A working superannuate is the Rev. H. P. Lewis, of Jackson, Miss. We thank him for the following brief summary of his labors during the current year, which he sent us a few days since: "I was superannuated last year after 52 years in the ministry, but I have not been idle. I have traveled about 3,000 miles and preached more than 60 times. I have preached, by invitation, in every presiding elder's district in the Mississippi Conference, and one in the North Mississippi, have kept fat, and, I trust, sweet in the work."

Mr. G. C. Kendall, of Meridian, writes thus of Mr. T. C. Wyatt, who recently died in that city: "A large circle of readers will call to mind Brother Wyatt as the sightless Confederate veteran. A bullet at the battle of Chickamanga in a moment deprived him of the sight of both eyes when a mere boy. At the Institute for the Blind in Jackson, he learned to make brooms and bottom chairs. His temporal prosperity has been phenomenal. By untiring labor, frugality, and marked liberality, he leaves his wife and children a comfortable competency."

Dr. and Mrs. J. H. C. Cook, of Hattiesburg, Miss., have issued cards announcing the marriage of their daughter, Miss Evelyn Stevens, to the Rev. Osmond Summers Lewis in the Court Street Methodist Church, of that city, at eight o'clock p. m., September 27th. The prospective bride is deservedly popular and has a wide circle of friends in south Mississippi. Mr. Lewis is one of the most promising young ministers of the Mississippi Conference, and is at present stationed at Broadstreet, Hattiesburg. The Advocate extends hearty congratulations.

A letter from Rev. W. E. McEgahan, of Starkville, Miss., informs us that Mrs. Elvira Caldwell of that goodly city is recovering slowly from the injuries sustained by a fall some time since. She is in a sanitarium under the care of Dr. J. W. Eckford. This information gives us not a little satisfaction. That noble Rock has in it no choicer spirit than Sister Caldwell, who for so many years has been a faithful benefactress in its various circles and activities.

Dr. S. A. Steel has been resting lately for a few days at Brownwood, Texas. The arduous labors of the summer were quite fatiguing to him, and his strength somewhat completely failed while preaching to ten thousand people at a camp meeting in Virginia. His autobiographical book—The Spirit of Saxony: A True Story of the Transition from the Old South to the New—is ready for publication. That it will be read with eager interest throughout Southern Methodism is a foregone conclusion. Either with tongue or pen, Dr. Steel is the most eloquent man in the Church, and better still, he is a genial, brotherly, warm-hearted Christian gentleman. We are pleased to know that he will soon be in Louisiana.

Rev. W. W. Woodard announces that the work in the Greenville District is in good condition. He is having the district parsonage covered and papered anew, which has needed to be done for some time. He reports that Rev. W. S. Farrone has recently held a most successful meeting at Dockery, resulting in 14 accessions to the church at that place. Bishop McCoy will make an itinerary through the Delta in company with Brother Woodard early in October. We are pleased to note this fact. That great field has not been given the attention and consideration by our Church leaders to which its importance justly entitles it. We have no doubt that the Bishop's visit and ministrations will hearten and inspire our people in that difficult but promising territory.

Rev. J. T. Murrell is now preaching in the Court-house at Aberdeen. The old church, which is one of the historic edifices of East Mississippi, has been abandoned, and a new structure will be erected. Brother Murrell is the third one of his family to serve this excellent congregation; his honored father, the Rev. William Murrell, D.D., and his brother, Bishop Murrell, having both formerly been pastor there. This church contains some of the strongest and most representative laymen in North Mississippi, among them being Mr. G. J. Leftwich, Doctor and Judge Sykes, Doctor and the Honorable George Paine, Mr. Tubbs, and Mr. Plant. The staunch loyalty of its membership has long been the subject of remark in the North Mississippi Conference.

Dr. H. M. Whaling conducted his farewell service at the First Methodist Church, of Shreveport, on Sunday, the 18th inst., preaching a touching sermon from the text, "God is love." Resolutions expressing appreciation of the work of Dr. and Mrs. Whaling were presented by Mr. W. A. McKennon, chairman of the Official Board, and unanimously adopted. Appropriate remarks were also made by Dr. Felix R. Hill. In a personal note, Dr. Whaling says, "It has given me inexpressible pain to be forced to give up my charge; but I am physically unable to go on with the work. In fact, I am scarcely able to hold my pen as I write." We deeply sympathize with our worthy brother, and pray that rest and climatic influences may soon bring about his complete restoration to health. Accompanied by his family, he left on the 12th inst. for Austin, Texas.

MAKE HOME HAPPY.

We spend much of our time at home, or at least we should do so. Let it be our aim, then, to make it as delightful a place as possible. It need not be a grand place, nor be furnished with extravagances; it is the spirit that pervades and the harmony and happiness found there, and the common interests, that make home a happy place.

How memory clings to home scenes and home experience! Let us prepare pleasure and pastimes for the little ones. Let us give them happy hours around the parental hearth. They will never forget these things. Let us make our homes so dear to all concerned that our boys and girls will not be in haste to get away into the world.—The Lutheran.

Men who live for self never succeed in satisfying self, or in quite satisfying anybody else; men who live for others in God-like unselfishness have joy themselves while giving joy to others.—H. Clay Trumbull.

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MISSISSIPPI CONFERENCE.

Seashore Dist.—Fourth Round.

Mellie and Wiggins, at Wiggins	Sept. 24, 25
Handsboro and Miss. City, at Miss. City	Oct. 5
Amelia, at Salem Camp Ground	Oct. 5, 9
Brooklyn and Bold, at B.	Oct. 12
Lostown	Oct. 15, 16
Memoriam, at Ruble	11
a m.	Oct. 21
Vandave, at New Prospect Camp Ground	Oct. 22, 23
Ocean Sprs, at Oak St.	Oct. 27
Bay St. Louis	Oct. 29, 30
Columbia	Nov. 5, 6
Oakvale, at Oakvale	Nov. 7
Long Beach	Nov. 12, 13
Coaville, at Poplar Head	11 a. m.
Hub, at Byrd's Chp	11 a. m. Nov. 19, 20
Carriere and McNeil, at C.	Nov. 19, 20
Poplarville	Nov. 21
Gulfport, 29th Street	Nov. 22
Moss Point	Nov. 26, 27
Pascagoula	Nov. 26, 27
Escatawpa	Nov. 26, 27
Lumberton	Nov. 30
Gulfport, 25th Ave.	Dec. 1
Wolf River Mission	Dec. 2
Biloxi, Main Street	Dec. 3, 4

W. B. JONES, P. E.

Vicksburg Dist.—Fourth Round.

Vicksburg, Washington St.	Sept. 18, 19
Silver City, at S. C.	Sept. 25, 26
Rocky Springs, at R. S.	Oct. 8, 9
Rolling Fork, at R. F.	Oct. 11
Oak Ridge, at O. R.	Oct. 12
Utica, at Utica	Oct. 15, 16
Bolton, at Bolton	Oct. 29, 30
Edwards, at Clinton	Oct. 30, 31
Harrison, at Lorman	Nov. 5, 6
Port Gibson, Pt. G.	Nov. 12, 13
Anguilla, at Anguilla	Nov. 19, 20
Mayersville, at Fittler's	Nov. 22
Satartia, at Mt. Olivet	Nov. 26, 27
Hermanville, at H.	Nov. 29

Bishop E. D. Mouzon will address the district lay leaders at 11 a. m. in Crawford Street Church, Vicksburg, October 24. Let as many men of the district come as possible.

G. H. GALLOWAY, P. E.

Natchez Dist.—Fourth Round.

Woodville Circuit, at White's	S. H.
Hamburg, at H.	Oct. 1, 2
Woodville	Oct. 8, 9
Fayette	Oct. 15, 16
Washington, at W.	Oct. 22, 23
Natchez, Jefferson St.	Oct. 24
Natchez, Pearl St.	Oct. 25
Barlow, at	Oct. 29, 30
Bayou Pierre, at	Oct. 31
Homochitto, at Wesley chap.	Nov. 5, 6
Scotland, at Bethel	Nov. 12, 13
Centerville	Nov. 19, 20
Meadville, at M.	Nov. 25
Nebo, at	Nov. 26, 27
Gloster	Nov. 29
Wilkinson, at	Dec. 1
Liberty, at L.	Dec. 3, 4
Adams, at A.	Dec. 5

The preachers in charge will please see very carefully after wise answers to questions 24, 27 and 29, and that full answers be given to question 31 (New Discipline).

Jackson Dist.—Fourth Round.

Canton	Sept. 18
Thomasville, at Forest Hill	Sept. 24, 25
Brandon, 7:30 p. m.	Sept. 25
Jackson Ct., at Dist. Parsonage	2:30 p. m. Sept. 30
Madison, at Pearl River	Oct. 1, 2
Jackson, Rankin St., 7:30 p. m.	Oct. 5
Camden, at Forest Grove	Oct. 8, 9
Canton, 7:30 p. m.	Oct. 12
Terry, at Byrum	Oct. 14
Sharon	Oct. 15, 16
Eden, at Car	Oct. 20
Menderhall	Oct. 22, 23
Benton	Oct. 29, 30
Yazoo City, 7:00 p. m.	Oct. 30
Jackson, Galloway Chapel, 7:00 p. m.	Oct. 31
Deasonville, at New Hope	Nov. 6, 7
Florence, at Monterey	Nov. 12, 13
Fannin	Nov. 19, 20
Harrisville	Nov. 23

Lintonia, at Anding	Nov. 26, 27
Vazoo City, 7:00 p. m.	Nov. 30
Flora	Dec. 2, 4
Jackson, Capitol Street, 7:00 p. m.	Dec. 5
Jackson, First Church, 7:00 p. m.	Dec. 6

J. R. JONES, P. E.

Meridian Dist.—Fourth Round.

Binnsville, at Wahalak	Sept. 25, 26
Daleville, at Bethel	Oct. 8, 9
Lauderdale, at L.	Oct. 23, 24
DeKalk, at New Hope	Oct. 29, 30
North Kemper, at Pleasant Grove	Oct. 31
Scooba, at S.	Nov. 5, 6
Bucatumna, at B.	Nov. 13, 14
Waynesboro, p. m.	Nov. 14
Wayne Mission, at Winches	Nov. 15
Matherville, at Winifred	Nov. 16
East Clark, at Coopers Chp.	Nov. 19, 20
Shubuta and Quitman, at Q.	Nov. 21
Meridian, 7th ave.	Nov. 23
Vinville, at Coker's Chap.	Nov. 24
Meridian, 5th st.	Nov. 25
Enterprise and Stonewall, at Enterprise	Nov. 27, 28
Meridian, Central	Nov. 29
Meridian, East End	Nov. 30
South Side and Poplar Spgs., at Poplar Springs	Dec. 1
Porterville, at P.	Dec. 2

W. H. LEWIS, P. E.

Brookhaven Dist.—Fourth Round.

Osyka, at Holmesville	Oct. 1, 2
Magnolia	Oct. 2, 3
Summit, at Summit	Oct. 3, 9
McComb and Fernwood, at Fernwood	Oct. 9
Monticello, at Georgetown	Oct. 15, 16
North Wesson, at Beauregard	Oct. 22, 23
Wesson	Oct. 23, 24
Gallman, at Gallman	Oct. 29, 30
Crystal Springs	Oct. 30, 31
Topisaw, at Sartinsville	Nov. 5, 6
Buford, at Waterholes	Nov. 12
Tylertown, at China Grove	Nov. 13
McComb, Centenary	Nov. 16
Prentiss, at Carson	Nov. 19, 20
Bogue Chitto and N., at Norfield	Nov. 23
Silver Creek, at New Hebron	Nov. 26, 27
Hazlehurst	Nov. 30
Pearlhaven, at P.	Dec. 3, 4
Brookhaven	Dec. 5

J. T. LEGGETT, P. E.

NORTH MISSISSIPPI CONFERENCE.

Oxford Dist.—Fourth Round.

Abbeville, at Mt. Zion	Oct. 8, 9
Oxford	Oct. 9, 10
Paris, at Pine Flat	Oct. 15, 16
Water Valley, at First Ch.	Oct. 16, 17
Water Valley Circuit, at Pleasant R.	Oct. 22, 23
Water Valley, at Main St.	Oct. 23, 24
Potts' Camp, at Bethlehem	Oct. 27
Red Banks, at Victoria	Oct. 28
Holly Springs Circuit, at Early G.	Oct. 29, 30
Ashland, at Ashland	Nov. 5
Charleston, at Charleston	Nov. 6
Coffeetown, at Bethlehem	Nov. 11
Grenada Ct., at Bethel	Nov. 12
Grenada	Nov. 13, 14
Randolph, at Raudolph	Nov. 18
Toccapola, at Toccapola	Nov. 19, 20
Lafayette, at Lafayette	Nov. 21
Spring	Nov. 22
Holly Springs	Nov. 25
Waterproof, at Pleasant G.	Nov. 26, 27

J. E. CUNNINGHAM, P. E.

Greenville Dist.—Fourth Round.

Cleveland	Sept. 25, 26
(Morning and evening service at Boyle)	Sept. 25
Shelby, at Boho	Oct. 1, 2
(Evening service at Hill house)	Oct. 2
Clarksdale	Oct. 6
Greenville	Oct. 8, 9
Tunica, at Robinsonville	Oct. 15, 16
Lula and Lyon, at Lyon (evening)	Oct. 16, 17
Jonestown, at Belen	Oct. 18
District Mission at Bellview	Oct. 20
Lake Cormorant, at Poplar Corners	Oct. 22, 23

Coahoma, at C. (evening)	Oct. 23, 24
Frlars Point	Oct. 24
Cleveland Cir., at Shipman's Chapel	Oct. 29, 30
Boyle, at Boyle (evening)	Oct. 30, 31
Rosedale, at Rosedale	Nov. 2
Glen Allan, at G. A.	Nov. 6, 7
Gunnison, at Gunnison	Nov. 13, 14
Hillhouse and Benoit, at B.	Nov. 19, 20
Shaw and Merigold, at Merigold (evening)	Nov. 20, 21
Leland, at Leland	Nov. 27, 28

W. W. WOOLLARD, P. E.

Winona Dist.—Fourth Round.

Itta Bena, 8 p. m.	Sept. 25
Winona	Oct. 2
Kilmichael, at Kilmichael	Oct. 2, 3
Carrollton, at Valley Hill	Oct. 8, 9
Belzoni, at Belzoni	Oct. 14
Webb, at Sumner	Oct. 15, 16
Minter City	Oct. 22, 23
Lambert, at Lambert	Oct. 29, 30
Tutwiler, at Tutwiler	Oct. 30, 31
Schlater, at Sunny Side	Nov. 5, 6
Inverness, at Inverness	Nov. 6, 7
Tom Nolen, at Bellfontaine	Nov. 11
Slate Springs	Nov. 12, 13
Eupora, at Maben	Nov. 15
Winona Ct., at Bethlehem	Nov. 19, 20
Ruleville, at Drew	Nov. 22
Moorhead, at Moorhead	Nov. 23
North Carrollton, at Poplar Springs	Nov. 24
Mars Hill, at Bethesda	Nov. 26
Indianola, at Indianola	Nov. 27, 28

E. S. LEWIS, P. E.

Aberdeen Dist.—Fourth Round.

Verona, at Verona	Oct. 1, 2
Montpeller, at Fosters C.	Oct. 8, 9
Houston	Oct. 9, 10
Okolona Ct., at M. Chp.	Oct. 12
Palestine, at Palestine	Oct. 15, 16
Pontotoc, at Pontotoc	Oct. 16, 17
Bona Vista, at	Oct. 22, 23
Prairie, at	Oct. 23, 24
Tremont, at	Oct. 29, 30
Fulton, at	Oct. 30, 31
Greenwood Spgs., at	Nov. 5, 6
Smithville, at	Nov. 6, 8
Shannon, at Shannon	Nov. 12, 13
Okolona, at	Nov. 13, 14
Houlka, at	Nov. 17, 18
Derma, at	Nov. 19, 20
Pittsboro, at Pleasant G.	Nov. 20, 22
V. and C. City, at C. City	Nov. 23, 24
Nettleton Ct., at	Nov. 26, 27
Amory and Nettleton, at A.	Nov. 27, 28

JAMES H. FELTS, P. E.

Durant Dist.—Fourth Round.

West, at Bowlin Green	Sept. 24, 25
Kosciusko Ct., at Bethel	Oct. 1
Rural Hill, at Rural Hill	Oct. 8, 9
Pickens, at Pickens	Oct. 11
Ebenezer, at Liberty Chp.	Oct. 15, 16
Sidon	Oct. 16, 17
Sallis, at Pleasant Hill	Oct. 22, 23
Kosciusko	Oct. 23, 24
McCool, at Chapel Hill	Oct. 29, 30

N. G. AUGUSTUS, P. E.

Sardis Dist.—Fourth Round.

Como Station	Oct. 1, 2
Sardis Station	Oct. 8, 9
Coldwater Sta. at Love	Oct. 15, 16
Wall Hill, at Chulakoma	Oct. 20
Tyro, at Free Springs	Oct. 22, 23
Cockrum, at Green Leaf	Oct. 29, 30
Olive Branch, at O. B.	Nov. 1
Mt. Pleasant, at Marshall Institute	Nov. 2
Byhalia, at Byhalia	Nov. 3
Courtland, at Courtland	Nov. 5, 6
Enid, at Enid	Nov. 8
Eureka, at Terza	Nov. 10
Pleasant Hill, at P. H.	Nov. 12

Hernando and Hinds, at Hernando	Nov. 13, 14
Long Town, at Davis Chp.	Nov. 15
Arkabutla, at Brooks Chp.	Nov. 17
Senatobia	Nov. 19, 20
Crenshaw, at Crenshaw	Nov. 22
Batesville	Nov. 26, 27

W. M. YOUNG, P. E.

Columbus Dist.—Fourth Round.

Mayhew, at Curtis Chp.	Oct. 1, 2
Winstonville, at Mt. Hebron	Oct. 8, 9
Columbus, First Church	Oct. 15, 16
Columbus, Second Church	Oct. 16, 17
Starkville Ct. at Sessums	Oct. 22, 23
Sturgis, at Bevils Hill	Oct. 29, 30
Shuqualak	Nov. 5, 6
Hebron	Nov. 12, 13
Mathiston, at Cumberland	Nov. 19, 20
Cedar Bluff	Nov. 20, 21
Columbus Circuit	Nov. 26, 27

J. E. THOMAS, P. E.

"AL-E-THE-IA."

Here is what Bishop J. S. Key wrote to Mrs. Miller in reference to her book, "Al-e-the-ia."

"I read the book at one sitting. I was interested from start to finish. It is a strong story, is well-written and is no exaggeration of the facts."

For sale by Mrs. C. C. Miller, Hammond, La., or The New Orleans Christian Advocate. Price, 25 cents.

A Werlein certificate entitling the holder to \$90. off the regular purchase price of a Piano, will be given any Minister, Church, Society, Institution or responsible person. Address Miss M. F. Advertising Dept., New Orleans Christian Advocate.

Belmont College
For Young Women Nashville, Tenn.
L. L. LAYBRIGHT, D. D., LL. B., President
MISS HOOD and MISS HEROS, Principals
College and Preparatory Courses
Music, Art, Expression, Modern Languages, Physical Culture and Domestic Science. Matchless location. Athletics. Horseback Riding. Register now. For catalogue, address BELMONT COLLEGE, Box...

FREE TO YOU

LORD'S PRAYER BANGLE PIN
We mean what we say. We will send to you ABSOLUTELY FREE THIS LOVELY BANGLE PIN with the entire Lord's Prayer engraved on it. If you will send us your name and address.

REED MFG. CO., 41 Sun, PROVIDENCE, R. I.

"There is only one way to get ready for immortality, and that is to love this life, and to live it as bravely and faithfully and cheerfully as we can."
—Henry Van Dyke.

360 MERCHANTS

whose combined wealth is estimated at \$10,000,000.00 wrote in April and May and gave it as their opinion that JOHNSON'S TONIC is the best Fever and Grip medicine in the world. Sample bottle with the 360 opinions, names and addresses.

SENT FREE!

on receipt of this ad cut out of paper. Address

The JOHNSON CHILL & FEVER TONIC CO.

Depot A., SAVANNAH, Ga.

Notice to Policy-Holders

IN THE

AMERICAN TEMPERANCE LIFE

INSURANCE ASS'N OF N. Y.

It is to your interest to READ AT ONCE, the report of the investigation by the Policy Holders' Committee of this Association. Mailed on request. Address.

POLICY HOLDERS' COMMITTEE

Room 1312, No. 309 Broadway, New York City.
LOUIS ANNIN AMES, Chairman. JOHN D. KNAPP, Sec'y

Epworth League

By Rev. Wm. H. Coleman

TOPIC FOR SEPTEMBER 25, 1910.

CO-OPERATION IN THE WORK OF THE KINGDOM OF GOD.

(1 Cor. iii, 9.)

1. What does this co-operation require on man's part?

(a) First of all, it requires perfect consecration. Absolute commitment of your substance and yourself to God. If the co-operation is to be complete with results most honoring to God and satisfactory to the one engaged in his service. (Luke ix, 23; Rom. i, 1-2.)

Those of the past who have accomplished most in the sublime work of the Kingdom have been men and women whose lives were wholly devoted to God. Some of them did not understand as perfect a code of ethics as would be practiced by them if living to-day, but the attitude of all of them toward God was that of humility, faith, obedience, true devotion, and they were the most perfect characters of their respective ages. Such were Abraham, Moses, Isaiah, Joseph, Daniel, the whole Church at and immediately after Pentecost, Luther, Wesley, and a host of others.

Also, those to-day who are accomplishing most for the glory of God and the good of humanity, and whose lives are noblest and richest, are wholly consecrated men and women. One of the most beautiful and impressive scenes that I have ever seen my privilege to witness was at the recent great World's Sunday School Convention in Washington City. At the close of a soul-inspiring address by Dr. J. Wilbur Chapman, in response to an appeal from him for a wholly consecrated life, about six thousand men and women from all the ends of the earth devoutly bowed before God and solemnly pledged to live for him, to walk with him, and if need be, to die for him. My heart was stirred, not alone because of the great number and the seeming completeness of the consecration, but also because of the fact that these were of the noblest type of men and women that the world possesses to-day. There were ex-governors, legislators, princely businessmen, men high up in the professions. There were women representing that large class of uncrowned queens who are leaders of the highest society of the world; that society, whether in the home, the Church, or the world, that introduces you into a spiritual atmosphere that moves you closer to God.

These consecrated men and women of both the past and the present are the ones who, by faithful co-operation with God have secured for us all that we hold sacred and dear.

(b) The second requirement on man's part in this divine co-operation, is faithful, diligent service in every walk and relationship of life.

We are saved for service. We consecrate not alone for the sake of being made happy, but, above all, for the reception of that spiritual strength that will enable us to resist the tempter, and that will give us power for service. (Acts i, 8.)

Real consecration requisite for entering this divine co-operation is expressed in the attitude and language of St. Paul, when he said: "Lord what wilt thou have me to do?" (Acts ix, 6.)

The code of a Christian life following this correct beginning has its epitome in the teaching of Paul: "Whatsoever ye do, do all to the glory of God." (1 Cor. x, 31.)

Do all to the glory of God, in every walk and relationship of life. Not only in the ministry, or as a special church official, or personal worker, but as a member of the church in the world in all that we do. That which is not right to do no one should

engage in; that which is right to do can be done to the glory of God, whether it be to preach the gospel, practice law, hold office, sell goods, till the soil, teach school, keep the home, or lead in society. It can and should all be done to the glory of God, in co-operating with him in making the world better and in blessing every life in the world.

Such were the lives of Gladstone, Lord Shaftsbury, Florence Nightingale, Frances Willard, Wm. McKinley and a host of others in all the useful activities of life.

Such are the lives of the greatest business and professional men and the world's most amiable women of to-day. If space admitted we could give you a long list of them.

11. What does it insure for us on God's part?

The great trouble with the majority of people is that they never really do the things of which we have spoken: never really consecrate to God, and obediently, devoutly and faithfully serve him. But when we do, then we have the following good things positively assured us:

(a) If you mean business with God in entering into a partnership with him according to the aforesaid conditions, he will furnish you all the capital that you need with which to carry on the business that he gives you to do. This is taught in the parable of the pounds and of the talents. It further teaches that he continues to increase the capital as you prove faithful in its use. This capital may be material or mental or spiritual. Whatever it is, God gives us in the beginning as much as we need for the work required; and as we improve it he increases it, and also enlarges the field of our operations and enlarges the business that he has committed to us.

For instance, I know a man whom, when a boy, the Lord gave ability to make fifty dollars a year and his board. That boy with perfect consecration and zeal entered into this divine partnership, or co-operation, and the Lord increased the mental, material and spiritual capital of his life until to-day he is financially able to pay ten thousand dollars a year into the Lord's treasury, and is mentally and spiritually able to bless thousands by his Christian work.

I know a man whom, when a boy, the Lord gave sufficient mental and spiritual capital to run a little country Junior League. That boy ran it to the glory of God, and the Lord increased both his capital and his field of labor until to-day he is known all over the South, and is winning thousands of souls to Christ.

(b) It insures not only success in accomplishing the work that he gives us to do, but also that all our personal needs shall thereby and therein be supplied. (Matt. vi, 33; Ps. xxxvii, 3, 4; 1 Cor. x, 13; Phil. iv, 19; Matt. xix, 27-30.)

Then at the end of a happy and useful and well spent life in this world, there shall come a time when our Senior Partner, the King of the Kingdom, shall call us into his presence and reward us with a more glorious life, in a more splendid realm, with sublimer achievements to attempt, and loftier ideals to attain.

Should not every young life be inspired with a holy ambition to enter into this exalted co-operation with God, into which he has condescended to call us, and to achieve success in his kingdom? Your life out of the kingdom with all its efforts will contain very little satisfaction, success or safety for time and none for eternity. Your life in the kingdom will be richly full of all for both time and eternity.

Superior to Lemonade
Morsford's Acid Phosphate
A teaspoonful added to a glass of cold water with sugar, makes a refreshing drink.

"Let us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it."—Lincoln.

FREE FREE Household Prizes THE 68 PUZZLE

To Further Illustrate Our Piano Selling Plan. No Commissions! No Rebates!

CAN YOU SOLVE IT? IT CAN BE DONE!

First Prize A Handsome Clock and \$100, good in part payment of a new piano, to be selected by winner.

Second Prize A Rocking Chair and \$100, good in part payment of a new piano, to be selected by winner.

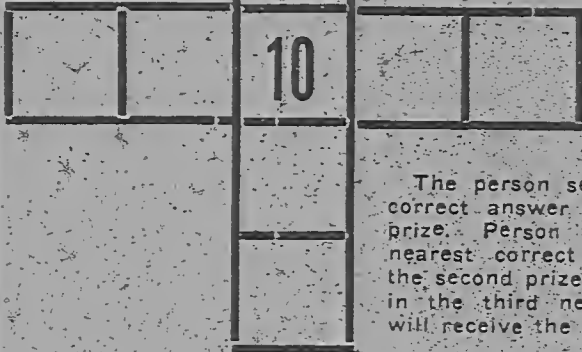
Third Prize A Lady's Gold Filled and Enamel Watch and \$100, good in part payment of a new piano, to be selected by winner.

Fourth Prize \$100, good in part payment of any new piano, either grand or upright, of standard make at time of purchase from us, provided no "friend" is to get commission, nor any other reduction. Second-hand pianos and club pianos excluded.

Answers must reach us not later than October 8, 12 M.

EXPLANATION.

Take the nine numbers 10, 11, 12, 13, 14, 15, 16, 17, 18 and so arrange them that they will add 68 in each direction, crossways and up and down.



Either use diagram in this advertisement or make one like it according to rules below.

The person sending in the nearest correct answer will receive the first prize. Person sending in the next nearest correct answer will receive the second prize. The person sending in the third nearest correct answer will receive the third prize, and so on.

In case of ties, identical prizes will be awarded those tying.

RULES OF THE CONTEST.

Any one may compete for these prizes, except our employees and the winners of first, second and third prizes in previous contests.

Answers must be on one sheet of paper, with signature and address, and reach us not later than October 8.

Mention Christian Advocate.

CONTEST DEPARTMENT

PHILIP WERLEIN, Ltd.

605-607-609 CANAL STREET,
NEW ORLEANS.

Obituaries.

...which was a great loss to the community. He was a man of great character and a true friend to all who knew him.

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AYER'S HAIR VIGOR
Stops Falling Hair
Destroys Dandruff
An Elegant Dressing
Makes Hair Grow

Does not Color the Hair
Composed of Sulphur, Glycerin, Quinine, Sodium Chloride, Water, Perfume. Ask your doctor his opinion of such a preparation.

USE GAS for COOKING and HEATING! USE ELECTRIC CURRENT for LIGHTING and POWER FURNISHED BY US.

WE OFFER A FACTOR OF SAFETY.
NEW ORLEANS RAILWAY and LIGHT COMPANY.

HIBERNIA INSURANCE CO.

Capital.....\$200,000.00
Assets.....479,200.00

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New Orleans, La.

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CONVENIENT WAY.

LOUISIANA RAILWAY

(LA. RY. AND NAV. CO.)

THE SHORT LINE BETWEEN

NEW ORLEANS, BATON ROUGE, ALEXANDRIA, SHREVEPORT.

PULLMAN BUFFET SLEEPING CARS. TICKETS ON SALE TO ALL PORTS.

Inquire of Local Ticket Agent.

E. C. D. MARSHALL.

General Agent.

USE THE L. and A. RAILWAY,

"EVER ON TIME"

Double Daily Passenger Service

Between Alexandria and Winnfield, Sibley, Minden and Shreveport.

Daily Service

Jena, Trout, Hope, Stamps, Hot Springs, St. Louis, Etc.

OUR FREIGHT SERVICE IS UNEXCELLED.

B. S. ATKINSON, G. F. & P. A. TEXARKANA, ARK.

BOSTON CRYSTAL GELATINE

makes a dessert of purity, quality and endless possibilities.
Dainty, Wholesome, Economical.
Each package of Crystal Gelatine bears the above Trade Mark.

Each package is guaranteed to make two quarts of jelly.

If your grocer does not keep it send us for Free Sample Package.

CRYSTAL GELATINE COMPANY
121A Beverly Street
Boston, Mass

Sunday School

LESSON XIII. SEPTEMBER 25, 1910.

TEMPERANCE LESSON.

Gal. V. 15-26.

Golden Text: If we live by the Spirit, by the Spirit let us also walk.

TEACHING TOPICS:

"Called for Freedom."

It is a very significant phrase which Paul uses in the thirteenth verse. The Christian is characteristically a free man. There is no compulsion upon him anywhere, ideally. This is the best thing about the gospel, in Paul's estimation. The old way was subjection to law, that is, to rigid regulations, not in themselves necessarily ethical or spiritual, which would coerce the rebellious will and compel it to come into some sort of subjection to the high authority of the universe. This was forbidding in idea. It was cruelly disappointing in fact, because it never yielded the satisfaction of loyal, loving obedience. Paul found it so for many years. Then one memorable day he saw the true vision. On the way to Damascus the light of heaven shone around him. What was the profound significance of this wonderful experience? To his enraptured gaze there was revealed Jesus: Jesus who had been subject to death, the best penalty of the law over the guilty or the innocent, Jesus who was alive, and hence who must overcome the powers making for limitation and destruction. Therefore every one redeemed from sin and death by the might of the living Christ is a man dedicated to the liberty of the Spirit. He is "called for freedom." This is the essence of Christianity and of its salvation, in the eyes of Paul. For freedom did Christ set us free, stand fast therefore, and be not entangled again in a yoke of bondage.

A Dangerous Gift.

We all know how easily the precious gift of liberty is abused. Freedom all too readily degenerates into license which is the most perfect slavery. Here is a great pity. Nevertheless the possibility seems to be necessarily interwoven in the very texture of Christian character so long as it is in the making. Since freedom is the characteristic meaning of the Christian message in relation to law, since this liberty is so readily interpreted and used as if it were license, therefore temperance becomes the cardinal principle of ethics, the root principle, we might say, of all character formation from its very earliest stages.

The Why of Temperance.

Temperance is a much bigger word than often supposed. It seems that animals obey the immediate impulse; they are governed by the laws of appetite almost exclusively. The first condition of advance beyond the animal level is the control of appetites and passions according to the higher direction of the mind. Now, in the world of invention everything is given already, though in chaotic condition, the genius merely selects, orders, and thus controls the forces of nature. In the realm of character building all the impulses are native, no new forces are created; the principle of growth is the gradual projection of the ideal, which comes to guide, direct, and

hence control the powerful forces of the moral nature. Temperance is absolutely the sine qua non of spiritual advancement. Every animal passion has its place if properly controlled and duly subordinated. This is easily seen in regard to most of the instincts and feelings. It is true of every primitive feeling. For example, the capacity for feeling anger is a splendid thing. What would character be without it? And yet it is as clear as can be that indignation must have its proper object and must be strictly subordinated to love, entirely controlled by the lofty ideals of forgiveness and of service. It is quite simple. Temperance means education and self-control. It means "enough and not too much." But it is just within this narrow margin that true manhood is found. On either side of the line lie animalism and bestiality.

Victory over the Flesh.

This victory must be won in every department of human experience, by those who are "called for freedom." There is more than one temperance and more than one drunkenness. The first in Paul's list of "the works of the flesh" are not intoxication or murder. It is said by many of those who know intimately the weaknesses of our social structure that the sins of incontinence are far more dangerous to our national well-being even than the cruel wrongs of the liquor traffic. It is difficult to know. One passion inflames another, and the devastating conflagration is fed by many ugly fires. Truly "the flesh lusteth against the Spirit, and the Spirit against the flesh." This warfare is a terrific reality. We can afford to shut our eyes to no aspect of it, nor relax for a moment our efforts in the cause of the Spirit. Here as everywhere "eternal vigilance is the price of liberty."

To "Walk in the Spirit."

is something quite practical. We sometimes hear it spoken of as though it were a strained effort to be punctilious in the observance of fixed forms. Perhaps it is thought of in terms of social approval, and then its method is imitation. Or perhaps it is something vaguely splendid, something done for the glory of God, but of such rarefied beauty is it that one would have difficulty in describing its nature. Meanwhile, God really works in the souls of men to prepare them for taking part in the establishment of his kingdom. Here is the way the process begins in multitudes of cases. There is experienced a "horrible duality" (as one has described it), there are discordant and conflicting desires, good and evil fight in the darkness, and self-despair hovers over the fearful struggle. So long as this goes on the carnal man is trying to maintain the pride of his own individuality. At last this foolish pride is humbled in the dust of its pitiable helplessness. The man throws himself on the mercy of the higher powers that do battle for him; he surrenders to the ideal; he ceases to struggle, and thereby opens his mind and heart to the purifying, strengthening inflow of the divine stream, the eternal holiness. Then does he "live in the Spirit." But the single event will not suffice. He must "walk in the Spirit." It will be no new experience, but the process must continue. He must go on from strength to strength, from victory to

victory. This means that if he chances to look on vice he will loathe it and turn away in disgust. This means that he will strive to cultivate high thoughts and aspirations in his home, in business, in the lives of all his associates. He will be on the side of the Spirit wherever the warfare wages. He will vote for social righteousness. He will champion the cause of the ideal wherever a duty discloses the way. O yes, the image of God is quite easily recognized by the comrades of his day's journey.

"The Fruit of the Spirit"

is so beautiful and gracious as to defy description. Paul's symbols for it, which range from "love" to "self-control," suggest the galaxy of graces which make up the Christian character. But any or all of these words are insufficient, if experience of the realities is lacking. And if experience of them is in the life, no argument or exhortation will be required. We need speak therefore no further word of praise. We may call attention, however, to the fact that "self-control" crowns the noble list. Temperance is seen to be the high test of the art of Christian living.—Western Christian Advocate.

AN IMPORTANT GATHERING.

Again I call attention to the missionary meeting to be held in Winona, Oct. 17-19. We expect all the preachers and a good many laymen from the Winona District to be in attendance. Ample arrangements will be made for entertainment. This meeting will furnish a magnificent opportunity to the laity of this section to hear Bishop McCoy, Mr. T. B. King, of Memphis; Prof. Hull, of Millsaps, and many others on the stirring issues before the Church. I urge every pastor in the district to be present. I wish every steward could be induced to attend. What wonderful results would follow! Let me urge the pastors to give notice of this meeting to all their congregations. The first service will be at 8 o'clock Monday evening, Oct. 17. Bishop McCoy will preach at that hour.

It would be a good idea for the pastors to appoint a delegation from each congregation and lay upon their hearts their duty to attend this meeting. Let us rally our forces and make the finest showing at the approaching Conference at Sardis the district has ever made. E. S. LEWIS.

Gold Spectacles Free

You can read the very finest print in your Bible with them on. Write by the day for a trial.



Don't Send Me One Cent

when you answer this advertisement, as I am going to distribute at least one hundred thousand sets of the Dr. Haux wonderful "Perfect Vision" Spectacles to genuine bona-fide spectacle-wearers in the next few weeks on one easy, simple condition.

I want you to thoroughly try them on your own eyes, no matter how weak they may be, read the finest print in your Bible even by the dim firelight; thread the smallest eyed needle you can get hold of and put them to do just you like in your own home in any way you please. Then after you have become fully and positively convinced that they are really and truly the simplest, clearest and best-fitting glasses you have ever had on your eyes, you can keep the \$2.00 pair forever without one cent of cost, and

Just Do Me A Good Turn

by showing them around to your neighbors and friends, and speak a good word for them everywhere at every opportunity. Won't you please introduce the wonderful Dr. Haux "Perfect Vision" Spectacles in your locality, on one easy, simple condition?

If you are a genuine bona-fide spectacle-wearer (no children need apply) and want to do me this favor, write me at once and just say: "Dear Doctor: Send me your Perfect Vision Eye Tester, absolutely free of charge, also full particulars of your handsome 10-part Gold Spectacle Offer," and address me personally and I will give your letter my own personal attention. Address:—

DR. HAUX, (Personal)

Haux Building, St. Louis, Mo.

10-95 Buy This Large Handsome Nickel Trimmed Steel Range



without warming closet or reservoir. With high warming closet, porcelain-lined reservoir, just as shown in cut. \$17.25. Large, square, oven, wonderful baker, 6 cooking holes, body made of cold rolled steel. Duplex grate; burns wood or coal. Handsome nickel trimmings, highly polished.

OUR TERMS are most liberal ever made. You can pay after you receive the range. You can take it into your home, use it 30 days. If you don't find it exactly as represented, the lowest bargain you ever saw equal to stores called for double our price, return it to us. We will pay freight both ways.

Write Today for our beautifully illustrated Store Catalog No. 5144; a postal card will do. 150 styles to select from. Don't buy until you get it.

MARVIN SMITH CO., CHICAGO, ILL.

For \$110,654.04

We guarantee an established trade in the South on any high-class article of general household use.

THIS SUM BUYS

1. A three-years advertising campaign, 10 inches per week, 56 publications, 526,924 circulation per week, (over 80 millions of copies) distributed to the most substantial Southern homes—to create the demand for the goods.
 2. A sales force of 20 specialty salesmen for three years, selling the goods to retailers and jobbers—to place the goods within reach of the consumer.
 3. A guarantee of certain minimum results as regards the number of initial or introductory sales and the amount of such sales—to secure the manufacturer against any unnecessary speculation in his advertising campaign. (Guarantee usually one dollar per 1,000 of circulation used per annum, and sales equivalent to cost of campaign—excess sales carried on commission basis.)
- In brief, the only general publicity campaign covering a wide area, ever offered with a hard and fast guarantee of results.
- If interested, address below, explaining your selling system in detail, and sending samples of goods on which you desire to establish trade—no inferior articles promoted. Smaller accounts accepted covering narrower territory.

JACOBS & COMPANY, Clinton, S. C.

Advertising and Selling Agents.

Operating The Religious Press Advertising Syndicate.

Largest Special Advertising Agency in the World.

PELAHATCHIE, MISS.

The Camp Meeting at Old Shiloh Camp Ground began on the night of the second of September and closed on the following Friday morning. We had with us the following brethren: W. W. Simmons, L. L. Roberts, J. V. Bennett, W. N. Thomas. These brethren did most of the preaching, and presented the truth clearly and strongly, giving out no uncertain sound. It was such that the small children could understand it. We were glad to note the presence of Rev. T. J. King, who served the Shiloh Charge for four years. He added much to the success of the meeting. We had twelve accessions and about fifty conversions, and we believe there are more to follow. Pray for us that the revival fire may continue to burn.—W. E. Dickens, Pastor

FARMERVILLE, LA.

We have been getting along nicely this year, and expect to report a successful year along all lines at Conference. We have held three revival meetings on the charge, one at each appointment. The first was held at Farmerville. I was fortunate in securing the assistance of Rev. W. L. Hunter, of Floyd, La., who did the preaching. Brother Hunter is one of the ablest preachers of the Conference and has a bright future before him. The church was greatly revived and we received two members. Our second meeting was held at Marion, La., in which I was forced to do my own preaching. In this meeting the church was wonderfully revived and eight added to the church by vows and baptism, with a prospect of others to follow. Our third and last meeting we closed on Sunday night the 11th inst., at Greenville, La., which lasted only seven days. At this meeting, like the one at Marion, your scribe did all the preaching. The Lord was with us and we had a glorious revival, resulting in a large number of conversions and eight accessions to our church on the last night, with others to follow. Six out of this number were received by vows. My health has not been very good this year, yet notwithstanding this, the Lord has wonderfully blessed my efforts.—A. J. Coburn, P. C.

CHURCH DEDICATION.

Bishop W. B. Murrah will dedicate the new church at Amite City, Sunday, Oct. 16th. Friends and all former pastors are invited to be present. H. W. BOWMAN, Pastor.

RUSKIN-CAVE COLLEGE.

Ruskin-Cave College has easily the best opening ever known in her history—more students, more teachers, better accommodations, greater enthusiasm and spiritual power.

All summer room deposits kept coming in and we knew that we were going to have our 200. So the rooms were nearly all taken before school opened.

A week before, Sept. 7th, the eager students came. Train after train landed them and a jolly crowd it was. Here they came from Texas, Louisiana, Florida, Mississippi, Alabama, Illinois, Indiana, Cuba, Wyoming, the Philippines and every direction. I believe we could get 500, but we take only 200, and thus care for them better.

We have strengthened the Faculty and are very grateful for the superior talent in our midst. It may be of interest to note that we have as teacher of New Testament Greek, a man who speaks Greek and Latin as fluently as I do English. He is a good scholar and at the same time a sweet-spirited Christian gentleman. The young preachers at R. C. C. have a rich feast before them.

We ask all of God's people to continue to pray for us and our little village. It's a lovely spot and we want it to be kept for the Master's use.

R. E. SMITH.

Ruskin, Tenn.

LOUISIANA CONFERENCE.

Monroe Dist.—Fourth Round.

Bastrop, at Humphrey's Ch.	Sept. 24, 25
Bonita, at Bartholomew	Oct. 1, 2
Merrouze, 7:30 p. m.	Oct. 2
Farmerville	Oct. 3, 9
Windsboro	Oct. 15, 16
Gilbert, 7:30 p. m.	Oct. 16
Florence, at Jonesville	Oct. 22, 23
Downsville, at Douglas	Oct. 29, 30
Oakridge	Nov. 5, 6
Girard, 7:30 p. m.	Nov. 6
Floyd	Nov. 12, 13
Lake Providence	Nov. 19, 20
Waterproof	Nov. 21
Delhi	Nov. 26, 27
Brookland, at Frantom	Dec. 3
Eros	Dec. 3, 4

S. S. KEENER, P. E.

Ruston Dist.—Fourth Round.

Homer, 8 p. m.	Sept. 28
Plain Dealing, at Concord	Oct. 1, 2
Renion, at Alder Bridge	Oct. 2, 3
Arcadia, 11 a. m.	Oct. 8, 9
Ruston, 7:30 p. m.	Oct. 9
Vernon, at Oak Ridge	Oct. 15, 16
Winnfield	Oct. 22, 23
Jonesboro, at Jonesboro	Oct. 23, 24
Haynesville, at H.	Oct. 29, 30
Haynesville Mission, at Shouguloo	Oct. 29, 30
Simsboro, at Pine Grove	Nov. 5, 6
Ringgold, at Andrew	Nov. 11
Gibbsland, at Oak Grove	Nov. 12, 13
Bernice, at Alabama	Nov. 17
Houghton	Nov. 19, 20
Lishon	Nov. 24
Blenville	Nov. 26, 27
Lanesville	Dec. 1
Cotton Valley	Dec. 3, 4
Minden	Dec. 5

R. W. TUCKER, P. E.

Shreveport Dist.—Fourth Round.

Keatchie, at Long St.	Oct. 1, 2
Grand Cane, at Grand C.	Oct. 8, 9
Oakdale, at Spring Hill	Oct. 11, 12
Fullerton	Oct. 15, 16
Longville	Oct. 17, 18
Campiti	Oct. 22, 23
Pleasant Hill, at Williams Chapel	Oct. 29, 30
Pelican, at Pelican	Oct. 30, 31
Ida, at Ida	Nov. 4, 5
Mooringsport	Nov. 6, 7
Coushatta, at Coushatta	Nov. 12, 13
LaChute, at LaChute	Nov. 14, 15
Texas Avenue	Nov. 16
Hornbeck, at Hornbeck	Nov. 18, 19
Leesville	Nov. 20, 21
Bon Ami	Nov. 21, 22
DeRider	Nov. 23, 24
Mary, at Mary	Nov. 25, 26
Zwolle, at Zwolle	Nov. 26, 27
Mansfield	Nov. 28
Rossier City	Nov. 29, 30
Greenwood	Dec. 1, 2
Noel	Dec. 5
Shreveport, First Ch.	Dec. 6

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NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 57—No. 38.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2851

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, SEPT. 29, 1910.

CHAS. O. CHALMERS, Publisher.

THE FAMILY ALTAR.

It is somewhat popular now to recall with a look of pitying amusement the religious austerities of former years, and even a prominent preacher, himself the descendant of Puritan ancestors and pastor of a church whose glory and strength rests upon the firm foundations laid by the men and women of the stern convictions and immovable faith of earlier days, has seen fit to hold up for the amusement of his hearers the frailties of those whose weaknesses often were stronger than the strength of their latter day successors. But however this may be, there were at least some things in which we can take a lesson from the years of ancient times and which we would do well to copy from them.

Among these virtues of the past was the erection and maintenance of the family altar. The Christian father or mother of earlier days would as soon have thought of omitting the public as the family worship of God. Each day's work was hallowed by the invocation of the Divine care and guidance and each night's sleep made the more sweet because commended to the care of Him who neither slumbers nor sleeps. Family life was built up around the conviction that the God of the father and the mother was a God at hand and not a God afar off. Childhood knowledge of and reverence for religion was systematically and continually fostered. The Bible was a familiar work, and an everyday companion. It lay upon the table in close contact with the daily paper and the school book, and imparted something of its sacredness to them. The songs of Zion did not have to be rendered by a cultured and well paid choir; they were sung by parents and the children at home and were therefore not unknown in words or tune when announced in the sanctuary. Prayer was not an exercise to be reserved for the Church service or to be voiced only in the retirement of private devotions; it was the common language of hope and faith; where in were expressed to the attentive ear of the Heavenly Father all the little cares and ills, all the common mercies and causes of thanksgiving which must ever knit the family together in their fellowship and affections. Family worship in other days, and let us hope even now, was the time for intercourse upon the mightiest themes, whereby the real motives and aspirations of those whom God had set together in families, were made known to each other, and the memory of whose earnest and hallowed petitions and praises must surely invoke a sigh of regret rather than a smile of pity from any one whose finer and truer feelings have been spared to him in later life. Well did Robert Burns, though himself neglectful of the religious faith of his fathers and his own early youth, voice his unalterable convictions of the value of piety in the home when in his immortal poem, "The Cottar's Saturday Night," after describing the reverent and earnest family worship of the humble ploughman, he exclaimed:

"From scenes like these auld Scotia's grandeur springs
That makes her loved at home, revered abroad;
Princes and lords are but the breath of kings,
An honest man's the noblest work of God."

But the objection is made to this revered and hallowed custom that it is unfitted for the conditions of our present life. Is this, however, an honest objection? To hear men talk now-a-days one would think that no one was ever really busy about the affairs of life until the present generation. We look back a few dozen years and say, "Oh, well, you know everybody had plenty of time then. They did not have so much to do as we have, and of course they could pray in the morning and pray at night and pray all day long, for the matter of that, and never miss the time." They did perhaps have somewhat more leisure than we do, but we still have time for whatever we really wish to do. We do not often hear of one who habitually refuses to eat because he has no time to do so, or to sleep because the hours thus spent are withdrawn from activity, nor do we turn aside from pleasurable or profitable occupations for lack of time. Is not then this excuse simply a frivolous one? Because it is well to be "diligent in business," must we never halt so much as to breathe a thanksgiving to him who prospers our undertakings or to utter a prayer to him who alone can deliver us from evil? An old proverb quaintly reminds us that "Prayer and pro-vender hinder no man's journey," and our day's work would be speeded rather than retarded if ushered in by a united plea for God's guiding and restraining mercy upon all the members of the family. Even allowing that there are many cases where the members of the household are no longer children, but rise and leave for their various duties at different hours in the morning, there are still but few families where the members do not, as a rule, meet around the dinner table at noon or at night, and then, if at no other time, may opportunity be taken for praise and prayer and instruction from the Word of God. Many of our Holland brethren in the West have the beautiful custom of remaining at the table after the principal meal of the day and there conducting their family worship. The occasion is fitting and the possibility of this gathering together the entire family is much increased.

But whatever may be the time or the method of the exercise, the erection of the family altar is to be sought perhaps above everything else, save the personal piety of the members of the family. Its maintenance has been and ever is the root of mutual love, confidence and good understanding in the fear of the Lord. It is the oldest form of public worship and the one that touches most nearly and frequently each one in the home. Its decadence inevitably precedes or accompanies loss of spiritual tone in the household and often in the individual; its maintenance is a continued safeguard against spiritual danger, an encouragement in time of trial, and a blessed memory to which to look back when surrounded by the cares of life or amid the recollections of the passing years.

"Why, therefore, should we do ourselves this wrong,
Or others—that we are not always strong;
That we are ever overborne with care;
That we should ever work or heartless be,
Anxious or troubled, when with us is prayer;
And joy and strength and courage are with Thee?"
—From the Christian Intelligencer.

OUR ENCOURAGEMENTS.

By C. H. Wetherbe.

While it is true that there are events in our life which bring discouragement to our hearts, yet there are also many encouragements. And the question which we ought to definitely and decidedly settle is, Shall we allow the discouraging features of our experiences to govern us, or will we be ruled by those things which are charged with encouraging power? As an abstract principle this question is easy to answer. The philosophy is plain, pointed, and pregnant with meaning. To be habitually thinking of one's discouragements and thus be largely controlled by such thinking, is to keep one in a state of mental misery. It tends to produce spiritual weakness. It makes one measurably cowardly. Chronically discouraged Christians present an unattractive appearance to the people of the world. All this is philosophically true. Turn to the other side of the question. We have many bright encouragements. If we be Christians, then God is with us. This one truth is enough to keep our heads above all the flood and flow of discouragement. It is what gave stimulus and strength to the ancient patriarchs, prophets and priests. The assurance that God was verily with them as their all-wise Director and Almighty Helper made them high-spirited and energetic amid all foes and all temptation to fears and trouble. And the same assurance guided and governed the apostles and their heroic assistants. Paul's constantly encouraging thought was, "If God be for us, who can be against us?" Was he ever discouraged? Very likely he was, but he was never ruled by discouragement. He kept his mind upon the towering encouragements, which were always within his sight—the sight of his penetrating faith. And so should we do. Our labor is not in vain, though our natural eyes may see no results. A steady vision of our encouragements will keep us hopeful, happy and healthy.

By a firm and persistent purpose one can achieve large things in the face of great difficulties. The accomplishments of Helen Keller have written her name high upon the scroll of fame. And others, perhaps inspired by her example, are achieving wonderful results. The press dispatches report that Miss Theodore Josephine Frankensen, a blind student at Chicago University, has been elected to the Phi Beta Kappa Society this year, besides being awarded honors in Latin and Greek and the scholarship in the graduate school.

The Harvard University Library has come into possession of the magnificent Lefferts collection of the works of Alexander Pope, which consists of upward of 500 volumes of books and pamphlets. The collection is the most extensive brought together by any student, and includes some volumes not in the British Museum library. Harvard already had some 150 volumes in addition to those given, so that its collection is now unequalled in America. While the name of the donor is withheld, it is understood to be J. Pierpont Morgan.

Christian Advocate.

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WHAT IS THE EXPLANATION?

By J. R. Bingham.

In Chicago I worshipped in the leading Methodist Church in the residential section of that great city and heard a beautiful sermon by a district superintendent on the necessity for a personal experience of religion. The service was about half full of worshippers, and the preacher congratulated himself on having twice as many hearers as he had expected to meet.

In the evening I attended a church in the business section, finding about thirty people engaged in an Epworth League meeting led by a deaconess. Preaching by the pastor followed immediately the League service, the auditorium being about one-fourth filled with hearers, some half-dozen Mississippians being in the congregation. The sermon was evangelistic, earnest and pleasing.

Immediately following this service I went to a nearby Episcopal Church, which was not more than one-tenth full of people.

An ardent Christian Scientist, who had gone with me to the morning worship, invited me to go to one of their meetings on Wednesday evening. I did so. It was my first experience. The building was as large as, and was finer than, any I had visited on Sunday, and it was crowded. The meeting began with an organ solo, followed by a hymn. Then a lesson from the 11th chapter of the Gospel according to St. John, and a reading from Science and Healing. Those who came into the room while the leader was reading stood until the reading was concluded, and then were seated. After the reading there was a moment of silent prayer, and the Lord's Prayer was recited in concert.

The leader called for testimonies, and thirteen women and two men testified to having been healed of disease after all other remedies had failed. A hymn was sung and the audience dispersed. Can anyone explain why there were many more people present at this Wednesday evening meeting than there were at all the three services combined in three different churches on Sunday?

While in the city I heard Rev. Wm. Adams Brown, D.D., of Union Theological Seminary, New York, preach in the chapel of Chicago University on "This is the victory that overcometh the world, even our faith." He discussed the triumph of science over material things, the place of faith in the work of scientists, the necessity for faith in all things. Here is faith and faith. John speaks of "our faith," which is faith in a Person. That Person is Jesus Christ, the Son of God. It was a very sacred hour to me, not alone because of the stimulating sermon and helpful worship, but also because there was before my eye the majestic form of, and in my ears the bugle notes of the marvelous voice of, and in my heart sweet communion with the spirit of my noble friend who, on that platform, delivered a great address on "Christ and Caesar in Education." On that occasion Chicago University conferred on him the degree of LL.D. His going away left the world and Methodism poorer, and left me poor indeed.

The feature of my visit was a sermon by Professor G. B. Foster, of Chicago University, on "The meaning of the death of Christ." Text: "He was wounded for our transgressions, bruised for our iniquities, the chastisement of our peace was upon him; and with his stripes we are healed." My heart was warmed not strangely, but to an unusual degree, as he spoke of sacrifice, the law of sacrifice, the necessity for sacrifice, the value of sacrifice, the sacrifice for us by Jesus Christ, the Son of the living God.

Rarely have I been so moved as under the spell of that great discussion: "The bleeding sacrifice in my behalf appeared" in a very real and deep and powerful sense. A sympathetic and devout worshiper at my side whispered, "His simplicity, earnestness and deep spirituality remind me of Dr. Wheat." And this witness is true. Could praise be higher?

Never have I so appreciated Watts' great hymn, always a favorite, as I did when, immediately following the overpowering climax of the sermon, the great congregation jubilantly sang:

When I saw the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And my contempt on all my pride.

Were the whole realm of nature mine,
That were my lot, I should not care;
To all the wealth that doth increase,
I would give for the life of my dear Lord and Saviour.

I have not time to do a preceding Sunday Dr. Foster had preached on "The reality of God," and there was a winning throughout that great city conviction that I can well believe in. Nothing I ever heard had a more tremendous impression on me than his sermon. Thinking of it, I recall a sermon by Bishop Hendrix in 1892 on, "He shall see the fall of his seed, and shall be satisfied." One in 1893 by Bishop Galloway on, "The Fatherhood of God." One in 1894 by Dr. Hayne Leavell on, "Though he slay me, yet will I trust in him." One in 1895 on "Stewardship," by Dr. Barber. One in 1896 by Bishop Candier on, "A Suffering Savior," and one in 1897 by Bishop Hoss on, "What think ye of Christ?" These great discourses register for me the high watermark of preaching, and give a new meaning to "All are yours" whether Paul or Apollos or Cephas.

Therein do I rejoice.

Yea, and will rejoice.

Not a day has passed since I heard Dr. Foster that I have not recalled with devout gratitude and a glowing heart his great discussion of that vital theme, and even as I write the tears of joy well up, and my spirit cries:

Dissolve my heart in thankfulness.

And melt mine eyes to tears.

That occasion was an event in my life, and I pray Almighty God that it may prove to be an epoch in my apprehension of Jesus Christ as my sacrifice for sin, as he was wounded for my transgressions and bruised for my iniquities; the righteous dying for the unrighteous that he might bring me to God. Amen!

I believe no one values friendship and appreciates friends more than I do. It is a peculiar pleasure to meet them and worship with them when otherwise one would be alone in a city of two and one-half millions of souls. Hence it was a priceless privilege to be with Bishop and Mrs. Morrah, Mrs. Percy Ray, Miss Harvey, the accomplished voice teacher in Granada College; Rev. Jno. T. Myers, Rev. W. L. Duran, and Rev. H. S. Spradins and his sweet little daughter. They greatly refreshed the spirits of Mrs. Bingham and myself in Chicago.

Carrollton, Miss.

DR. WINTON VERSUS FEATHERSTUN.

By Rev. H. Walter Featherstun, D.D.

Dr. G. B. Winton essays to reply to my article in the Advocate of Sept. 8, on "The Usurpation at Vanderbilt." He entitles his article, "A Plea for Reason." His example would be better than his plea.

He says my article is "surprising alike for its dogmatic misstatement of facts and for its intemperate language; yet he does not point out a single sentence or word that is intemperate, nor does he disprove a single statement that I made. He claims that I "forget to be kind or courteous." If telling the plain truth in defense of the Church is unkind and discourteous, I plead guilty to his charge.

When I wrote, "No State imposes conditions relative to the constitution of its board upon any institution," I meant clearly that no State would deny to any church, or like institution, the right to appoint in its own way the members of its boards of trustees. Dr. Winton declares that the State of Tennessee most certainly does deny this right to the Church. Nevertheless, there is on the statute books of Tennessee a law unimpeached, hence valid, which says: "Whenever any educational institution has been established, and is maintained and patronized by any religious body or denomination, or shall hereafter be so established, maintained and patronized, the representative governing body of such society or denomination shall have the power and authority, at its option, to elect its board of directors or trustees, or to fill vacancies occurring therein." Am I wrong, then, when I insist that no State imposes conditions which forbid the Church to appoint through her representative governing body the trustees of her schools, since this is specially true of Tennessee? Who has made a "dogmatic misstatement" in this matter?—Dr. Winton, or I? I give the proof; the very language of the law; while Dr. Winton gives "certain positive assertions of his own," unsupported and unprovable.

He says: "Dr. Featherstun argues so much more forcibly on the basis of unfounded assertions than he possibly could if embarrassed by facts, that perhaps he will not care to know that the laws of Tennessee governing corporations of this kind are summarized in Article ix, section 3, of the Constitution, and in Articles 1470-1473, inclusive, of Shannon's Code. Laws passed by the Legislature since the issuance of the charter of Vanderbilt cannot, under the above article of the Constitution, have an ex post facto application." This is amazing. If Dr. Winton had ex-

amined some encyclopaedia he would have learned that the constitution prohibition of ex post facto laws "only applies to criminal and penal statutes," and never to corporation laws. These are railroads in Tennessee chartered and built before railroad commissions were dreamed of, are they exempt from the control or supervision or restriction of Tennessee's present-day Railroad Commission?

What does all of this advertising of legal ignorance and proved to be a bit rhetorical, but is the language alluding to me "impertinent" or "kind"? Is it even "courteous"? He will not care to know—ah! how does he know that I do not wish to know the truth? Such language discredits more than the intelligence of this brilliant man—it discredits his judgment and his heart as well. Is the language even illuminating? Have the readers of the Advocate copies of Shannon's Code, or Tennessee's Constitution? I am sure that some of them know more about the meaning of ex post facto laws than does Dr. Winton. We have schoolboys in Mississippi who would not have blundered in the matter as he has.

He introduces this rhetorical display of legal ignorance with a statement that my contention rests on a "basis of unfounded assertions." Who is using unfounded assertions now? Let the Advocate readers decide!

He rushes madly on—hear him! A second unfounded assertion of this critic of the Board of Trust is that the law of 1895 "the law I have recited above" has been declared by the Supreme Court constitutional. Yes, I said so—did I make an "unfounded assertion" when I said it? Let us see! I "founded" my assertion on a statement made by Bishop E. E. Hoss in the Nashville Advocate of July 8, 1895, page 10. Whom shall I credit—Bishop Hoss, or Dr. Winton? I recall that years ago the Church called E. E. Hoss to the editorship of her "connectional organ," and from quadrennium to quadrennium kept him there, until she called him to be Bishop; and I sadly recall that this same great Church called this Dr. Winton to succeed Bishop Hoss as editor of the Nashville Advocate; but her last General Conference declined to retain him in that high office, because she was persuaded that he made too many "unfounded assertions," and based too many wild conclusions on his "unfounded assertions."

O wad some power the giftie gie us
To see oursel's as ithers see us!

I commend to my rhetorical friend this rustic philosophy of Robbie Burns. But who am I to believe, Bishop Hoss, honored and trusted by my Church, or Dr. Winton, discounted by the Church? Am I unreasonable if I trust the unchallenged Bishop?

Dr. Winton hides behind some lawyer, whom he does not name, but who boldly, from this seclusion of anonymity, contradicts Bishop Hoss. Who is this chivalrous lawyer? Dr. Winton says that he is "one of the best lawyers in the State." Is he, indeed? Maybe this is another of the Doctor's "unfounded assertions"—but who is this best, brave but nameless lawyer? I yearn to know his name.

More madly still he rushes on into another "unfounded assertion." He recalls his former statement in an article I alluded to, "that the charter of Vanderbilt requires the trustees to fill their own vacancies," and which statement I contradicted; and he asserts thus: "Yet that very assertion, in so many words, is found—in the charter." He once said it in essence, but now he sidetracks the assertion—hear him: "It is found in formal acts of the Board," even as early as 1873. "Formal" or informal "acts of the Board" have nothing to do with what I said. Bylaws passed by a board of trust and other formal acts are not parts of a charter. Both charters of Vanderbilt, that of 1872 and the "amended charter" of 1873—i.e., copies of them—are before me, and I have just carefully reread them, both; and I challenge Dr. Winton to point out one statement or hint most remote, that the Church may not, "at its option," as the law of Tennessee provides, "elect its board of trustees or fill vacancies occurring therein."

Read this: "It is true that this provision does not appear formally set out in the words of the charter. But the men who took out that charter, as I have taken pains to ascertain, knew perfectly what I myself have later learned, and what Dr. Featherstun might have ascertained but for his indifference to mere facts (what Christian courtesy—see Matt. vii, 1-5), namely, that under the legal practice of this State the members of a corporation of which the charter contains no specifications as to the filling of vacancies, not only may but must fill those vacancies."

Notwithstanding my friend's charitable (?) declaration of my stolid and wilful ignorance, yet I did know and do know that if the charter does not stipulate how the trustees shall be elected, or if the Church fails to fill vacancies, the Board may, yes, must, fill them. But if the Church fails for some years and the Board does in those years the Church's neglected work—exactly the case in the Vanderbilt matter—this does not make it a provision of the charter, nor does it vitiate or negative the Church's right, "at her option, to elect the trustees or to fill the vacancies occurring therein." Dr. Winton knows only a part of all this; but I am less ignorant than he: for I know it all.

There are some other things that I know. First, that if the charter of Vanderbilt does not sufficiently

protect the Church in its right to name the trustees, that charter can be so amended as to conform it to the expressed will of the Church; second, that in 1872 a board of trustees did obtain a charter containing certain provisions, not forced into it by an arbitrary decree of the court granting it, but written into it by the trustees, or "commissioners," acting for certain Annual Conferences, and under their authorization; third, that in 1873 these same persons did, under the same authorization, secure from the State of Tennessee an amended charter; fourth, that this same Board of Trust—the same by the law of "perpetual succession," though the personnel was different—did in 1898 transfer, by authorization of the Conferences as above recited, the Vanderbilt University to the General Conference; fifth, that this Board of Trust can, in obedience to the expressed will of the Church, get from the State of Tennessee another "amended charter," conformable to "the option" of the General Conference already expressed. Dr. Winton also knows these things, or might have ascertained them but for his indifference to mere facts—"no, no, I shall not say this of him," he said it of me, but as I have already proved that I am not so ignorant, even of law as he, I shall show that I am not so "discourteous" as he—no, I shall not say it of him.

Why do the Vanderbilt Trustees refuse to get this amended charter, if it is needed, to meet the Church's demands? Why do they quibble about the legal difficulties arising from the silence of the charter? Why do they not remove these difficulties by breaking this silence?

Dr. Winton still insists that it would be "an immoral thing" for the Board of Trust to obey the Church in this matter. Dr. Winton once vowed to "be subject to the Discipline of the Church," and at a later time he stood before an Annual Conference and vowed to "obey them to whom the charge and government over him is committed." Now, when he sets aside the explicit command of his Church, as he did last June, at the Vanderbilt Board meeting, is it not "an immoral thing" that he does? More immoral by far than if he should neglect to conform to all the laws on corporation in Tennessee's Code. "Render unto Caesar the things that are Caesar's." Yes, by all means do it—"but unto God the things that are God's"—the Church is His Son's own bride; in giving the State its due, do not rob the Bride.

All of this talk about an irreconcilable conflict between the laws of Tennessee and the rights of the Church in Vanderbilt is as supremely absurd as it is disingenuous; and my brilliant friend ought to be heartily ashamed that he ever voiced the disingenuous twaddle. His friends are ashamed of him.

I repeat what I have already insisted, that this talk about settling the question by "a friendly suit at law" is disgusting nonsense. I may not be quite ready to practice law in Tennessee; but I have learned to practice Christianity in Mississippi; and as Dr. Winton is even less qualified than I to practice law, let me suggest that if he will learn to practice Christ's teachings and persuade the Vanderbilt Board not to do "an immoral thing" by disobeying the Church, that most of them have sworn to obey, a lawsuit will be as impossible as unnecessary.

Again the name of the sainted Galloway has been dragged into this controversy. That stainless name, bright with a supernal lustre, is sacred to us Methodists of Mississippi. It is writ high on the temple of fame and deep in the hearts of millions of Methodists; and it shall not be used to give dignity to petty contentions based on "unfounded assertions," without a vigorous protest from one who knew and loved him from the days of our early manhood. Requiescat in pace!

A CONTINUING FORCE.

By C. H. Wetherhe.

It is an unfortunate fact that not a few Christian people entertain the false idea that the Old Testament has long ceased to be of any special value to the world, and that it has no binding authority on Christians to-day. I have known Christians who declared that they did not read that part of the Bible because they believed that it was out of date, and hence that it was not designed for their present obedience and guidance. But there could scarcely be a greater misconception. It betrays a lamentable lack of discerning the purpose and living and abiding force of that portion of the inspired volume. The truth is, there is a mighty and regnant power in the Old Testament, and the marvel is that any one can carefully and devoutly read it without feeling more or less strongly its teaching and trenchant life and influence.

It is said that the late Charles Reade, of England, the eminent novelist, was led to the study of the Old Testament by a remark of the late and famous Matthew Arnold, the remark being, according to a writer in the Andover Review, in these words: "The Old Bible is getting to be to us literary men of England a sealed book. We may think that we know it. We were taught it at home. We heard it read in church. Perhaps we can quote some verse, or even passage, but we really know very little of it. I wish, Reade, that you would take up the Old Testament and go

through it as though every page of it were altogether new to you—as though you had never read a line of it before. I think it will astonish you."

Mr. Reade did so. He entered upon the task with such a zeal as characterized his other work. The result was, he not only became astonished at his discoveries, but the study led to his conversion. He opened his heart to the truths and lessons of the Old Testament and found that they were full of a mighty and convincing force, before which he humbly bowed, and by which he was brought into the kingdom of which the holy prophets foretold with graphic interest and spiritual eloquence. And there are very many others to-day who, if they would reverently search these ancient Scriptures, would find them to be the power of God, even unto eternal salvation.

LAY BAPTISM VERSUS APOSTOLIC SUCCESSION.

By Rev. W. T. Woodward.

I have been asked to write an article on the authenticity of the boasted claims of our Baptist brethren. "That we are the true Church of Christ, hence our teaching and mode of administering the ordinances are correct and others are wrong." I want to treat this subject in this article as it bears on their authority for administering the Sacrament of Baptism.

In their claim, that they came down from John the Baptist, they fail positively to establish an unbroken succession. I want our people to know the fallacy of their claim. I want it distinctly understood that I stand prepared to prove every word in this article or any other article that I may write shall contain.

The English Baptists started without an ordained minister of the gospel. In the second Revolution a better period was ushered in for religious toleration. After the English nation had thrown off the Papal yoke, evangelical doctrine began to prevail in the Church. The Bible was translated into English, and several versions were printed and circulated and read by the masses. A spirit of inquiry and investigation was started. Discovering that so many things into which they had been led by the popish teachers and leaders of the past were wrong and superstitious, vain and false, there was eager searching for the truth. Out of this condition of affairs the various churches came toward the close of the 16th century. They were called Puritans, Separatists, Dissenters, etc., and out of this movement grew the Independent, the Congregational, and the Baptist denominations, though most of them drifted into the Presbyterian Church, which was already established in Scotland. At this point we find James I. takes the throne. Very wise in his own conceit, and having no patience with those who differed from his way of thinking, he could not see nor understand why everybody could not see matters just as he did. Everybody ought to belong to the church, and all ought to attend church, be taught as he directed, etc., and if not, as he commanded, they ought to be "forced out of his kingdom." Many Dissenters fled, mainly to Holland, ultimately to America, planting the New England colonies.

Among those who fled to Holland was Rev. John Smyth. He was originally a minister in the Church of England. He became pastor of a Separatist Church in 1602 and fled to Holland about 1606. "On arriving in Amsterdam, Smyth, at first, united with the 'Ancient' English Separatist Church there in charge of Johnson, with Ainsworth as teacher. At that time the Separatists of Amsterdam were in warm controversy as to the true nature of a Visible Church. Smyth published a work on the fallen church, entitled 'The Character of the Beast,' and a tract of 71 pages against infant baptism. For this he was disfellowshipped by the First Church. . . . This led Smyth, Helwys, Morton and thirty-six others to form a new church, which should practice believer's baptism and reject infant baptism. Finding themselves unbaptized, they were in a strait. They were on good terms with the Dutch Baptists, but would not receive their baptism lest they should recognize them as a true Church, for they believed that the true churches of Christ had perished. He believed the Apostolic Church model was lost, and determined on its recovery. With the purpose of restoring this pattern, he baptized himself on his faith in Christ in 1608, then baptized Thomas Helwys, with about forty others, and so formed a new church." (Armitage's History of the Baptists, pp. 153-4.) So, from the above, there was certainly no valid baptism in this case.

Dr. Cramp thinks it of little consequence whether Smyth baptized himself, or like Roger Williams, got one of his companions to baptize him and then returned the favor. I quite agree with Dr. Cramp, and so does their most eminent historian, Dr. Thos. Armitage, though he shows very conclusively that Smyth did baptize himself, but whether by dipping or otherwise, he is not quite so clear, though dipping became the custom of the church he founded very soon, if not from the first. Benedict copies his account from Taylor's History of the General Baptists, as follows:

"It seems that Mr. Smyth and his friends were

put to the same difficulty in reviving the practice of immersion. He and all his disciples had been sprinkled in their infancy, and therefore, according to their new views, were unbaptized. There were indeed many churches in Holland which practiced immersion, but as they differed widely in sentiment from him, he did not choose to receive baptism from them. This completely refutes Dr. Mosheim's supposition that the English Baptists derived their origin from the German and Dutch Mennonites. On the contrary, we see that the first English Baptists of which we have any regular account, after the Reformation, although living in the midst of the Dutch Mennonites, declined receiving baptism from them on account of their differences of opinion on many important points. This obliged Mr. Smyth to consider some other means of reviving the ordinance. What method he took is not very clearly stated. It is most probably that those who were convinced of the duty of believer's baptism formed themselves into a church and then appointed two of their number (perhaps Mr. Smyth and Mr. Helwys) to baptize each other and afterwards to baptize the rest. This subject caused considerable uneasiness and reproach to the first Baptists after the Reformation, both general and particular. A similar difficulty occurred at the formation of the original Baptist Church in America by Mr. R. Williams, who had recourse to the same expedient." (Benedict's History of the Baptist Denomination, pp. 229, 230.)

Mr. Armitage gives us in unmistakable terms the following from Mr. Smyth himself, viz: "But many, being unbaptized, baptize themselves, as we did, and proceed to build churches themselves." "Each of them unbaptized hath power to assume baptism each for himself." (Armitage, p. 457.)

A member of the first Baptist Church in England, published a treatise in 1615 in which he argues thus: "Who then shall baptize after Antichrist's exaltation? That is, how shall baptism be recovered, when it has been lost through the long prevalence of anti-Christian rule." The answer is thus given: "We and others affirm that any disciple of Christ, in what part of the world so ever, coming to the Lord's way, he by the Word and Spirit of God preaching that way, unto others and converting, he may and ought also to baptize them." (Cramp's Baptist History, p. 296.)

We have seen how the English Baptist Church was planted. This church grew, others were organized, proceeding from it. In 1626 there were eleven such in England. They were afterwards known as the denomination of General Baptists. I will give the remainder of the English Baptists in my next article.

Haynesville, La.

NEW BOOKS.

A Study of Christianity as Organized. By John A. Kern, Professor of Practical Theology in Vanderbilt University. Publishing House of the Methodist Episcopal Church, South. Smith & Lamar, Agents. Price, \$2.50.

This is a large volume of 572 pages. The binding, paper, and mechanical work are of exceptional merit and most attractive. The field traversed is of much interest, and the author handles his subject in a manner both instructive and masterful. The book is divided into three parts, as follows: "Brotherhood," "Office," and "Autonomy." It is really a work of great historical value, tracing step by step the evolution of Christianity from a mere informal fraternity up to its present complex organization. In Part 1, Christianity as a social religion, the conditions of Church membership, discipline at various periods, the origin of the parish, monastery, and Protestant congregation are among the themes discussed. Part 2 deals with the development and significance of the various church offices, and Part 3 treats of the various forms of Church government: The Congregational, the Conciliar, and the Episcopal. The place and merits of our Methodist polity among the several systems are admirably set forth. Dr. Kern has for years been enriching Southern Methodism with the products of his pen, and this latest publication is one of the best treatises that he has given us. We heartily commend it to our people, and especially our preachers, as a rich mine of valuable information, which they would do well to procure and read. It may be had of the publishers, or Rev. G. W. Bachman, Winona, Miss.

The characteristic of St. Thomas is not that he doubted, but that he doubted and loved.—John Watson.

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Church News

There are persistent rumors about that the Mission is in feeble and failing health.

Dr. Chapman, the famous evangelist, and Mr. Charles Alexander, the well known scholar, will conduct a revival campaign in England this fall and winter. They are highly esteemed on the side of the Atlantic.

The population of Jerusalem is now estimated to be eighty thousand, and fifty thousand of these are said to be Jews. The Hebrews there are reported to lack the prosperity for which they have become proverbial in other countries.

Bishop Waterhouse won all hearts at the Montana Conference. The Pacific Methodist Advocate says that he can measure men and that his administration of affairs, fellowship in the social circle, and preaching gave eminent satisfaction.

An evangelistic campaign on a large scale will be launched in Chicago on October 12th. Four hundred churches have already agreed to co-operate. The meeting will be under the general control of Dr. J. Wilbur Chapman, and associated with him will be Mr. Alexander and thirty-seven other picked leaders.

Miss Maggie Beran, of Wales, has been conducting revival services in the First Welsh Presbyterian Church of Philadelphia, and commanding large audiences. She is reported to be only seventeen years old, and to look even younger. It is said that from early childhood she has cherished a purpose to do evangelistic work.

From many sources comes the report that Bishop Denny gave an excellent account of himself both in the chair and in the pulpit while holding the late session of the Missouri Conference. This was expected, since viewed from any standpoint he is an uncommon man. He is a first-class parliamentarian and a preacher of strength and power.

Rev. James L. Humphrey, M.D., a veteran missionary of the Methodist Episcopal Church, passed away at his home in Little Falls, New York, on September 5, in his 24 year. He enjoyed the unique distinction of having baptized the first Methodist convert in India fifty-one years ago. There are now thousands of Methodists in that distant land.

Dr. C. M. Bishop has been transferred from the Missouri Conference to Texas, and stationed at Wichita Falls. He led the Missouri Conference delegation at the last General Conference, and was regarded as one of the strongest Methodist preachers in that State. Texas has greatly profited by the exercise of the transfer power in this instance.

Dr. Lundy H. Harris, formerly assistant secretary of the General Board of Education of the M. E. Church, South, and for fifteen years professor of Greek at Emory College, died at Pine Loz, Ga., on September 19th. He was the original circuit rider in the book of that name, recently published by his wife, Mrs. Cora Harris. He was forty-eight years of age.

In the September-October number of the Bimonthly Review of the Methodist Episcopal Church, Dr. R. J. Cooke replies to Archbishop Ireland's arraignment of the methods of that denomination in Italy. Eaton & Mains have also issued his paper in pamphlet form. It is a strong and timely defense of the missionary operations of our sister Methodism in the land of the Vatican.

The Central Christian Advocate makes the following pointed observation: "The High Church party in the Episcopal Church is much disturbed that the Roman Catholic Church should assume to be the Catholic Church. But, really, is that as preposterous as for the little Episcopal Church to set up to be the American Church? We don't care! We only laugh in our sleeve. But at the same time why is not sauce for the goose sauce for the gander?"

The Interior, of Chicago, and Westminster, of Philadelphia, will merge in the near future, forming a great weekly to be known as The Continent. It will be published in Chicago, but editorial and business offices will also be maintained in New York and Philadelphia. It will be a Presbyterian periodical. Zion's Herald expresses the hope that it will in reality be a religious journal and not merely so in name, as are some of our most widely circulated and influential publications.

Speaking of the influence of Methodism in the commonwealth where Mormonism has had its seat of power, the Salt Lake Tribune says: "The Methodist Church has been a tower of strength for the right in Utah. It lit one of the earliest torches of liberty, and has been the constant foe of immorality, of lawlessness and of vice from the first." This is

the new role for the followers of Wesley. They have been in the vanguard of every crusade for moral reform in the English-speaking world for over a hundred years.

A movement looking to the union of Presbyterians, Congregationalists, Baptists, and Wesleyan Methodists has been under way in South Africa, but it is now announced that the Wesleyans have declared against the amalgamation, giving as a reason that they are indissolubly united with the mother Church in Great Britain. We confess that this straying off of Methodists into these conglomerate folds now forming does not much appeal to us as a thing over which to rejoice. It may be a wise leading of Providence, but that remains to be seen.

Commenting on Bishop Morrison's presidency over the Western Virginia Conference, the Central Methodist Advocate of the 15th inst. said: "Previous to the Conference he visited as many as ten points within its territory, thus making himself acquainted with the field and the men needed for it. In the chair he was business-like and impartial, and the work was dispatched smoothly and rapidly, yet without undue haste. Having held not less than seventy Annual Conferences, he is perfectly at home as a presiding officer and knows when to speak, as well as when others ought to speak. Resolutions highly commending the service rendered by the Bishop were adopted by the body."

"WHO BLUNDERED?"

Dear Dr. Meek: I have read with interest your debate with Mr. E. R. Bingham in the columns of the New Orleans Christian Advocate, and I will take this opportunity for saying that I have followed your brief editorial career with very great pleasure and satisfaction. It is very fortunate for our Church that she has so capable and fearless an advocate in the present emergency. "Lay bare thine arm; stretch forth thy rod," that was Stonewall's way. And your utterances on purely religious subjects have impressed me even more, if possible, than the ability you display as a polemic.

I have no wish to enter the controversy between you and Mr. Bingham, but, having written the news article published by the Commercial Appeal which Dr. Mann and Mr. Bingham criticised and you kindly apologized for, I desire space in which to say that it is neither properly subject to the criticism which has been made nor does it demand apology which you were good enough to make.

The Commercial Appeal did not "blunder." It was not "victimized" even, as you charitably suggest. I had ample authority for what I wrote; and I still believe that my informant stated the exact truth as to the pending purpose. But there followed a combination of the Discipline which failed to disclose any specific statute bearing on the case—an offense had been committed with no law to cover it. Bishop Hendrix, it seems, following the advice of Davy Crockett, had looked before he leaped into the arms of open rebellion. But has the matter been finally dismissed? I think not. I do not doubt that you have heard it discussed on many occasions. I have. Have not leading men among us seriously suggested the calling of an extra session of the General Conference for this very purpose? Does any one harbor a doubt that the next session of that body will take a look at the matter? and that it will frame laws to which a Bishop will be as amenable as a circuit rider? It has not been thought necessary to legislate along this line heretofore; it seems. How long will our Bishops be permitted to exercise their present very exceptional powers, surrounded on every side by the spirit of democracy, if they are to be above all law? Mind you, I am a high-churchman, and do not wish to see our Episcopacy shorn of the least particle of its authority.

And why, may I ask, should Bishop Hendrix be shown such consideration as is demanded? Not once in his entire episcopal career has he set the example, so far as I have been able to discover. Was he not severely reprimanded by the Committee on Episcopacy at Asheville at this very point? If I were to enter my full mind on the subject, I should feel obliged to say that he is now reaping a crop of his own sowing—the fruitful harvest of a long career in which he has shown little of the tenderness toward others that is now asked for him. Is it lese-majesty for a newspaper to print current news obtained from respectable sources simply because it is unpalatable to a man who chances to occupy an exalted station and his partisans? The secular newspaper press is, by no means, infallible, and comes very far short of the glory of God, but it is not of small value in keeping churchmen ever from giving free rein to those impulses that find a home in every human heart.

Bishop Hendrix' ability and the value of his past services to the Church are distinctly recognized. I think that no one wishes to detract from them or to withhold any due meed of praise. It is equally clear

to those who have kept the run of things that he has made a sad miscalculation of his power as a popular leader. This role he has only recently essayed to play. It was not natural to him, but an effort has been made to thrust him forward as a substitute for the princely Galloway. But alas! the bonnie Prince Charlie's remarkable judgment and matchless democratic spirit could not be bequeathed. They were interred with his bones, and vain have been the attempts to wield his excalibur or to conjure with his great name.

It seems to me that those who have undertaken a defense of the Vanderbilt Board of Trust have assumed quite a large contract. If one should place in parallel columns what the members of that Board and their apologists have said and done at different stages of this proceeding, it would present a surprise to say the least of it. In the light of these, their formal actions should occasion no astonishment. And what can one say of the contrast between Bishop Hendrix' carefully prepared statement of what the minority of the committee on credentials reported to the Board of Trust and what that report actually was, *ipsisima verba*, as published in the article of Dr. Bradfield?

I reported the last General Conference for the Commercial Appeal, and you are well aware that I received a great deal more information than I reported; for at your urgent request I suppressed much that I might have published, and I would have done so but for you. The Commercial Appeal did not go to the expense of sending me to Asheville to send them a record of the formal votes of the General Conference—they could have secured all such matters from the Associated Press. I was sent there to interpret the news as it emerged from every source, so that its readers could know what was going on from day to day. The formal actions of such a body are the least part of its news.

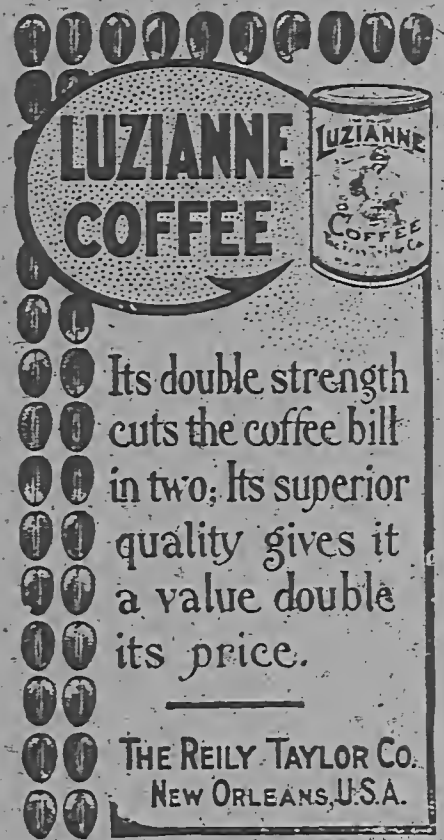
And I was charged, by some with making partisan reports. For that I care nothing, but it sounds not a little amusing in the light of subsequent events. I shall say nothing of the compliments I have received from preachers and laymen on my report. If I had published that Hoss was a highwayman and Hendrix a saint, that "Hoss had a hot-box" and Hendrix a halo, that DuBose was a Matt Quay and Kirkland the second incarnation, I suppose that my critics would have presented me with a loving cup.

I am not in the least disposed to conceal the fact that I am a Hoss man, out and out. If Methodism has produced a greater or a better man, he has escaped my notice. And, conceding the ability of the present administration of Vanderbilt University, and admitting its greatness as an institution of learning, I shall be greatly obliged if some one will point out to me one of its output that may be compared with A. W. Wilson, W. A. Candler, E. E. Hoss, Collins Denny, W. B. Murrah, or many others that I might without trouble mention, most of them the product of "little Methodist Colleges" and the grace of God.

During the past eight years it has been my pleasure to handle the news of our Church through the columns of the Commercial Appeal, and I have found the preachers and laymen in its territory to be a goodly company. I leave them with regret, but the wheel of fortune in its revolution has deposited me in Montgomery, Ala., where I am associated with the Montgomery Advertiser, and I will be most happy to be allowed to serve both them and you in my new relation whenever it is possible for me to do so.

D. R. BARBEE.

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Secular News and Comment

The cotton industry is increasing in Russia. In 1909 the yield was 398,000,000 pounds, and the crop of this year will probably be still larger. That country also manufactures a considerable amount of the fleecy staple.

Socialism is said to be steadily growing in Germany. Their organ, Vorwaerts, reports that the party now has a registered membership of 720,000, an increase of 13 per cent during the past year. Within the past twelve months they have also gained seven seats in the Reichstag.

In August, 1909, the amount of corn exported from New Orleans was 68,544 bushels, valued at \$56,205. During the same month this year the amount was 933,449 bushels, with a valuation of \$645,358. This striking increase is said to be in part due to the growth of diversified agriculture among the farmers of the South.

The United States and England are leading in a movement to hold a conference with a view to restricting the manufacture of, and trade in, opium in the Orient as far as is possible. This is a most commendable undertaking, and it is to be hoped that it will promptly take definite shape. No date has yet been fixed for the gathering.

The University of Mexico was formally dedicated last week, President Diaz presiding over the opening exercises. Representatives of the following American institutions of learning were present: Yale, Harvard, Cornell, Columbia, Johns-Hopkins, Syracuse University, and the State Universities of Texas, California, and Pennsylvania. The ceremonies are said to have been of unusual interest.

The last Legislature of Mississippi appropriated for educational purposes \$4,046,357.87. It appropriated for all other purposes \$3,721,457.80. Thus it will be seen that 53.4 per cent of all the public appropriations made was to promote the cause of education. And the Magnolia State has every reason to be proud of her institutions of learning. They easily rank with the best to be found in the South.

Mr. David Lloyd George, Chancellor of the Exchequer of Great Britain, has declared himself in favor of an Anglo-American alliance. Speaking of the influence of such a fraternal union between the two great English-speaking nations, Mr. George said: "It would be an insurance corporation against international anarchy, international brigandage, and international lawlessness in any part of the world."

A public meeting was recently held in Monrovia, Liberia, in which resolutions were adopted thanking the United States for the valuable assistance rendered during the late crisis through which that Republic is now said to have successfully passed. According to report, the declaration is made that but for the aid of our Government the little country could not have escaped dismemberment by the powers of Europe.

The cholera is reported to be abating in infectiousness and fatality both in Russia and Italy. In the former country, in particular, the ravages of the disease have been fearful. The reports now in possession of the sanitary bureau show 182,327 cases, with 83,613 deaths. It is estimated that full and accurate figures would prove that not less than 100,000 have fallen victims to the plague. As a destroyer of human life, invisible germs are worse than the serried ranks of war.

The University of Cambridge has taken over the control and copyright of the Encyclopedia Britannica, and will publish a new and complete edition about the end of the present year. This Eleventh Edition, which has been eight years in preparation, entirely supersedes preceding editions, and is a wholly fresh and original survey of all existing knowledge in every field of human thought, research and achievement. It will be comprised in 28 quarto volumes, of which the last will be devoted to a full and comprehensive index.

Gold is now the standard money of nearly all of the civilized nations of the earth, but as a circulating medium it is not as popular as either silver or paper. The little gold dollar, once quite familiar, is now almost never seen, and it is said that the other gold coins are also playing a dwindling part in our expanding commerce. Indeed, it is stated that the Treasury Department has recommended that the coinage of gold be stopped, and that the metal be made into bars of standard fineness against which paper certificates may be issued. Two reasons are given for not desiring to continue the gold coins in circulation: one is that being soft they quickly become worn and depreciated in value, and the other is that in the settlement of trade balances many of

them go abroad and are melted into bars, which are generally preferred by other nations. Thus, in our dealings with foreign powers converting the bullion into money is wholly a work of supererogation.

President Taft will recommend to Congress in his December message the speedy and adequate fortification of the Panama Canal. He will suggest an appropriation of \$2,000,000 with which to begin this work. We think this conclusion of our Chief Executive is eminently wise. We do not have going to war with any nation in it can be possibly avoided, but we do not think that the advocacy of peace should go so far as to insist that our country shall be left in a defenseless condition. The best safeguard against trouble with other powers is a manifest readiness to meet any situation which may arise.

The Gresham High School of Marion, Ga., declined to allow Miss May Ling Soong, a young Chinese girl, to matriculate as a student a few days since. She had gone there to attend the Wesleyan Female College, at which institution her sister graduated last June, but was found deficient in some studies, and it was suggested that she prepare herself for a college course in the High School, which refused to receive her as a pupil. The school authorities claimed that under the law they were powerless to enroll any student not belonging to the Caucasian race. It strikes us that this is carrying race prejudice rather too far.

Mr. Thomas Day, of this city, who died on September 18, in his will made many generous bequests to charity, amounting in the aggregate to nearly \$100,000. He gave to New Orleans \$1,500 to be expended as follows: \$1,500 for improvements in Audubon Park; \$1,500 for the lower City Park; \$1,500 for the Fisk Free Library. He also set apart \$30,000 for the establishment upon a site to be provided by the municipality of a normal school to be named for him. Nearly every benevolent institution in the city was remembered in gifts varying from \$500 to \$2,000. Mr. Day was born in Virginia, but came to New Orleans when a boy. He rapidly succeeded in business and became widely known as a cotton merchant. He belonged to the Army of Northern Virginia and made a gallant soldier. His age was seventy-one, and he had been in failing health for several months.

The commonplace things are God's best gifts, but we are in the habit of overlooking their true value. The hen running about the farmyard seems quite an insignificant creature, but in reality she is one of the nation's most important assets. The poultry products marketed in the United States during the year 1909 are reported to have aggregated \$600,000,000, and when to this is added the estimated value of such products consumed by the producers themselves, the total poultry output of the country is computed to have been worth \$2,160,000,000. The total lumber sales in the United States last year footed up \$500,000,000; the value of our entire grain crop was \$37,000,000; that of the cotton crop \$400,000,000, and of the swine industry about half a billion dollars. According to these figures, which we have taken from the Nashville Tennessean, the chicken is king. So long as they keep up this record, the hen has a right to cackle and the rooster to crow.

THE CANADIAN GENERAL CONFERENCE.

By H. M. DuBose, D.D.

The quadrennial session of the General Conference of the Methodist Church of Canada just concluded in the city of Victoria, B. C., was a notable event both in the social and religious life of the Dominion. The fact that conditions in Western Canada made such a gathering within its limits possible is itself significant. But it is impossible for an American who has not been over the ground to understand the magical growth during the past few years of the three westernmost Canadian provinces, Saskatchewan, Alberta, and British Columbia. Vancouver, at the western end of the Frozen Valley, and now one of the great cities of the Continent, was not on the map thirty years ago, its site being occupied by a fishers' village. Victoria, an older town, was until recently chiefly a place of residence, attracting nearly altogether Scottish and English families by reason of its most enjoyable climate, the summers being long and delightfully cool, and the Japanese Ocean current, sweeping both shores of Vancouver Island upon which it is situated, abating what would otherwise be the rigors of a Northern winter, and making that season also agreeable. Through the need and stimulating conditions produced by a growing commerce and an unprecedented immigration, Victoria is becoming itself a center of enterprise and life. It is Canada's outer port on the sea voyage to Japan and the farther Orient. Here are the public buildings of the Province of British Columbia, the most important of which is the Parliament House, which is truly a work of architectural perfection. Indeed, I recall having seen on the Continent but two public buildings which appear to me to embody so perfectly the lines and perfections of

classic architecture. These are the Congressional Library at Washington and the State Capitol of Mississippi, the latter of which seems to me to be the perfect realization of an ideal in stone. To these I have been inclined to add the courthouse and post office building at Nashville, which has been for years the object of first and admiration to the intelligent public.

In the Victoria Memorial Church, a fine stone structure, much in appearance like our University Church in Georgetown, Tex., the General Conference was convened on Aug. 31, and continued in session for fifteen days.

I reached the beautiful island coasted on Aug. 29, as the principal messenger from the Methodist Church of the South, was invited to fill the Metropolitan pulpit on the following Sabbath. On Wednesday, the 21st, at the evening hour, the brethren accorded to my formal fraternal greetings in most cordial and brotherly hearing. The Canadian church had a great admiration for our Church and expressed their desire to make its message felt at home, in which effort they admirably succeeded.

Religiously, the recently adjourned Conference was chiefly notable through its favorable and almost unanimous action in recognizing and holding for possible future adoption a plan of union with the Presbyterian and Congregational bodies of the Dominion. This union has not been consummated, as appears to be understood in some quarters, "as is only in process." It may for come in this generation; indeed, it is my judgment that it hardly will. But the action shows the drift of catholic sentiment in that growing and important, English-speaking country.

Other matters of interest coming before the Conference were the so-called "theological question"—that is, an issue concerning the authority of the Church over the doctrinal views of professors and teachers in its theological schools; the amendment question, the pastoral time limit, and the reinforcement of the General Superintendency. In the matter of theology the Conference showed itself tolerant but orthodox.

The amendment question was stripped of particular rules and pursued much the same basis as with us. The pastoral term limit was, by a decisive majority, left unchanged. Two General Superintendents were elected, one for a term of eight years and one for a term of four years. The venerable Dr. Albert Carman was elected, or rather re-elected, to fill the first and longer term; his associate in the four-year term being Dr. S. D. Chown, the great reform leader of the Dominion.

The Canadians in their General Conference work are impressive, alert, and amazingly expeditious. The whole Methodist world will watch the union movement with interest, and naturally with no little concern. If one is tempted to doubt the wisdom of the policy upon which the Canadian Methodists are proceeding, he can neither discount nor question the lofty catholic purpose which has prompted the laying down by them of a basis of Christian union.—Midland Methodist.

The Centenary College of Louisiana.

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MISSISSIPPI A. AND M. COLLEGE.

The Mississippi Agricultural and Mechanical College began its thirtieth annual session Wednesday, Sept. 21st, under the most splendid and encouraging omens of success. With a full corps of teachers, among whom were some of the South's most eminent men in their particular line of profession, and in the presence of 742 matriculated students from all parts of the State and the Union, together with a large number of visitors from town and other parts of the State, Mr. C. P. J. Mooney, editor of the Memphis Commercial Appeal, delivered a most helpful and inspiring address, the keynote of which was the necessity of laying deep and broad the right kind of foundation in order to the development of enduring character. And it was most inspiring, Mr. Editor, to note as coming from a layman the clear and unmistakable call of faith in God and in the eternal verities of the Gospel of Jesus Christ as essential to the building of any enduring character. With the master strokes of one who knows, the speaker demolished the straw defense of the so-called higher critic and with words that will linger long in the minds of his hearers, he called all back to the beaten and tried paths of the fathers and to the foundation upon which they have built so well. With the exception of that part of his address in which he spoke of the need of skilled agriculturists and mechanics in this day of new things, the speaker's address was very much like an old-time Methodist camp meeting sermon, where our worthy fathers in the ministry called the people to repentance and faith as the only and acceptable way of approach to God in Christ Jesus.

Since the opening day, the attendance has reached 900, and still they come. W. E. M. BROGAN.

AFFAIRS AT GRENADA COLLEGE.

Judged by any standard, Grenada College has had a great opening. The faculty were all in place on the opening day and have taken up their work with an enthusiasm that is bound to succeed. I am proud of the cultivated Christian women who are my associates here. The trustees were represented by their honored president and several members, and pledged the college all possible support. The people of Grenada are heartily loyal, and filled the chapel at the opening exercises.

I wish every Methodist in North Mississippi could look in on our student body. They are the finest girls in the State, which is to say the finest in the world. A few of the former students have been detained by illness, but have asked that their rooms be held. When those thus registered arrive, we shall be full to our limit, the attendance being already in excess of the enrollment of last year.

Allow me to thank the Advocate and all the friends who have made this success possible. A greater Grenada College is a dream that must find realization in the near future. We must have buildings and equipment for the larger patronage which is sure to be ours. The administration of my predecessor, Mr. Clifton, was especially notable for the raise in the curriculum. We dare not make it higher till our public school standards are raised, as we are already beyond all but the very best trained students. What we need is to provide room for the two hundred girls who will knock for admission here inside of two years from to-day.

With loving greetings to our patrons and friends, Cordially, J. R. COUNTESS, President.
September 18th.

PORT GIBSON FEMALE COLLEGE OPENING.

The Port Gibson Female College opened its 71st session Friday morning, Sept. 16th, at 11 o'clock with impressive exercises. The songs were sung by the college choir, led by Miss Bell, the vocal teacher.

The opening address was delivered by the Rev. R. L. Benn, pastor of the Presbyterian Church of this place. He spoke to the girls in a most scholarly manner and in a happy vein; he enjoined upon them the conservation of time, saying that it is as essential as the cultivation of other talents.

Rev. G. H. Galloway, presiding elder of the Vicksburg District and president of the board of trustees, gave an amusing as well as a very instructive address. Both of the speakers dwelt with emphasis upon the meaning and import of the word economy.

Mr. Hawkins, president of the college, supplemented these addresses with timely words of counsel.

The opening was quite auspicious, both because of the beautiful weather and the large number of new students.

At 2 o'clock in the afternoon, Miss Florine Levy, of the class of 1910, addressed the students in the chapel, giving in the most charming manner a description of her recent tour through Europe. Brilliantly she narrated her visit to London, Paris, Munich and Oberammergau. While listening to her glowing words, you felt almost as if you stood in Westminster Abbey among the historic dead of all the ages; as if you sailed by the Rhine beholding the castled, vine-clad borders; at Versailles, you saw, in fancy, the beautiful, ill-fated Marie Antoinette; and

at the Passion Play you were awed by the mystery of Christ's death, crucifixion and ascension.

The opening sermon was delivered Sunday morning, Sept. 19th, by Rev. J. L. Neill, in the Methodist Church to the largest congregation that has assembled in Port Gibson in a long time, the students of the two schools, Port Gibson Female College and Chamberlain-Hunt Academy, in unusually large numbers, and the usual attendance from town taxing the splendid auditorium of the Church to its utmost.

The sermon on "I am debtor" was strong and helpful, and thoroughly enjoyed. In the afternoon, Revs. J. L. Neill and M. M. Black assisted the students in religious service in the college chapel; and at night Rev. R. L. Benn preached a good sermon to the student bodies at the Presbyterian Church.

The attendance of boarding and local students is much larger than last session, and a competent faculty of fifteen teachers and officers is busy organizing and starting off the work of the session.

JULIA JAYNE WALKER

Port Gibson, Miss., Sept. 19th.

TRAINING SCHOOL OPENS WELL.

The Methodist Training School for Christian Workers, located in Nashville, Tenn., has just opened with most promising prospects. The students are anticipating a profitable and pleasing session of study, investigation and practical work in the several departments.

The returning students and the large number of new students were very much gratified on finding so many improvements in school buildings and furnishings which will greatly facilitate the work to be accomplished. A large, airy, well lighted library with commodious shelves, is a continual delight, and we also have a conveniently furnished kitchen and enlarged dining hall, both of which were greatly needed. A new classroom has been provided, which is contributing to the convenience and comfort of all.

The student body has been increased by many new students from all over our Southland who, responding to the call for trained workers, have entered earnestly upon their studies in preparing for the great fields of work that lie out before them.

The class in kindergarten teacher-training is much larger than last year, and the work is progressing splendidly under the efficient instruction of Miss Kate Hackney, the director of this department. One of the most helpful courses is that of Domestic Science, which affords both theory and practice. Mrs. T. E. Julian has charge of this department.

Dr. Hammond, formerly of the Educational Board of the Church, has been elected teacher of Theology and Church History and is a great addition to the school.

The department of Biblical Literature, under Dr. Corwin, and the department of Sociology, under Prof. A. M. Trawick, Jr., have lost none of their interest, and from these two sources great inspiration is being derived for the work to be done.

There is everywhere felt the spirit of harmony, co-operation and a united purpose to labor for the establishment of the kingdom of God. Some are preparing for trained nurses, some for Bible teachers, others for deaconesses; for city missionaries, foreign missionaries, kindergarten teachers at home and abroad.

The field is larger, the call for trained workers, filled with the Spirit of God, is great and urgent. "Pray ye that the Lord of the harvest may send forth more laborers into his vineyard that the Gospel of Jesus Christ may be made known to all the world."

LILLIE M. REED.

Nashville, Tenn.

THE VETERANS' MINISTERIAL ASSOCIATION.

Some years ago a Ministerial Association was organized in Missouri, embracing the three Conferences in that State. This was accomplished mainly through the efforts of Rev. W. S. Woodward, now of Smydor, Okla. All superannuates and supernumeraries, and those who have been forty years or more in the traveling connection may be members. This Association has been pleasant and profitable, many lines of work being found available. The Association meets at the different Conferences by rote.

We propose such an organization for the two Conferences in Mississippi; the first to be held at 3 o'clock p. m. on the first day of the North Mississippi Conference at Sardis. Besides organizing and sketching some plan of work, we may have a sermon by one of the veterans. We have sent cards to the older brethren of the two Conferences, and would be glad to hear from the brethren, and receive suggestions in regard to this movement.

T. C. WEIR.

W. S. HARRISON.

Starkville, Miss.

The last and greatest wonder of the gospel is, that the great Model does not leave us to copy Him at a distance, but actually enters our souls and remodels us. And faith is only the closing of the soul with Christ, by which this living Redeemer, with His self-sacrificing and yet victorious spirit, becomes ours.—Augustus H. Strong.

W. H. M. S.

SOME WORDS TO LOUISIANA WORKERS.

My Dear Friends: As the seasons come and go we realize how swiftly the moments are flying. Vacation time is over, and the fall comes as a challenge summoning us back to home and work. To me, this summer sojourn in Mount Vernon has become very pleasant and restful; not only in the companionship of my own loved ones, but in the many congenial friendships formed here—the hearty welcome to its Christian fellowship in the churches.

Chester Hill Church is fortunate in having for its pastor Dr. H. H. Beatty's, than whom there is no more scholarly, consecrated Christian gentleman, nor one more beloved by his people. It was my good fortune two weeks ago to hear Dr. B. M. Tingle, pastor of the Methodist Church in Rome, Italy, and also president of the American Methodist College there. His sermon on "Star-Nests" selected from a verse in Obadiah: "Set thy nest among the stars," was unique and forcible. His prediction of a "star government" among the nations, binding them together in common brotherhood as the stars are held together in the heavens, was very suggestive. I recalled the recent great Missionary Conference in Edinburgh, where, it is said, "side by side sat the dark native of India, the brown inhabitant of China and Japan, the coal-black delegate from Africa, and the white men and women from Europe and America," working in a unity, based not on creed, but on love and loyalty to the living Lord.

There is much to please the eye and interest the lover of history and romance in and around Mount Vernon. A short ride on the cars, and we are in the country of Washington Irving, where not long since it was my good fortune to be, on a bright day, with a dear young friend, Miss Watson, of this city. Of course, we sought out, first, the haunts made so familiar by his pen—the bridge of the Headless Horseman, the quaint old Philips Manor House, where, it is said, the Dutch maiden, Katrina Van Tassel, lived at the time of the memorable supper; the old church and the cemetery near by, in which the great author sleeps his last sleep, his grave being marked by a plain white stone; and last, but not least, a drive out to "Sunnyside," Irving's old home, on the sloping banks of the Hudson River. There is always a charm belonging to the houses where famous people have lived, and we noted with pleasure the surroundings here. The genial personality of the writer, expressed in the bright, wholesome thoughts embodied in his books, seemed in unison with the place—the old vine-covered houses, the smooth, grassy lawn, and sparkling river.

A further pleasure awaited us, as we drove through the beautiful grounds around the home of Helen Gould. There are many handsome homes in Irvington, but none more attractive to strangers than this one—not only because of its artistic beauty, but because of its owner, whose generous good-will and broad philanthropy have helped to bring hope into so many hard lives. As we noted the beds of blooming flowers, the trees and shrubs, and winding walks, we could not but think of the kind heart that prompted the bringing of little children and their hard-working mothers from New York's teeming East Side to spend a while every summer in such a place as this, in God's out-of-doors, in the blessed sunshine.

Not far from the public road, in Tarrytown, stands a monument to the unfortunate Andre, and near by the one erected to his captors—these and the Battle Monument in Sleepy Hollow Cemetery all recall the stirring days of the Revolution, when "liberty or death" was the watchword.

I would like to tell you of many other interesting places, especially of a visit to the old mansion in Van Courtlandt Park, where Washington once had his headquarters, and which is filled with relics of the old regime, but time and space are limited.

In closing, let me remind you that only five and a half months of our fiscal year remain in which to carry forward the year's work. Remember the special effort to gain new members this quarter, and work and pray for the coming Week of Prayer, Oct. 3-9. Let us earnestly pray that this year may be the best we have spent together as workers in the Master's vineyard, and that it may be a year crowned with the richest blessings of God to all of us!

Yours, with love,

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Our to-days and yesterdays
Are the blocks with which we build.
Wise are they whose every niche
Of to-day is filled.
If you have anything to say
That will make the sunshine bright
Thro' the shadows for another,
Say it, for soon comes the night,
Use the light.

As we walk along the way
Of the Present—which is ours,
We can make the lives around us
Blossom out with flowers.
If you have kind deeds to do,
Do them while to-day is new.
If you leave them for to-morrow
Others may lose what's their due,
So may you.

When another day is given
Its work will be given, too.
If the now is left completed
There'll be plenty still to do.
Give a glad hand to your neighbor,
Smiles to all who pass your way,
Love and cheer to the discouraged,
Freely give while 'tis to-day.
Don't delay.

Build from glory on to glory,
With blocks filled by the Most High.
Then life structures, when all finished,
Will shine in the Bye and Bye.

A HEROINE OF THE TROLLEY

By Helen A. Hawley.

"Let Bobby go with me—please mother," Harriet pleaded. "It's such a pleasant day; it'll be just lovely on the trolley. Aunt Mary says I never bring Bobby now—she said that the last time I was out there."

"You'll take good care of him?" Mrs. Anderson asked, as mothers do, though she knew her daughter was trustworthy.

"Bobby wants to go," the younger heir of the house announced.

"Of course, he does," Mrs. Anderson smiled. "when didn't a small boy want to go? But will Bobby be a good boy and mind sister?"

"Yes, mamma, I will," Bobby promised.

Every Saturday, if the weather was fine, it was a settled thing that Harriet should go out to her aunt's who lived five miles in the country, and on very rare occasions she took the little four-year-old brother with her. Harriet would soon be ten, and she was really very motherly, as a girl is apt to be who has a brother somewhat younger than herself. Every morning she washed his face, and brushed his hair, and buttoned his clothing. "Mother's Helper," Mrs. Anderson called her.

It was one of those charming days when the open trolley car was a delight, and the children took their seats in high spirits. After a few minutes of threading the intricate city tracks, they were speeding along through the wide country. "What a little, little while it took to go over the five miles!" Harriet was always tempted to wish they were ten. Then what a good time they had at Aunt Mary's, with the barn to visit, the new bossy calf to stroke, and the wee chickens to count. Surely nobody in all the world made such delicious cookies as Aunt Mary did.

At the end of the day Aunt Mary walked down the slope with them, at the foot of which ran the trolley line, and let Bobby himself signal the motorman.

Going home, Bobby insisted on taking an outer seat of the open car. He was a self-willed little lad, and rather than make a scene, Harriet consented.

"Hold on tight," she whispered. Then she put her arm around him for protection, but that didn't accord with Master Bobby's idea of manliness, and he squirmed out of it. So they whirled on and on, and were once more within the city limits, where tracks crossed and became tangled in what seemed confusion to the uninstructed.

Their car stopped to take on a passenger; then it started with a jerk, and Bobby, who had been so busy looking that he forgot to hold fast, tumbled off, rolling onto the next track.

And coming down the next track, all at once, was another car.

It hardly seemed that Harriet took time to realize what had happened, for with a flying leap she went after her brother, she caught his coat, she drew him to the narrow space between the tracks, and threw herself down full length on top of him, covering him with her own body, and hugging her skirts close to her side, as the threatening car passed over the spot where Bobby had lighted, and came to a standstill. Their own car stopped also.

Women turned their faces away, fearing what they might see. Men hurried off to help, but to the joyful surprise of all, the girl and the boy rose to their feet, unharmed, except that Bobby was crying from fright, and the palm of a few scratches of gravel on his hands.

"What presence of mind in a child!" How could you do it?" "How came you to think of it?" Such words as these were showered on Harriet, as after placing Bobby in a safe seat, she sat down again, somewhat pale, but quite composed.

"The minute I saw him fall," she said quietly, "I asked our Father to help me save him. And you know," she looked up smiling, "it doesn't take a second to think a prayer when you're in a real hurry, and it doesn't take a second for our Father to do it, because he can hear our thoughts."

"No," in reply to another question, "I wasn't a bit afraid—there wasn't time. Now it's over, I'm just a little afraid—not much, though. Yes, I knew our Father'd help. My mother says that's what fathers are for, and of course, our Father can do more than any other can."

"This is our crossing," Harriet grasped Bobby's hand; the boy was subdued and submissive enough now. So, without sprang to help them off safely, and more than one stalwart man wiped his eyes and went on his way, feeling that he should never forget the little girl's confident assertion, "He can hear our thoughts," and more than one questioned if he could say it as gladly as did the small heroine of the trolley, because to be glad our Heavenly Father can hear our thoughts, depends on what kind of thoughts they are.—Helen A. Hawley, in The Young Christian Soldier.

A WORD CONCERNING OUR CHURCH EXTENSION WORK.

The recent General Conference made a few changes in the law and duties of the Conference Church Extension Boards. To some of these I deem it proper to call the attention of all those who desire help from this Board.

Quite a number of pastors have written to me for application blanks. I have tried to respond to every call. If any one has failed to receive one in answer to his request, please write again.

You will note on the application that under question eleven provision is made for a donation and a loan, both which has not been the case in applications to the Conference Board heretofore. In anticipation of this action by the General Conference, our Mississippi Conference Board decided at the last annual meeting to set apart 25 per cent of the collections for 1910, as a loan fund. See the minutes of the Annual Conference, page 55.

That means that we will have approximately \$1,500 for donations and \$500 for loans this coming December. Now, if you are in a growing community and need temporary assistance, apply for a loan rather than a donation, for if we can succeed in building up a large Conference Loan Fund it will mean much to the church building work in the years to come.

Now, a word concerning parsonage building. The General Conference transferred this work from the Woman's Home Mission Society to the Church Extension Board. An assessment of fifty thousand dollars was placed upon the church to make care of that work, which is one-fifth of the total amount placed upon the Church for church and parsonage building. That action will raise our assessment from \$5,000 for this year, to \$7,500 for next year. And it will be December, 1911, before we will have an money to appropriate for parsonages. Now this additional assessment is supposed to care for the parsonage work as well as it was cared for by the Woman's Home Mission Society; but in the case of the Mississippi Conference it will not do it. Unless we pay a much larger per cent of the assessment than we

of late years we will not be able to care for the parsonage work. The Mississippi Conference approved a plan to raise \$1,000 for parsonage building last year, and he failed in the recent past. The Woman's Home Mission Society of this Conference has been doing a noble work in the past, but it is not possible for them to do it all, which is why we have a special fund for parsonage building.

Let us all join in a prayer for the pastors to be able to do their work, and for the church to be able to do its work. Let us all join in a prayer for the church to be able to do its work, and for the church to be able to do its work.

L. E. ALFORD,
Secretary, Church Extension Board, Miss. Conf.

There is only one way to get rich, and that is to be rich in the spirit of the world. What is it that makes a man rich? It is not money, but it is not success, or power, or anything else. It is the love of God, and the love of his children, and the love of the world, which you receive your portion. Then the world may turn its face from you, but nothing will deprive you of peace.—Fenton.

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Editorial.

WORKING FOR THE MASTER.

The great commission, though delivered primarily to the eleven apostles, was designed to have application to all Christians. The Master's plan is that every disciple shall be a propagandist; that all who have experienced the blessing of salvation shall aid in speeding the gospel on its widening way, and giving to others the same glorious hope and joy. The three thousand souls converted on the day of Pentecost were probably not brought into the kingdom as a result of Peter's memorable sermon alone, but by the united prayers and efforts of the one hundred and twenty who were "of one accord." In more than one parable the Master strongly impressed the great importance of activity and fidelity in service. In his remarkably graphic picture of the judgment day, with the king sitting upon the throne of his glory, with the holy angels grouped around him, and before him the convoked nations of the earth, he represents "not having done" the work appointed for his followers as being ample justification for sending those on his left hand "away into everlasting punishment." Paul also preached with tremendous earnestness the doctrine of abounding in good works. Throughout his epistles the summons to aggressive toil in behalf of the cause of Christ rings like a clarion call. He exhorted Timothy "to stir up the gift" that was in him, and to the Galatians he wrote, "Let us not be weary in well-doing; for in due season we shall reap, if we faint not. As we therefore have opportunity let us do good unto all men, especially unto them who are of the household of faith." The glory of primitive Christianity lay in the fact that the whole Church was aflame with passionate earnestness and that the thrilling story of redeeming love was upon every lip. This was the secret of its marvelous power and is the explanation of its unparalleled march of conquest.

So to-day one of the supreme needs of the various religious denominations is for more of their membership to enlist in the stupendous task of carrying forward the standard of the Cross. The lifters in our congregations are few; the leaners are many. Larger concert of effort and a more intense and abiding enthusiasm are what we must have, if we are to meet successfully the problems of our time and win worthy triumphs for our Lord. Surely the Christian has enough to incite him to diligence and heroic effort. Some of the reasons why he should strenuously bestir himself are as follows:

1. Satan works. His activity is world-wide and unceasing. He carries his warfare into every human soul. The effects of his blighting influence are perceptible wherever man has gone. The Church needs to be up and doing as the generations come, because almost ere we are aware he has weakened the faith, poisoned the mind, and corrupted the heart of youth. While the disciples sleep, the enemy sows the tares and frightful is the harvest that follows. If the world is ever saved, it must be largely saved in childhood. Every day that one persists in sin the less susceptible is he to the gospel call; hence, the necessity of working with the utmost possible dispatch to rescue the lost everywhere.

2. Death works. As Horace tells us, he knocks with impartial foot at the palace of the rich and the cottage of the poor. He claims all times and places for his own. He not only revels in the field of battle and glories in the fury of the earthquake, but he is everywhere. He floats in the atmosphere, rides upon the wave, visits the haunts of trade, and frequents the place of festivity. He comes in the bright hours of the morning, at the sultry noontide, in the mellow glow of eve, and in the stillness and darkness of the night. He comes in the springtime when the flowers open in beauty to greet the returning sun,

in the dreamy summer, in the frosty autumn, and in the gloomy, dismal winter. And he makes no distinctions with reference to age, as Longfellow has said:

There is a reaper whose name is death,
And with his sickle keen.
He reaps the bearded grain at a breath,
And the flowers that grow between.

Each passing day heralds many into their eternal home—into the abode of the blest or the realm of "outer darkness." Life is probation—opportunity—and we should not waste a single precious moment. Those whom we might save to-day, may be gone hence to-morrow, or our own eyes may be closed in the dreamless sleep. Weighty, indeed, are the words of the wise man: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."

3. The certainty of reward. None who toil for Christ ever toil in vain. The recompense is absolutely certain. Much of it comes in the present life. Earth's highest attainable happiness is the joy of Christian service. The conscience approves; the heart glows with the sweet realization of the divine presence, and victorious love casts out all anxious fears and forebodings. Activity brings spiritual health and promotes growth toward Christian perfection. It lifts one toward the heights, where he can see more of God, and the light from above falls with increasing splendor about his feet. And then there will come the triumph of the last great day, when, in the presence of that innumerable host that no man can number, the Master will speak approving words and the loyal disciple, who wrought in fidelity, will be given the lustrous crown of the faithful and enter into the joy of his Lord.

A MILITANT CHRISTIANITY NEEDED.

There is an idea abroad that he is most religious who is most complacent and tolerant in dealing with wrong-doing. So widespread is this notion, that no matter what evil is done, no matter what outrages are perpetrated, if one is to be accounted spiritual after the present-day conception, he must look calmly on and utter no word of protest. Scarcely any view could be more erroneous than this. The noblest type of Christianity is not that which perpetually flies the flag of truce. The spirit of compromise is the great weakness of the Church to-day. The ambition to please rather than to save is the unmaking of many a minister. The hope of humanity lies not in a negative, but in a positive, aggressive righteousness. The greatest thing about Theodore Roosevelt is not so much in the views which he holds (they are shared by others), as in the fact that he fights successfully to put them into operation. The capacity to feel moral indignation when right is trampled under foot is an attestation of noble character. As Dr. B. M. Palmer has said, the more robust and sinewy one's moral nature is, the more these generous resentments against evil will flame forth. Weak, indeed, is he in the finer, richer elements of manhood who can see the helpless crushed, or injustice done, and lift no arm to strike in their defense.

The following interesting passage from the pen of Rev. S. A. Nettles, the editor of the Southern Christian Advocate, bears pertinently on this point:

"But true love works through gentleness, may be the retort. Was our Savior lacking in love for the divine and the best human in the Scribes and Pharisees while pouring out upon them the most scathing and terrible denunciation known to human experience? Had he no love for Peter when he denounced as a snare of Satan that one's well meant though fearfully mistaken protest? Is severe punishment of the child evidence of the absence of the parent's love? Is the skilled surgeon's zeal for life-saving more sluggish because with firmness and dispatch he presses the knife home to the most vital organs of his patient? Can there be the truest and fullest vision of the prophet without at the same time the keenest realization of wrong and sin, and without an impelling call to denounce them as they are? The age of materialism in Israel called for the spirit and method of the Hebrew prophet, as much for the fearless and frank delineator and denouncer of evil as for preacher of righteousness—each and both."

"We have been impelled to these reflections by the following stanzas from a recent poem by Charles M. Sheldon, on 'God's Angry Men':"

God has His use for angry men,
Like him, who in the cruel Pharaoh's land,
Slew the Egyptian, in a rage, and then
Buried his body in the desert sand.

God give us angry men in every age,
Men with indignant souls at sight of wrong,
Men whose whole being glows with righteous rage,
Men who are strong for those who need the strong.

And pity those soft youth this nation rears,
Who never strike a blow for human need!
Those puny souls that live behind their fears,
And grow more puny, fed on lust and greed.

A SUNDAY IN FRANKLIN.

It was our great pleasure to spend last Sunday in Franklin, La., where the Rev. C. C. Weir is pastor. When we arrived on Saturday afternoon the heavy clouds hung low and the rain was descending in torrents. There was little promise of the bright and beautiful Sabbath which followed. A fair congregation was present at the 11 o'clock service, and a considerably larger one at the evening hour. Good attention was given us as we tried to lay out the Word and say something that would help to establish the Master's Kingdom. We were not a little impressed with Brother Weir's interesting flock. The house of worship is a plank structure, somewhat modern, and spacious enough doubtless to meet all present demands. It was built under the direction of Rev. W. W. Drake, who was pastor there some ten or twelve years ago. The membership of the church numbers about two hundred, and the Sunday school of which Mr. Robert E. Brumby is the efficient superintendent, has a total enrollment in all departments of considerably more than that number. The Epworth League has twenty members, and there is talk of making an addition to the church which will provide for that organization a parlor and an attractive reading room. The president of the League is Miss Belle Roberts, who is much interested in the promotion of its progress and prosperity. The official board is composed of a solid body of men, who are among the leading citizens of the community. Its president is Mr. R. E. Miling; the vice-president, Dr. T. F. Frere, and the secretary is Mr. R. E. Brumby. Brother Weir is in his second year in the charge, and marked success is attending his labors. Though he has not yet held a meeting, he has had since Conference twenty-three additions, nineteen of them joining on profession of faith. We heard the pastor's name mentioned only in terms of praise, which argues well both for him and the people. The parsonage is a neat and comfortable cottage, with a spacious stretch of green in every direction. Its present occupants are domestic and believe in having things around them. When we looked at the beautiful Jersey breasting on the grass, the magnificent poniz horse with silken hair in the barn, and the fine harred Plymouth Rock chickens chasing about the yard, not a little feeling of envy was awakened in our bosom and the call of the country was strong upon us.

Franklin is the county seat of St. Mary's Parish, the political center of Louisiana. It is the home of Senator Murphy J. Foster, and Governor J. Y. Sanders, the two most influential public men in the State. Here also resided Senator Don Caffery, who served conspicuously in the United States Senate for years and whose fame as an orator was national. He died in 1906 greatly lamented by the people who have erected a beautiful monument to his memory in the courthouse yard, crowned with a striking statue of the dead statesman. The courthouse is an imposing structure, which is said to have cost \$125,000. We count it a privilege to have worshiped with the Methodists of Franklin and to have seen the things of interest in their historic town, which has passed the century of its age the present year.

A BISHOP'S STORY.

We are indebted to the Western Christian Advocate of Cincinnati for the following good story which Bishop McDowell, of the Methodist Episcopal Church, is said to tell on himself: "He was holding one of the colored Conferences of the South when, on calling the roll of the superannuates, one aged brother arose and began to pay personal tribute to the presiding officer. 'Bishop,' he said, 'I've seen several big men a-sittin' in that chair you's occ'pin'. I've seen Bishop Simpson in that chair, an' I've seen Bishop Andrews in that chair, an' I've seen Bishop Warren in that chair. But in my humble judgment, not one of them nobilities filled that chair with any more credit an' glory than you's doin' right now.' But just as Bishop McDowell was swelling with pride and self-congratulation, the good old veteran added as he was sitting down, 'But I's gittin' mighty ol' now and my frien's tell me my judgment ain't as good as it once was.'"

A WORD FOR THE CHURCH PAPER.

The Christian Guardian, of Toronto, Canada, gives the following account of an address delivered in the interest of the church paper before the General Conference of Canadian Methodism by Dr. F. D. Bovard, fraternal messenger of the Methodist Episcopal Church and editor of the California Christian Advocate.

"Dr. Bovard spoke a strong word as to the value of the church paper to its constituency. He believed that the Church should legislate that everyone should buy and read the paper published by his church, and that we should have a paragraph in our Discipline that asks of every member, 'Will you diligently read and meditate upon the columns of our paper?' the necessary answer being, 'I will do so, the Lord being my helper.' Of course, the insinuation that divine

help would be needed for this task brought down the house.

From this it would seem that the problem of circulating our periodical literature is continent-wide. Everywhere it seems to be difficult to get the church paper into the homes of the people. And yet nothing is worse needed. Our membership will never be characterized by an intelligent loyalty and an abiding enthusiasm until they learn what is going on in the religious world. A knowledge of what is being undertaken and accomplished by the Church will alone awaken them and enlist them in the general work. A wider outlook is the best cure for lethargy and illiberality. But let us not become discouraged. It takes "line upon line, and precept upon precept" to make people see that they need to interest themselves in the current affairs of Zion, as well as to teach them spiritual truth. Let us see that the matter is kept before them.

PERSONAL.

Rev. C. C. Weir, of Franklin, La., and Rev. A. E. Vaughan, of Lafayette, will exchange pulpits next Sunday.

Rev. O. P. Armour, of Buena Vista, Miss., has been quite busy holding meetings since July 30th. Both in his own charge and when assisting the brethren his labors have been greatly blessed. He is with Rev. J. T. Poe at Mantee this week.

In a kindly letter to the Advocate office, Mrs. G. R. Lemon, of Slaughter, La., expresses a high appreciation of the Advocate and an interest in its success. We are grateful for the encouragement given us by so many of our patrons.

At the residence of the bride's father at Pelahatchie, Miss., on September 18th, Mr. Daniel J. Hogue, of Jackson, Miss., and Miss Mary Bernard Earl were united in marriage, the Rev. C. M. McDonald officiating. We wish the happy couple a long and useful life and heaven's choicest blessings.

Writing from Arcadia, La., on the 17th inst, Rev. R. O. Weir says: "Our meeting closed on the night of the 8th inst. It did the church much good. There were two additions and five family altars erected. Brother Harbin did some excellent preaching. He is good help. Our new church is a gem of beauty."

A correspondent in a position to know writes: "Rev. W. J. Dawson, our pastor at Pelahatchie, Miss., is doing faithful work. A good preacher, and a faithful pastor, he gives us two Sundays in the month, morning and night, and on one of these he preaches at Lindsey Chapel several miles away at 3 p. m., doing all this with comparative ease."

Rev. W. B. Jones, of the Seashore District, is pleased with the progress of the work under his supervision. He writes appreciatively of his co-laborers and speaks of them as "a faithful company." He reports that Rev. E. W. Lipscomb, our pastor at Biloxi, has not been well of late, and that he has been recuperating at Cooper's Well and in Meridian.

We acknowledge the reception of an invitation to the marriage of Miss Virginia Louise Haney, daughter of the Rev. and Mrs. John P. Haney, to Mr. Amos Kent Freiler, in the Methodist Church at Ponchatoula, La., at high noon on Thursday, October the 6th. The Advocate extends hearty congratulations and best wishes.

Rev. G. G. Yeager, of Merrill, Miss., reports a gracious meeting at Cross Roads, in which the preaching was most efficiently done by Rev. G. W. Huff. Quite a number joined the Church, and many who had grown cold spiritually came back to Christ. Brother Yeager says, "Our church at that place seems made anew."

Rev. R. O. Brown is having large success on the Amory and Nettleton charge. Rev. E. B. Ramsey assisted him in his meeting at the latter place, and Rev. L. A. McKeown at the former, where the revival resulted in 25 accessions and a general quickening of the church. Brother Brown has had 68 additions during the year, and his finances are in full up to date.

The Methodist Sunday school at Tupelo held an interesting Rally Day Service on September 18th, at which Miss E. Kilpatrick, of Corinth, made a most entertaining and helpful address. Miss Kilpatrick is widely known as the teacher of the famous young men's Bible class at Corinth, and was one of the speakers at the late World's Sunday School Convention in Washington.

Rev. Robert Taylor, an honored superannuate of the Memphis Conference who is eighty-eight years old, occupied the pulpit of the First Methodist Church at Greenville, Miss., last Sunday, and preached an interesting and helpful sermon. He is in that city visiting his son, Mr. Edmund Taylor, who is manager of the Geyer Company, and one of the foremost business men of Mississippi.

Rev. T. J. O'Neil, the stirring presiding elder of the Newton District, in a personal note, makes the following observation upon the status of the work in his diocese: "The outlook is encouraging. All of

the pastors are faithful and a degree of success attends their labors. Most of them have had revival meetings which have been fruitful of conversions and accessions to the Church."

Rev. W. M. Young, the energetic presiding elder of the Sardis District, writes optimistically of the work in that territory. Among other things he says, "Brother Wendel has accomplished a great thing in building a beautiful church at Horn Lake, which Bishop Murrah will dedicate on October 2. Considering the whole situation, I have not known a finer piece of generalship in church building."

Rev. W. G. Harbin continues to abound in labors as the weeks pass. He has lately held successful meetings at Arcadia, La., and Lucedale, Miss., and is now with Dr. A. F. Watkins in a revival at Hattiesburg. Brother Harbin is a brilliant preacher and an evangelist of unusual power. He is also an active friend of the Advocate, who secures subscribers for it wherever he goes. We are grateful for his many acts of kindness.

We were grieved to learn of the death, after a lingering illness, of Lois, the little daughter of the Rev. and Mrs. W. L. Stormont, of Black Hawk, Miss. She was five years old and their only child. The remains were carried to Moorsville, Miss., for interment. Brother and Sister Stormont have the sympathy and prayers of a host of friends in this sad hour of bereavement. May God graciously sustain and comfort them!

We regret to learn that Dr. I. W. Cooper has recently been indisposed, but are pleased to know that he is able to be about his work again. Whitworth College under his capable administration is enjoying large prosperity. The enrollment last week was 200, and every department is in excellent condition. Dr. Cooper has presented the Board of Trustees with \$3,000 worth of improvements above those called for in his contract with them.

During the past two weeks we have received nice lists of subscriptions and renewals from the following brethren: Rev. R. H. Wynn, Monroe, La.; Rev. J. E. J. Ferguson, Vaughan, Miss.; Rev. R. J. S. Worley, Marshville, Miss.; Rev. W. G. Harbin, Haynesville, La.; Rev. W. D. Kleinschmidt, Zachary, La.; Rev. B. E. Meigs, Oak Ridge, Miss.; Rev. J. R. Wilson, Kilmichael, Miss. Several others have sent in one or two subscriptions. We thank our friends for looking after the interests of the Advocate.

The Mansfield Journal speaks approvingly of the Sunday School Institute conducted there a few days since. Among the speakers who made a favorable impression were the Rev. W. H. Coleman, superintendent of the Adult Department of the State work; Rev. George D. Booth, superintendent of the Teacher Training Department, and Rev. W. S. Slack, superintendent of the Mission Department. These institutes are creating much interest where they are being held.

In a letter concerning other matters, a few days since, Mrs. A. H. Peques, of Columbus, Miss., speaks in terms of appreciation of her pastor, the Rev. T. W. Lewis. He well deserves the good things said of him. He is serving his second term in the Queen City of the Tom Beckbee, having wrought there a full quadrupling and having been returned after a brief interval of only four years. His undiminished popularity under these conditions marks him as a most unusual man.

Rev. A. Inman Townsley, the progressive pastor of the Second Methodist Church of New Orleans, has issued a neat folder announcing a series of sermons which he will preach to his congregation under the subjects "The Modern Church," and "The Home of To-Day." He will deliver five discourses upon each of these topics. He began the series last Sunday morning, discussing "What God, through the Church, Proposes to do for Humanity." An Epworth League service was conducted at the evening hour and the installation of officers took place.

Rev. W. E. M. Brogan, of Starkville, Miss., under date of Sept. 23rd writes: "Professor Marvin Gieger, formerly Assistant Professor of Chemistry at the Mississippi A. & M. College and a staunch Methodist and member of our local congregation, leaves to-day for the University of Pennsylvania at Philadelphia where he will do post graduate work in agricultural chemistry, a line in which he has attained more than ordinary eminence. The Methodism of Starkville is distinctly the looser in having to sever its official relation with this worthy Christian gentleman. The prayers and best wishes of our people will follow him into his new field."

Rev. J. A. Randolph, of the North Mississippi Conference, who is a chaplain in the United States Army, passed through the city last Monday night en route to Fort McPherson, Atlanta, where he will be stationed for some time. Brother Randolph is just back from the Philippines, and when he reaches Atlanta, will have completed a journey of 12,000 miles. He came by Dallas, Texas, to see his family, who temporarily are residing there. We were pleased to see this faithful servant of the Master looking so

well and to find him so genial and cheerful in spirit. He made many particular inquiries about his Conference comrades and church affairs in Mississippi.

In company with the Rev. Marneale Rennum, a French missionary of this city, Dr. W. L. Haven, Corresponding Secretary of the American Bible Society, honored us with a call last Tuesday. Dr. Haven is a son of Bishop Gilbert Haven, of the Northern Church, and a Methodist of confectional reputation. He is in this section to look after the interests of the Southwestern Agency of the American Society, which covers Louisiana, Texas, Oklahoma, and Arkansas. This agency is now without a man to manage it, the Rev. Glenn Flynn, having resigned to re-enter the pastorate and Dr. Haven is on the lookout for an agent to succeed him. We were pleased to see these brethren.

We are indebted to our worthy pastor at Starkville, Miss., Rev. W. E. M. Brogan, for the following interesting news item: "Rev. A. H. Shannon, whom the readers of the Advocate will remember as a former member of the Mississippi Conference, and who is an A. B. graduate of Millsaps College and an A. B., A. M. and B. D. graduate of Vanderbilt, has been elected Assistant Professor of English in the Mississippi Agricultural and Mechanical College at Starkville. Brother Shannon brings to the performance of the duties of his professorship a preparation and training that will render his services invaluable to the institution that is so fortunate to secure him. He also adds weight to the body of splendid laymen that make up the Methodist forces of our town and college."

The Waycross Journal (Georgia) of the 23rd inst. contains an account of the much deplored death of Mr. E. P. Peabody, a most worthy citizen of that town. He and his wife and two younger children went driving on the morning of September 19th, having hired a horse from the livery stable. The shaft of the buggy broke and frightened the horse, which began kicking to free himself. In trying to protect the children, Mr. Peabody was struck by the hoofs of the animal, and from the injuries sustained, died on Wednesday, the 21st. He was prominent in business affairs, and was widely known as a church worker. He was an official of the First Methodist Church of that city, and had been both secretary and president of the South Georgia Epworth League Conference. Mr. Peabody was a brother of Mr. D. P. Peabody, of New Orleans.

The Picayune of the 20th inst. contained the following dispatch from Mansfield, La.: "Dr. W. L. Weber, president of the Mansfield Female College, is quite ill at a local sanitarium, due to a return of serious stomach trouble, which compelled him last year to resign as president of Centenary College at Shreveport. Dr. Weber, who is a son-in-law of Bishop Wilson, of Maryland, is one of the best-known educators of the South, having been connected with several leading institutions." The many friends of President Weber will be grieved to hear of the recurrence of the malady, which in the past has given him so much trouble. We trust that the attack will not prove to be of long duration, and that he will soon be able to resume his duties at the college. At present the work of administration is being attended to by Professor H. N. Harrison.

Rev. G. W. Bachman, writing from West Point on Sept. 3rd, says: "As had been previously announced, Bishop McCoy came here last Tuesday to spend the remainder of the week and was expected to occupy the pulpit daily until Sunday night. He was unwell, however, when he arrived, and after preaching two sermons to the delight of the people, he thought it necessary to return to Birmingham to resume a special treatment which he had been undergoing before leaving home. This was a great disappointment to the pastor and people at West Point, as well as to the visiting brethren from the surrounding charges. We greatly regret to be informed of the Bishop's indisposition. In his itinerary through North Mississippi he has been rendering a needed service and awakening much interest and enthusiasm. We trust that his illness will be of brief duration, and that he will be able to meet his other engagements within the bounds of that Conference, of which he has generously made quite a number."

PHILIP WERLEIN, LTD.

In printing the advertisement of this popular music house in our issue of last week there occurred an error in the following paragraph:

"The person sending in the 'nearest' correct answer will receive the first prize. Person sending the next 'nearest' correct answer will receive the second prize. The person sending in the third 'nearest' correct answer will receive the third prize, and so on." The word "nearest" in the above paragraph, in each instance, should have been "nearest." The advertisement is repeated this week, and will be found on page 13. The Werlein Music House is a reliable concern, having been established sixty-eight years. Their present location is 505-7-9 Canal Street, New Orleans, La.

Use good Judgement

In buying your organ

If you have the money; if you're raising it or only planning—write for helpful suggestions.

ESTLEY Brattleboro, Vt.

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

Mrs. SUSAN J. WEBB was born in Alabama, April 27, 1837, the first child of Britain R. and Mary Potter Webb. The mother died before reaching middle age and the father removed a few years later with his two little girls to Pontotoc County, Miss.; in 1861 he died at Jackson while serving as Secretary of State, and the children were brought up by their devoted and faithful stepmother, Mrs. Martha Givens Webb. The funeral services were conducted by her pastor, Rev. I. W. Reed, assisted by Rev. W. H. Huntley, pastor of the Methodist Church at Gloster.

The subject of this notice was soundly converted when quite a young woman and became a member of Cherry Creek Baptist Church in Pontotoc County. She was baptized by Rev. Martin Ball, of precious memory, and shouted the praises of God on the occasion. In the late 50's she was assistant to her father in his school. May 6, 1866, she was happily married to William Y. Webb, of Amite County, Miss.; lived at Liberty, the county seat, until 1885, and then removed to Gloster, Miss., where she spent the rest of her life. Since about 1895 she had suffered from severe bodily affliction, which kept her indoors almost continuously. On the evening of Aug. 24, 1910, she underwent a surgical operation at Natchez, and the shock proving too great for her enfeebled condition, she passed away quietly the next morning at five o'clock.

A life extending beyond three-score and ten is, from the fact itself, never without interest to one's fellow-men; but when one's long career is marked throughout by active benevolence of a disinterested sort, it possesses a value impossible of computation. Thus it is with Mrs. Susan J. Webb.

The actuating principle of this good woman's life was love, which showed itself in a manifold way. Her home was the abode of peace because love reigned there. To her husband home was the sweetest, most hallowed spot on earth because its keeper, his chief joy and his crown, lavished upon him the wealth of her tenderest affections. Her devotion to him was known of all in their community and was almost proverbial. Someone said on the day after the funeral: "Death has now brought to an end a honeymoon of forty-four years."

She loved the Church of God. The Baptist congregations at Liberty and Gloster numbered few if any members who were more zealously active in Christian work than she was until her disability came on. Her husband being a Methodist, she loved his Church as if it were her own and presiding elders, preachers and laymen of "Uncle Billy's" faith have for more than a generation gratefully recognized the generous expression of "Aunt Susan's." At Gloster she organized the Ladies' Aid Societies in Baptist and Methodist Churches and rendered effective service in both.

She followed consistently the Biblical exhortations to distribute to the necessity of saints, exercise hospitality without grudging, and not to neg-

lect the stranger. No hunger-pinched wanderer, no wretched beggar of any sort ever went away from her door unrelieved, for she was zealous in such cases not by considerations of expediency, but by compassion. She maintained the kindest relations with her servants—all negroes—who always understood that they were not merely hir-lings of Miss Susan, but also objects of her solicitude.

Children she had not, but she has performed a mother's part toward children and grandchildren of her sister, whom death claimed nearly thirty years ago. Some of these owe their rearing, education and instruction in piety to their uncle and aunt, and all, without exception, have received from them substantial aid and religious counsel.

Her closing years were characterized by a more intimate communion with God. Her time was largely taken up with reading the Scriptures, with meditation and prayer. Friends who came almost every day to see her found her conversation tending more and more toward the strictly spiritual type, her soul filled with the peace that passeth understanding. She had reached that degree of serenity which so befits the evening of the Christian's life. There were still cares, indeed; however, they rested but lightly upon the age-bent shoulders, nor did they becloud the sainted brow. Her last uttered word was spoken to her heart-broken husband and consisted of the injunction, "Pray." Soon the tired eyes closed and the faithful wife, the orphan's comforter and mankind's friend had entered that "sleep from which none ever wake to weep."

Verily, "she hath done what she could."

A NEPHEW.

MARTHA ANN PHILLIPS "Mac," as she was called by relatives and familiar friends, was born in Monroe County, Georgia, Nov. 2nd, 1831, and died at her home in Homer, La., August 13, 1910. She was married to Joe M. White, Dec. 10, 1847. They lived in Sumpter County, Ga., until Dec., 1858, when they came to make their home in Claiborne Parish, La., settling near Haynesville, where Brother White was a successful planter, until he removed to Homer in 1882. Sister White joined the Church in 1859, and was a faithful member, regularly attending both the preaching services and the Sunday School; visiting, comforting and nursing the sick, and living a beautiful life of Christian influence in her home. The Lord blessed Brother and Sister White with seven children, four of whom preceded the mother to the realm beyond. Brother White, in speaking to me of his loneliness after sixty-three years of sweet association with such a faithful companion, also mentioned the children who had come to bless the earthly home and then went from it forever, and he said, "I think they are all saved." The three surviving children are Sister G. G. Gill, and Brother C. P. White, both of Homer, La., and Brother E. R. White, of Oklahoma. We have every reason to believe, yea to know, that as Sister White's last day of earth gently faded away, it was for her the beginning of the eternal glories of heaven's perennial day. When the battles of life are all fought and its trials and triumphs in this earthly sphere are all over, then we shall meet her in the eternal city of our God.

Her pastor, W. H. COLEMAN.

MEMORIAL RESOLUTIONS.

Resolutions drafted by the Ladies' Aid Society of Main Street Church, Biloxi, Miss., at their first meeting held after the decease of their beloved sister, Mrs. MARY THOMPSON.

On the 20th of July, 1910, in Winchester, Va., whither she had gone, accompanied by her husband and children to spend the summer, the sweet spirit of Mrs. Mary Thompson was released from earthly suffering and borne by ministering angels to her eternal home. To her devoted and sorely bereaved family our hearts go out in tender and loving sympathy,

honoring her life and lamenting her death. Be it Resolved:

First, That the Ladies' Aid Society of Main Street Church, of Biloxi, do hereby express our deep sorrow in the loss of our sister and friend.

Second, That we extend our sincerest sympathy to her family in this dark hour of bereavement.

Third, That a copy of these resolutions be sent to her family, a copy to the New Orleans Christian Advocate, and a copy be placed on the minutes of the Ladies' Aid Society.

Signed by: Mrs. Laura S. Jackson, chairman; Mrs. Ada H. Carroll, Mrs. Ophelia S. Bolton, committee.

SOME IMPORTANT MATTERS.

Dear Brethren of the Baton Rouge District: You will find in to-day's issue of this paper, the appointments for the fourth round for the Baton Rouge District. I take the liberty of requesting the preachers of the Baton Rouge District to give especial attention to Questions 9, 14, 16, 18, and 29, of the Quarterly Conference questions. The only permanent record we have of these things is found in the Quarterly Conference reports, and if they are omitted or incomplete, there is no record at hand for same, except in the ensuing minutes of the Annual Conference, which are not accessible at all times to the official members of the Church.

Please give prayerful and earnest attention to the selection of the boards of stewards, remembering that they are to be discreet men and should be men of solid piety. If such men can be found within the bounds of the charge, please have your men selected with care and ready for nomination. Also select your Sunday school superintendents with reference to the requirements of the discipline. Please let every question in the fourth round be fully and properly answered, giving especial attention to Question 29.

As to the matter of Conference assessments for benevolent purposes, let every effort be put forth to meet these assessments. The raising of the Conference assessments is committed largely to the pastor. Let every preacher in the Baton Rouge District put forth all his efforts in raising the Conference assessments, and let every record show as large a pro rata paid on Conference assessments as has been paid for ministerial support.

Your brother, C. C. MILLER.

Marriages

Sept. 20, 1910, at the residence of Mrs. Mamie Long, Meridian, Miss., by Rev. Isaac L. Peebles, Brother J. H. GILES to Mrs. J. ELIZABETH HINTON, both of Meridian, Miss.

"AL-E-THE-IA."

Here is what Bishop J. S. Key wrote to Mrs. Miller in reference to her book, "Al-e-the-ia."

"I read the book at one sitting. I was interested from start to finish. It is a strong story, is well written and is no exaggeration of the facts."

For sale by Mrs. C. C. Miller, Hammond, La., or The New Orleans Christian Advocate. Price, 25 cents.

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when you answer this announcement, as I am going to distribute at least one hundred thousand sets of the Dr. Haux wonderful "Perfect Vision" Spectacles to genuine, bona-fide spectacle-wearers in the next few weeks on one easy, simple condition.

I want you to thoroughly try them on your own eyes, no matter how weak they may be; read the finest print in your bible even by the dim firelight; thread the smallest-eyed needle you can get hold of and put them to any test you like in your own home in any way you please.

Then after you have become absolutely and positively convinced that they are really and truly the softest, clearest and best-fitting glasses you have ever had on your eyes, you can keep the \$2.00 pair forever without one cent of cost, and

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by showing them around to your neighbors and friends, and speak a good word for them everywhere at every opportunity.

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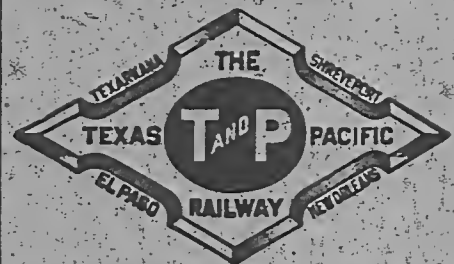
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It is often argued that women do not have an equal chance with men, for enjoyment and usefulness, because women suffer so much from pain and weakness. In a general sense, it is true that women bear more physical pain than men. However, the belief that women must suffer regularly, on account of ailments and weakness peculiar to their sex, has been successfully contradicted by the relief so many women have obtained by the use of Cardul, that great remedy for suffering women.

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Tidings from the Field

From the Seashore District:

Dear Brother Meek: Please say in the Advocate that we will have in this district a laymen's meeting on Sunday afternoon at the following camp meetings: Palmer Creek, Sunday Oct. 2; Salem, Sunday Oct. 9; New Prospect, Sunday Oct. 23; and we are desirous of having as many laymen as can come. Hon. C. H. Wood, of Moss Point, District Lay-Leader, will be present and have charge of the services. Others will also speak.

In looking back over the district, I am glad to say that the Lord has greatly blessed us this year with gracious revivals—many conversions and additions to the church. The boll weevil has invaded this territory, and has even reached the Gulf. My neighbor has about a dozen stalks of cotton in his garden, right on the beach, and they have not even spared that. Not only that; but they have even invaded the sanctum of the writer. On two successive nights one came in and perched himself on the hand of an "elder." But the elder pronounced a few anathemas upon them and each one found his last resting place in the gehenna of a Rayo lamp.

W. B. JONES, P. E.

Caledonia, Miss.:

We have just finished our revivals on the Columbus Circuit. We have been in revival work almost continuously at home and with neighboring pastors since the second Sunday in July. We wound up this week at Murrah's Chapel, assisted by Brother J. T. Murrah, who did some as excellent preaching as it has been my privilege to hear in a long time. Brother Murrah is a natural orator; was at his home church, among his boyhood friends, and was fired with the Spirit. So you know that he gave us some great sermons. Brother T. W. Lewis did the preaching at Piney Grove after Monday. It is useless to say that we had some fine preaching there. He handled sin and sinners without gloves. Then dear old Dr. Weir ("as wise as a serpent and as harmless as a dove") came to us at Andrews' Chapel, and with his logic and ripe Christian experience, gave us a spiritual uplift that will not be forgotten when he is in heaven. Brother R. P. Neblett assisted at New Hope and Mt. Pleasant, and with his pathos and deeply spiritual sermons, captivated his hearers and organized a Sunday school where there had been none for years. He also stimulated the school at the other appointment to greater usefulness. At Caledonia we met with some opposition, but with Brother E. Lin Egger to do the preaching, we soon gained the victory and organized a church. There had been an effort some years ago to organize a Methodist Church here, but by some means it failed. We organized with 57 members, 8 coming in on profession of faith, and the rest from other churches. Before the meeting closed we had a proposition on foot to build a church. We now have the material on the ground and the carpenters are building the neatest church to be found in these parts. We have paid almost all of our assessments for Home and Foreign Missions, and fully expect to make a full report at Conference. We have not done as well by our Conference organ as we should, but we are going to make a renewed effort to put the paper in every home where it is not going, and get renewals from all who have not renewed. Mr. Editor, we heartily appreciate the excellent paper you are giving us, and the manly and courageous stand you have taken for the Church.—W. R. Goudelock, P. C.

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Take the Old Standard GROVE TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

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MISSISSIPPI CONFERENCE.

Seashore Dist.—Fourth Round.		
Handsboro and Miss. City	at Miss. City	Oct. 5
Americus, at Salem Camp	Ground	Oct. 9
Brooklyn and Bond, at B.	Oct.	12
Logtown	Oct.	15
Mentorum, at Ryde	11 a. m.	Oct. 21
Vandave, at New Pros-	pect Camp Ground	Oct. 22
Ocean Spgs., at Oak St.	Oct.	27
Bay St. Louis	Oct.	29
Columbia	Nov.	5
Oakvale, at Oakvale	Nov.	7
Long Beach	Nov.	12
Coalville, at Poplar Head	11 a. m.	Nov. 16
Hub, at Byrd's Chp	11 a. m.	Nov. 19
Carriere and McNeil, at C.	Nov.	19
Poplarville	Nov.	21
Gulfport, 29th Street	Nov.	23
Moss Point	Nov.	26
Pascagoula	Nov.	26
Escatawpa	Nov.	26
Lumberton	Nov.	30
Gulfport, 25th Ave.	Dec.	1
Wolf River Mission	Dec.	2
Biloxi, Main Street	Dec.	4

W. B. JONES, P. E.

Vicksburg Dist.—Fourth Round.

Rocky Springs, at R. S.	Oct. 8	9
Rolling Fork, at R. F.	Oct.	11
Oak Ridge, at O. R.	Oct.	12
Utica, at Utica	Oct.	15
Bolton, at Bolton	Oct.	29
Edwards, at Clinton	Oct.	30
Harrison, at Lorman	Nov.	5
Port Gibson, Pt. G.	Nov.	12
Anguilla, at Anguilla	Nov.	19
Mayersville, at Filers	Nov.	22
Sartoria, at Mt. Olivet	Nov.	26
Hermanville, at H.	Nov.	29

Bishop E. D. Mouzon will address the District lay leaders at 11 a. m. in Crawford Street Church, Vicksburg, October 24. Let as many men of the district come as possible.

G. H. GALLOWAY, P. E.

Natchez Dist.—Fourth Round.

Woodville Circuit, at White's	S. H.	Oct. 1
Hamburg, at H.	Oct.	8
Woodville	Oct.	15
Fayette	Oct.	22
Washington, at W.	Oct.	24
Natchez, Jefferson St.	Oct.	24
Natchez, Pearl St.	Oct.	25
Barlow, at Brandywine	Oct.	29
Bayou Pierre, at Center Pt.	Oct.	31
Homochitto, at Wesley chap.	Nov.	5
Scotland, at Bethel	Nov.	12
Centerville	Nov.	19
Meadville, at M.	Nov.	25
Nebo, at Nebo	Nov.	26
Gloster	Nov.	29
Wilkinson, at Mt. Carmel	Dec.	1
Liberty, at L.	Dec.	3
Adams, at A.	Dec.	5

The preachers in charge will please see very carefully after wise answers to questions 24, 27 and 29, and that full answers be given to question 31 (New Discipline).

Meridian Dist.—Fourth Round.

Daleville, at Bethel	Oct.	8
Lauderdale, at L.	Oct.	23
DeKalk, at New Hope	Oct.	29
North Kemper, at Pleasant	Oct.	31
Grove	Nov.	5
Scooba, at S.	Nov.	13
Bucatusna, at B.	Nov.	14
Waynesboro, p. m.	Nov.	14
Wayne Mission, at Winches-	Nov.	15
ter	Nov.	16
Matherville, at Winifred	Nov.	19
East Clark, at Coopers Chp.	Nov.	21
Shubuta and Quitman, at Q.	Nov.	21
Meridian, 7th ave.	Nov.	24
Vimville, at Coker's Chap.	Nov.	25
Meridian, 5th st.	Nov.	25
Enterprise and Stonewall, at	Nov.	27
Enterprise	Nov.	29
Meridian, Central	Nov.	30
Meridian, East End	Nov.	30
South Side and Poplar Spgs.,	Dec.	1
at Poplar Springs	Dec.	2
Porterville, at P.	Dec.	2

W. H. LEWIS, P. E.

Brookhaven Dist.—Fourth Round.

Oayka, at Holmesville	Oct.	1
Magnolia	Oct.	2

Summit, at Summit	Oct.	5
McComb and Fernwood, at	Oct.	9
Fernwood	Oct.	9
Monticello, at Georgetown	Oct.	15
North Wesson, at Beaudre-	Oct.	22
gard	Oct.	23
Wesson	Oct.	23
Gallman, at Gallman	Oct.	29
Crystal Springs	Oct.	30
Topisaw, at Sartinsville	Nov.	5
Buford, at Waterholes	Nov.	12
Tylertown, at China Grove	Nov.	13
McComb, Centenary	Nov.	16
Prentiss, at Carson	Nov.	19
Bogue Chitto and N.	Nov.	23
Norfield	Nov.	23
Silver Creek, at New He-	Nov.	26
bron	Nov.	26
Hazlehurst	Nov.	30
Pearlhaven, at P.	Dec.	3
Brookhaven	Dec.	5

J. T. LEGGETT, P. E.

Hattiesburg Dist.—Fourth Round.

Maxie, at Maxie	Oct.	8
Pachuta, at Porto Rico	Oct.	15
Mt. Olive, at Mt. Olive	Oct.	18
Taylorville, at T.	Oct.	19
Sumrall	Oct.	21
Oloh, at Oloh	Oct.	22
Lux, at Lux	Oct.	25
Hattiesburg, Court St.	Oct.	29
Ellisville, at Ellisville	Nov.	3
Soso, at Soso	Nov.	3
Leakesville, at Rounsaville	Nov.	5
Lucedale, at Lucedale	Nov.	9
McLain, at Cox Chp.	Nov.	9
Eucutta, at Eucutta	Nov.	12
Vosburg and Heidelberg, at	Nov.	14
Vosburg	Nov.	14
New Augusta, at Richton	Nov.	17
Seminary, at Seminary	Nov.	19
Bethel, at Bethel	Nov.	21
Magee, at Magee	Nov.	26
Hattiesburg, Broad St.	Nov.	28
Collins, at Collins	Nov.	29
Eastabuchie, at Eastabuchie	Dec.	1
Purvis, at Purvis	Dec.	3
Hattiesburg, Main St.	Dec.	5

M. B. SHARBROUGH, P. E.

Newton Dist.—Fourth Round.

Raleigh, at Raleigh	Oct.	21
Rose Hill, at Reid's Chp.	Oct.	22
Trenton, at Polkville	Oct.	28
Homewood, at Carr Ch.	Oct.	29
Shiloh, at Lodabar	Nov.	5
Morton, at Relahatchie	Nov.	6
Decatur, at D. Wed.	Nov.	9
Walnut Grove, at Zion	Nov.	12
Carthage, at Carthage	Nov.	13
Chunkey, at Meehan Wed	Nov.	16
Hickory, at — Thurs	Nov.	17
Lake, at Lake	Nov.	18
Hillsboro, at Hillsboro	Nov.	19
Forest, at Forest	Nov.	20
Montrose, Wed	Nov.	22
Siallo, at Mt. Pisgah	Nov.	25
Indian Mission	Nov.	26
Neshoba, at Henry Chp.	Nov.	26
Philadelphia	Nov.	27
Edinburg, Mon	Nov.	28
Laurel, First Ch. Wed.	Nov.	30
Laurel, Sixth St. Thurs	Dec.	1
Laurel, Kingston Thurs	Dec.	1
Newton	Dec.	3

T. J. O'NEIL, P. E.

NORTH MISSISSIPPI CONFERENCE.

Oxford Dist.—Fourth Round.

Abbeville, at Mt. Zion	Oct.	8
Oxford	Oct.	9
Paris, at Pine Flat	Oct.	15
Water Valley, at First Ch.	Oct.	16
Water Valley Circuit, at	Oct.	16
Pleasant R.	Oct.	22
Water Valley, at Main St.	Oct.	23
Potts' Camp, at Bethlehem	Oct.	27
Red Banks, at Victoria	Oct.	28
Holly Springs Circuit, at	Oct.	29
Early G.	Oct.	29
Ashland, at Ashland	Nov.	1
Charleston, at Charleston	Nov.	5
Coffeeville, at Bethlehem	Nov.	11
Grenada Ct. at Bethel	Nov.	12
Grenada	Nov.	13
Randolph, at Randolph	Nov.	18
Toccapola, at Toccapola	Nov.	19
Lafayette, at Lafayette	Nov.	21
Springs	Nov.	21
Holly Springs	Nov.	25
Waterproof, at Pleasant G.	Nov.	26

J. E. CUNNINGHAM, P. E.

Jackson Dist.—Fourth Round.

Canton	Sept.	18
Thomasville, at Forest Hill	Sept.	24
Brandon, 7:30 p. m.	Sept.	25
Jackson Ct. at Dist. Parson		

Madison, at Pearl River	Oct.	1
Jackson, Rankin St.	7:30	
p. m.	Oct.	5
Camden, at Forest Grove	Oct.	8
Canton, 7:30 p. m.	Oct.	12
Terry, at Byrum	Oct.	14
Sharon	Oct.	15
Eden, at Carter	Oct.	20
Mendenhall	Oct.	22
Benton	Oct.	29
Yazoo City, 7:00 p. m.	Oct.	30
Jackson, Galloway Chapel	Oct.	31
7:00 p. m.	Oct.	31
Deasonville, at New Hope	Nov.	6
Florence, at Monterey	Nov.	12
Fannin	Nov.	19
Harrisville	Nov.	23
Lintonia, at Anding	Nov.	26
Yazoo City, 7:00 p. m.	Nov.	30
Elora	Dec.	3
Jackson, Capitol Street, 7:00	Dec.	5
p. m.	Dec.	5
Jackson, First Church, 7:00	Dec.	6
p. m.	Dec.	6

J. R. JONES, P. E.

Greenville Dist.—Fourth Round.

Shelby, at Bobo	Oct.	1
Evening service at Hill	Oct.	2
house	Oct.	2
Clarksdale	Oct.	6
Greenville	Oct.	8
Tunica, at Robinsonville	Oct.	15
Lula and Lyon, at Lyon	Oct.	16
(evening)	Oct.	17
Jonestown, at Belen	Oct.	18
District Mission at Bellview	Oct.	20
Lake Cormorant, at Poplar	Oct.	22
Corners	Oct.	23
Coahoma, at C. (evening)	Oct.	23
Friars Point	Oct.	24
Cleveland Cir. at Shipman's	Oct.	29
Chapel	Oct.	30
Boyle, at Boyle (evening)	Oct.	30
Rosedale, at Rosedale	Nov.	2
Glen Allan, at G. A.	Nov.	6
Gunnison, at Gunnison	Nov.	13
Hillhouse and Benoit, at B.	Nov.	19
Shaw and Merigold, at Meri-	Nov.	20
gold (evening)	Nov.	20
Leland, at Leland	Nov.	27

W. W. WOOLLARD, P. E.

Winona Dist.—Fourth Round.

Itta Bena, S. p. m.	Sept.	25
Winona	Oct.	2
Kilmichael, at Kilmichael	Oct.	2
Carrollton, at Valley Hill	Oct.	8
Belzoni, at Belzoni	Oct.	14
Webb, at Sumner	Oct.	15
Minter City	Oct.	22
Lambert, at Lambert	Oct.	29
Tutwiler, at Tutwiler	Oct.	30
Schlatter, at Sunny Side	Nov.	5
Inverness, at Inverness	Nov.	6
Tom Nolen, at Bellfontaine	Nov.	11
Slate Springs	Nov.	12
Eupora, at Maben	Nov.	15
Winona Ct. at Bethlehem	Nov.	19
Ruleville, at Drew	Nov.	22
Moorhead, at Moorhead	Nov.	23
North Carrollton, at Pop-	Nov.	24
lar Springs	Nov.	24
Mars Hill, at Bethesda	Nov.	26
Indianola, at Indianola	Nov.	27

E. S. LEWIS, P. E.

Aberdeen Dist.—Fourth Round.

Verona, at Verona	Oct.	1
Montpelier, at Fosters C.	Oct.	8
Houston	Oct.	9
Okolona Ct. at M. Chp.	Oct.	12
Palestine, at Palestine	Oct.	15
Pontotoc, at Pontotoc	Oct.	16
Benna Vista, at —	Oct.	22
Prairie, at —	Oct.	23
Tremont, at —	Oct.	29
Fulton, at —	Oct.	30
Greenwood Spgs. at —	Nov.	5
Smithville, at —	Nov.	6
Shannon, at Shannon	Nov.	12
Okolona, at —	Nov.	13
Houlka, at —	Nov.	17
Derna, at —	Nov.	19
Pittsboro, at Pleasant G.	Nov.	20
V. and C. City, at C. City	Nov.	23
Nettleton, Ct. at —	Nov.	26
Armory and Nettleton, at A.	Nov.	27

JAMES H. FELTS, P. E.

Durant Dist.—Fourth Round.

West, at Bowlin Green	Sept.	24
Kosciusko Ct. at Bethel	Oct.	1
Rural Hill, at Rural Hill	Oct.	8
Pickens, at Pickens	Oct.	11
Ebenezer, at Liberty Chp.	Oct.	15
Sidon	Oct.	16
Salls, at Pleasant Hill	Oct.	22

A REMARKABLE WOMAN.

Old age, after all, is not a thing to be looked forward to with fear and trembling, as the majority of us are inclined to do; that is, if old age is to deal as leniently with us as it has with Mrs. Francis F. Bowers, of Laneville, Texas.

While Mrs. Bowers is a remarkable woman, and unusually well preserved, there is no reason why every body should not be equally so. Mrs. Bowers is now in her seventieth year, is the mother of eleven children, the oldest being fifty odd years of age and the youngest thirty. She does all of her own house work, washing and ironing, works her own garden, and flowers and attends to her chickens; can sew with a fine needle without glasses and walks three miles a day.

Mrs. Bowers attributes her present remarkable good health to the use of W. H. Bull's Herbs and Iron and justly so, because it is the very best blood purifier in the world to-day, and has been for the past thirty years. W. H. Bull's Herbs and Iron makes pure blood, invigorates the nerves, restores all organs to normal health, insures proper digestion, creates a hearty appetite, is laxative in its effects and can be had from your druggist in 50c and \$1.00 size bottles.

Get a \$1.00 bottle of W. H. Bull's Herbs and Iron and if you can't see any improvement in your general health after using two-thirds of it, return the remainder to your druggist, and he will refund your money on the whole bottle. If your druggist can't supply you, send his name and \$1.00 to the W. H. Bull Medicine Co., St. Louis, Mo., and they will send you a bottle direct with the same guarantee of results.

Kosciusko	Oct. 23	24
McCool, at Chapel Hill	Oct. 29	30

N. G. AUGUSTUS, P. E.

Sardis Dist.—Fourth Round.

Como Station	Oct.	1
Sardis Station	Oct.	8
Coldwater Sta. at Love	Oct.	15
Wall Hill, at Chulakoma	Oct.	20
Tylo, at Free Springs	Oct.	22
Cockrum, at Green Leaf	Oct.	29
Olive Branch, at O. B.	Nov.	1
Mt. Pleasant, at Marshall	Nov.	2
Institute	Nov.	2
Byhalia, at Byhalia	Nov.	3
Courtland, at Courtland	Nov.	5
Enid, at Enid	Nov.	8
Enreka, at Terza	Nov.	10
Pleasant Hill, at P. H.	Nov.	12
Hernando and Hinds, at	Nov.	13
Hernando	Nov.	13
Long Town, at Davis Chp.	Nov.	15
Arkabutla, at Brooks Chp.	Nov.	17
Senatobia	Nov.	19
Crenshaw, at Crenshaw	Nov.	22
Batesville	Nov.	26

W. M. YOUNG, P. E.

Columbus Dist.—Fourth Round.

Mayhew, at Curtis Chp.	Oct.	1
Winchville, at Mt. Hebron	Oct.	8
Columbus, First Church	Oct.	15
Columbus, Second Church	Oct.	16
Starkville Ct. at Sessums	Oct.	22
Sturgis, at Bevis Hill	Oct.	29
Shuqualak	Nov.	5
Hobson	Nov.	12
Mathiston, at Cumberland	Nov.	19
Cedar Bluff	Nov.	20
Columbus Circuit	Nov.	26

J. E. THOMAS, P. E.

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Dept. A. SAVANNAH, Ga.

The Sunday School Lesson

By Rev. T. H. Lipscomb, B.D.

FOURTH QUARTER. LESSON 1. OCT. 2. THE WISE AND FOOLISH VIRGINS

Matthew xxv. 1-13

1 Then shall the kingdom of heaven be likened unto ten virgins which took their lamps, and went forth to meet the bridegroom.
2 And five of them were wise, and five were foolish.
3 They that were foolish took their lamps, and took no oil with them.
4 But the wise took oil in their vessels with their lamps.
5 While the bridegroom tarried, they all slumbered and slept.
6 And at midnight there was a cry made, Hold, the bridegroom cometh: go ye out to meet him.

7 Then all those virgins arose, and to trim their lamps.
8 And the foolish said unto the wise, Give of your oil, for our lamps are gone out.
9 But the wise answered saying, Not so; there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.
10 And while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage, and the door was shut.
11 Afterward came also the other virgins, saying, Lord, Lord, open to us.
12 But he answered and said, Verily I say unto you, I know you not.
13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

GOLDEN TEXT.—Be ye therefore ready also: for the Son of man cometh at an hour when ye think not. (Luke xii. 40.)

1. Constant Preparedness.

A spirit of constant watchfulness and expectancy of Christ's coming is continually enjoined in the New Testament. Christ's oft-repeated "Watch ye, therefore," several of the parables, including that of the Householder, the Servants' Watching, and the parable of the Ten Virgins which we study to-day, all are in emphasis upon the importance of this spirit maintained in Christ's disciples unto the end of the world. So deeply were the early Christians impressed with the imminence of Christ's coming that the second Epistle of Paul to the Thessalonians was written to counteract a strong tendency to carry this to the extreme of neglecting attention to the everyday business of life. In the early centuries, too, the Easter services were protracted till midnight, that the people might be assembled if Christ should come, it being supposed that "at midnight" the cry would be heard.

But though this duty of watchfulness is certainly impressed by Christ and the Apostles, and though it is most wholesome for us ever to remember "If I should die before I wake," or that Christ may come at any moment, yet we believe a closer study of the parable of the Ten Virgins, which we consider to-day, will reveal the fact that its emphasis is not so much upon watchfulness or expectancy as upon preparedness. Both the wise and foolish virgins slept, but the wise were ready, and it was right for them to sleep; the foolish were not ready, and it was folly for them to sleep. So, we would suggest that the Golden Text of the parable is not "Watch ye therefore, for ye know neither the day nor the hour," but rather "And they that were ready went in with him to the marriage, and the door was shut." The lesson is not so much that of watchfulness as that of constant preparedness, which justifies even a repose in confidence of readiness. The lesson is: Keep the life so clean, the record so clear, that there may be no need of a hurried and impossible preparation at the last moment; and whoever fails to live thus, and puts off until some future time that preparation for meeting God which is consciously not yet made is shown by the parable to be numbered with the foolish virgins, to be almost as surely at last shut out.

2. The Essential Preparation.

But though to be always ready, so that in quietness and confidence we can look with joy for the coming of our Lord, is the first and central lesson of our parable, another vital one is therein contained, and follows naturally. What is the essential preparation which all must make if they would be ready for the Bridegroom at his coming? This inquiry the rest of the parable very clearly and impressively answers. And the text which brings to us this message reads: "But the wise took oil in their vessels with their lamps."

Preparation does not consist then in merely having lamps, the outward forms of religion—church membership, a respectable character, a mental apprehension of the creed or the doctrines of one church or another. All this, which is merely outward in religion, commentators agree is symbolized by the lamps which the foolish virgins took with them as well as the wise.

Nor does the fact of a religious experience in times past, some happy day when Jesus washed one's sins away, constitute this preparedness, though we would in no wise underrate the value and importance of this. The foolish virgins had evidently known something of the grace of God; they had had oil in their lamps, but the sad fact stared them in the face, "Our lamps are gone out." They had neglected that grace, and had lost it—a sad possibility with us also. If we fail to cultivate our spiritual lives, absorbed in other things, we may lose that even which we had, our lamps may go out—and we may fall from grace. Certainly on this point our Methodist teaching is sure. Watch, therefore!

Wherein, then, does preparedness consist? Plainly, the answer of the parable is, in having oil in our lamps, the grace of God in our hearts, his Holy Spirit cleansing them from sin, and giving conscious peace and assurance. Nothing less than an inner experience of God's saving grace will avail, which means sincere service divinely accepted.

But how and where may this be obtained? Only from God, through prayer and an earnest seeking of him. The foolish virgins could not obtain from the wise; man cannot obtain grace from man, he can only point as did they to the source and say, "Go, buy for yourselves." The Bridegroom still tarries. He has purposely left it uncertain when he will come. Opportunity is yet ours: God grant that none of us may

"To the mercy of a moment leave the vast concerns of an eternal scene."

Indianola, Miss.

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Second Prize A Rocking Chair and \$100, good in part payment of a new piano, to be selected by winner.

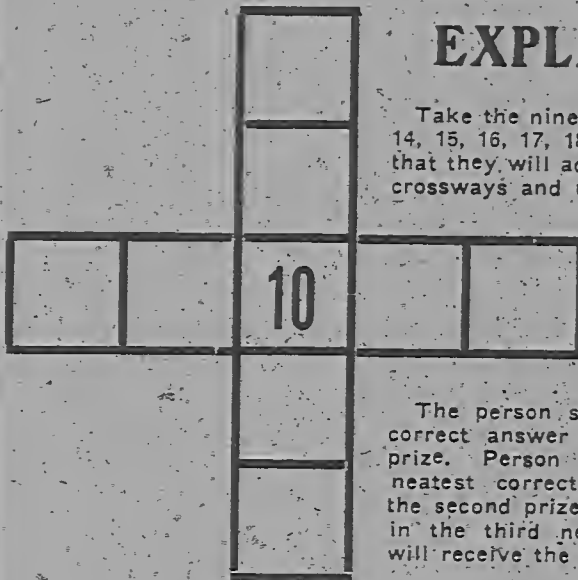
Third Prize A Lady's Gold Filled and Enamel Watch and \$100, good in part payment of a new piano, to be selected by winner.

Fourth Prize \$100, good in part payment of any new piano, either grand or upright, of standard make at time of purchase from us, provided no "friend" is to get commission, nor any other reduction. Second-hand pianos and club pianos excluded.

Answers must reach us not later than October 8, 12 M.

EXPLANATION.

Take the nine numbers 10, 11, 12, 13, 14, 15, 16, 17, 18 and so arrange them that they will add 68 in each direction, crossways and up and down.



Either use diagram in this advertisement or make one like it according to rules below.

The person sending in the neatest correct answer will receive the first prize. Person sending in the next neatest correct answer will receive the second prize. The person sending in the third neatest correct answer will receive the third prize, and so on.

In case of ties, identical prizes will be awarded those tying.

RULES OF THE CONTEST.

Any one may compete for these prizes, except our employees and the winners of first, second and third prizes in previous contests.

Answers must be on one sheet of paper, with signature and address, and reach us not later than October 8.

Mention Christian Advocate.

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605-607-609 CANAL STREET,
NEW ORLEANS.

Epworth League

By Rev. H. B. Watkins.

TOPIC FOR OCTOBER 2, 1910.

THE UNIVERSAL KINGDOM AND PEACE.

Micah iv, 1-3; Rev. xi, 15.

Our first reference to-day is from Micah, another of the minor prophets. Micah was a contemporary of Isaiah, although his ministry does not begin as early. His message is primarily to Judah, although incidentally he speaks to Samaria also. "However divided, the two nations are regarded as one people." The prophecy is full of the most solemn warnings of coming doom, warnings which display the faithfulness of God, and which as it seems to us would have touched the hearts of any nation. It only indicates the moral deafness and deadness of stubborn sinners, until it seems that nothing will move them. Shall we not grow alarmed for portions of our own land in which the most faithful work has been done, in which the most earnest voices have cried out, and the most pathetic appeals have been made, and yet all indifferent and sinful and hard? With the fourth chapter, however, the prophet begins a beautiful picture of the ultimate coming of God's kingdom, which came as a consolation to the faithful of God's people. There are two elements in this picture which form the basis of our lesson to-day, elements which in our day we can the better appreciate.

The first of these is the universality of God's kingdom. "And many nations shall come and say, 'Come, let us go up to the mountain of the Lord.' And he shall judge among many people, and shall rebuke strong nations afar off." It seems to us that if the old Jewish people had not had their eyes blinded, blinded by visions of a material kingdom and visions of all other nations being subject to them, then they could have seen God's picture of a world-wide kingdom in which all men were to be God's children. From our point of view, however, let us stop just here and rejoice in our visions at the hastening of God's plans. We know truly that nation after nation is becoming Christ's, and we are seeing in our day China and Corea and Japan added to the list of peoples that say "Come, let us go up to the mountain of the Lord."

The kingdom is coming, O tell ye the story,
God's banners exalted shall be;
The earth shall be full of his knowledge and glory,
As the waters cover the sea!

Just now, for Bishop Lambuth in Africa and for Bishop Hoss visiting our corps of workers in the Orient, let us pray, asking for a hastening of his kingdom and for "tidings from afar" that shall thrill the heart of the church everywhere. The New Testament recognition of the universal kingdom is too familiar to need reference to. As we review this subject to-day, let the thought of the oneness of the human race—a great brotherhood—come clearly into our hearts and let our compassion go out to all men everywhere, remembering "They shall come from the East and from the West and from the North and from the South and shall sit down together in the kingdom of God along with Abraham and Isaac and Jacob."

The second element in this picture is that of peace. Significant is it to us that the words the angels sang on that first morning were, "On earth, peace, good-will toward men!" and that among the closing words of our Lord were these, "My peace I give unto you, my peace I leave with you!" Significant that our Lord should be called "The Prince of Peace." Let us ask what sort of peace may we expect in this kingdom? First, not peace between right and wrong. There must never be peace between them and we must never say peace for "there is no peace."

Secondly, not peace between truth and error. It is mere sentimentality to talk about making peace with people who teach "strange doctrines." Jesus must have had reference to the struggle between good and evil or between truth and error when he said, "I came not to bring peace, but a sword."

Thirdly, it is individual peace with God. "Justified by faith we have peace with God through Christ." (Rom. v, 1). Read also Phil. iv, 7, to see the extent of that peace—a peace the world never gave, and which the world cannot take away.

Fourthly, what we might call social and commercial peace, the peace that comes from a loving recognition of the rights and needs of everybody else. Let us pray in our own neighborhoods for the religion that makes all the doctors and merchants and neighbors in happy peace and love with each other.

Fifthly, peace between the nations of the world. Read again our first reference to-day. Let the vision of swords beat into plowshares and spears into pruning hooks appear to us not as just a figure but as a possibility, yea a hastening probability for which we hope and pray.

BISHOP-MCCOY'S DATES.

Dear Brother Meek: Please publish the following schedule of preaching appointments which Bishop J. H. McCoy has made in the Durant District: Ackerman, 7:30 p. m., Oct. 1; Kosciusko, 11 a. m., Oct. 2; Durant, 7:30 p. m., Oct. 2; Pickens, 11 a. m., Oct. 2; Vaiden, 7:30 p. m., Oct. 3; Lexington, 11 a. m., Oct. 4; Tchula, 7:30 p. m., Oct. 4.

N. G. AUGUSTUS, P. E.

SALEM CAMP MEETING.

The Salem Camp Meeting will commence Oct. 5th and continue five days. There will be a restaurant on the ground to accommodate the public. All preachers and Christian workers will be entertained free.

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Basin, Miss.

For Brain Fog
Take Horsford's Acid Phosphate
Relieves tired nerves, brain fog and headache following mental strain, overwork or worry.

No Cough

Your doctor's approval of Ayer's Cherry Pectoral will certainly set all doubt at rest. Do as he says. He knows. J. C. Ayer & Co., Lowell, Mass.

Have not coughed once all day? Yet you may cough tomorrow! Better be prepared for it when it comes. Ask your doctor about keeping Ayer's Cherry Pectoral in the house. Then when the hard cold or cough first appears you have a doctor's medicine right at hand!

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AN IMPORTANT CONSULTATION.

A CALL
For a Joint Meeting of the Three
Methodist Commissions on the
Union of Methodists in America.
Whereas, The General Conference
of the Methodist Episcopal Church,
held in Baltimore, Md., in May, 1908,
instructed their Commissioners on
Federation to confer with such other
branches of Methodism as they may
believe are sympathetic concerning
federation or organic union, as in the
judgment of the Churches respectively
may be most desirable; and

Whereas, The General Conference
of the Methodist Protestant Church,
held in Pittsburgh, Pa., in May, 1908,
appointed a Commission for the pur-
pose of meeting with a like commis-
sion of the Methodist Episcopal
Church, of the Methodist Episcopal
Church, South, and of other Methodist
Churches in this country, to promote
and complete so far as may be possi-
ble the reunion of Methodists in
America; and

Whereas, The General Conference
of the Methodist Episcopal Church,
South, held in Asheville, N. C., in
May, 1910, directed their Commis-
sioners on Federation to further, as far
as is consistent and practicable, a closer
relation between their Church and
the Methodist Episcopal Church, the
Methodist Protestant Church, and
other Methodist bodies; therefore

We, the Chairmen, respectively, of
the Commissions of the Methodist
Episcopal Church, of the Methodist
Protestant Church, and of the Meth-
odist Episcopal Church, South, do
hereby unite in a call for a joint meet-
ing of our Commissions to assemble in
Baltimore, Md., on Wednesday, the
thirtieth day of November, 1910, for
the purpose of prayer, deliberation and
counsel upon the important matter
committed to us. And we also join in
an earnest appeal to the Methodist
people we represent to unite with us
in prayer to God for his blessing of
illumination and guidance upon those
who are to meet in this Conference.

EARL CRANSTON,

Chairman of the Methodist Episcopal
Commission.

T. H. LEWIS,

Chairman of the Methodist Protestant
Commission.

A. W. WILSON,

Chairman of the Methodist Episcopal
Church, South, Commission.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Fourth Round.

Clinton-Jackson, at J. F. Oct. 1, 2
St. Francisville, at St. F. Oct. 2, 3
Kentwood Oct. 5
Franklington, at F. Oct. 8, 9
Bogalusa Oct. 9, 10
Amite City Oct. 15, 16
Baker, at Blackwater Oct. 22
Zachary, at Slaughter Oct. 23, 24
Wilson, at Gayden Oct. 29, 30
East Feliciana, at Clear

Creek Nov. 5, 6

St. Helena, at Greens-

burg Nov. 6, 7

Pine Grove, at Montpelier Nov. 12, 13

Tickfaw, at Tickfaw Nov. 19, 20

Ponchatoula, at Wesley Nov. 20, 21

Port Vincent, at New River Nov.

Port Vincent, at New

River Nov. 26, 27

Baton Rouge, Second Ch. Nov. 28, 29

Hammond Nov. 30

Denham Springs, at Friend-

ship Dec. 1

New Roads, at New Roads Dec. 3, 4

Baton Rouge, First Ch. Dec. 5

C. C. MILLER, P. E.

New Orleans Dist.—Fourth Round.

Parker Memorial, a. m. Oct. 1
Mary Werlein, p. m. Oct. 1
Louisiana Ave. Oct. 1
Donaldsonville, at Vacherie Oct. 1
Carrollton, a. m. Oct. 1
Epworth, p. m. Oct. 1
Plaquemine Oct. 1
Covington Oct. 1
St. Tammany Ct. Nov. 12
Slidell Nov. 13
First Church, a. m. Nov. 14
Second Church, p. m. Nov. 14
Rayne Memorial, a. m. Nov. 15
Algiers, a. m. Dec. 1
Felicity, p. m. Dec. 1

F. N. PARKEE, P. E.

Lafayette Dist.—Fourth Round.

Morgan City Oct. 1, 2
Franklin Oct. 2, 3
Vermilion, at Henry Oct. 8, 9
Abbeville Oct. 9, 10
French Mission, at St.
Martinsville Oct. 15, 16
New Iberia Oct. 16, 17
Houma Oct. 22, 23
Patterson Oct. 23, 24
Jeanerette Oct. 24, 25
Pridehomme, at Branch Nov. 5, 6
Rayne Nov. 6, 7
Gueydan Nov. 12, 13
Eunice Nov. 13, 14
Bell City Nov. 14
Lake Arthur Nov. 19, 20
Jennings Nov. 20, 21
Crowley Nov. 21, 22
Sulphur Nov. 26, 27
Lake Charles Nov. 27, 28
Indian Bayou Dec. 1, 2
Lafayette Dec. 1, 2

J. E. DENSON, P. E.

Monroe Dist.—Fourth Round.

Merrouge, 7:30 p. m. Oct. 1
Farmerville Oct. 8, 9
Windsboro Oct. 15, 16
Gilbert, 7:30 p. m. Oct. 16
Florence, at Jonesville Oct. 22, 23
Downsville, at Douglas Oct. 29, 30
Oakridge Nov. 5, 6
Glard, 7:30 p. m. Nov. 6
Floyd Nov. 12, 13
Lake Providence Nov. 19, 20
Waterproof Nov. 21
Delhi Nov. 26, 27
Brokland, at Frantom Dec. 3
Eros Dec. 3, 4

S. S. KEENER, P. E.

Ruston Dist.—Fourth Round.

Benton, at Alden-Bridge Oct. 2, 3
Arcadia, 11 a. m. Oct. 8, 9
Ruston, 7:30 p. m. Oct. 9, 10
Vernon, at Oak Ridge Oct. 15, 16
Winnfield Oct. 22, 23
Jonesboro, at Jonesboro Oct. 23, 24
Haynesville, at H. Oct. 29, 30
Haynesville Mission, at
Shouguloo Oct. 29, 30

Simsboro, at Pine Grove Nov. 5, 6

Ringgold, at Andrew Nov. 11

Gibbsland, at Oak Grove Nov. 12, 13

Bernice, at Alabama Nov. 17

Houghton Nov. 19, 20

Lisbon Nov. 21

Blenville Nov. 26, 27

Lanesville Dec. 1

Cotton Valley Dec. 3, 4

Minden Dec. 5

B. W. TUCKER, P. E.

Shreveport Dist.—Fourth Round.

Grand Cane, at Grand C. Oct. 18, 19
Oakdale, at Spring Hill Oct. 19, 20
Fullerton Oct. 25, 26
Longville Oct. 27, 28
Campti Oct. 29, 30
Pleasant Hill, at Williams Oct. 29, 30
Chapel Oct. 30, 31
Pelican, at Pelican Oct. 30, 31
Ida, at Ida Nov. 4, 5
Mooringsport Nov. 6, 7
Coushatta, at Coushatta Nov. 12, 13
LaChute, at LaChute Nov. 14, 15
Texas Avenue Nov. 16
Hornbeck, at Hornbeck Nov. 18, 19
Leesville Nov. 20, 21

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the world. It contains no ingredient that your own family doctor would not endorse and say is a good thing. It does not depend on dragging the body, but tones the body and cures its disorders with the remedies nature intended to tone and cure the body when that power was given to them.

Bodi-Tone

offers its valuable services to you right now. If you are not well, if your body is not acting as it should, if you are not getting the natural and normal tone, this is what Bodi-Tone is for. It is the only food that will help you to live a full and active life. Bodi-Tone is the only food that will give you the strength and energy you need to live a full and active life. Bodi-Tone is the only food that will help you to lose weight and keep it off. It is the only food that will help you to live longer and healthier. Bodi-Tone is the only food that is worth the price. It is the only food that is truly a food.

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BY

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Rev. C. K. Dickey, M.A., B.D., has the following to say of this book in the Central Methodist Advocate:

"I have just finished reading the book, 'Modes of The Heavenly Life,' by Rev. Walter G. Harbin, Haynesville, La., and I have never read a more fascinating work of the kind. My heart was strangely warmed as I read the inspiring messages from the graphic pen of this gifted pastor-evangelist. The book is a series of five sermons on the work of the Holy Spirit. The author has given the world a small book that will long abide. It is truly said, 'No one can read it without being stirred to holier aspirations,' by Dr. R. A. McKim in the introduction. The book may move you to tears as it did me. It is sure to make you want to be a better person and inspire you to greater and more heroic service for our Master. The style is easy and inviting to all classes of readers. The English is good, the diction is pure and the illustrations are well chosen and captivating. The book is modern and yet sound and Biblical. The one sermon on power is worth the price of the entire volume."

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Reliance	Nov. 23, 24	Greenwood	Dec. 1, 2
Many, at Many	Nov. 25, 26	Noel	Dec. 5
Zwolle, at Zwolle	Nov. 26, 27	Shreveport, First Ch.	Dec. 6
Marshall	Nov. 28		

T. J. WARLICK, P. E.

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Because of those ugly, grizzly gray hairs. Use "LA ORE/LE" HAIR COLOR RESTORER. Price \$1.00, retail.

THE SIMPLE LIFE.

Mrs. Theodore Roosevelt, Jr., is as unconventional as her distinguished father-in-law and is astounding San Francisco by her simplicity. Although Mr. and Mrs. Roosevelt live on fashionable Pacific Avenue and have California millionaires for neighbors, their home is a modest cottage, and Mrs. Roosevelt is her own gardener. Every evening she and her husband care for their front lawn and flowers. Mrs. Roosevelt personally drags the rubber hose across the lawn and waters her flowers with great care. Theodore, Jr., is assistant gardener, but the young mistress of the household does most of the work herself and has shown great skill in producing beautiful plants and flowers.

While Chinamen and Japanese labor in the pretentious Italian gardens of the wealthy neighbors of the Roosevelts, the young couple apparently find great pleasure in looking after their own modest lawn. Mrs. Roosevelt, who was Eleanor Alexander before her marriage, is heiress to a great fortune and is probably more wealthy now than many of her extremely fashionable neighbors who are masters of millions recently wrested from western mines.—Nashville Tennessean.

HITCH YOUR WAGON TO A STAR.

There is no expression in the English language that smacks more of idealism than Emerson's epigram, "Hitch your wagon to a star," and the way in which it originated is interesting. It appears that many years before the Civil War there was a famous trotting stallion named American Star, belonging to one Seely. The offspring of this horse became scattered through New England and New York because they were the best roadsters in the country and every farmer desired to have one.

It soon became well understood that in order to stand well in the respect of the community a farmer must drive nothing else, and later on it became a subject of banter among the rural folk. If one farmer passed another on the road he would look back over his shoulder and shout, "Why don't you hitch your wagon to a star?"

Emerson heard the remark many times, and in his lecture on "American Civilization," at the Smithsonian Institution in 1862, he used it for the first time, advising mankind in general to aim high and "Hitch your wagon to a star," thus converting a common incident into a figurative allusion which has been of service to writers and orators the world over.—The Daily States.

What helps me I use toward a better knowledge of God?—Southern Churchman.

"Do the duty which lies nearest thee," which thou knowest to be a duty. Thy second duty will already have become clearer.—Selected.

I hardly can conceive of a better way of achieving saintliness than every night to sit still and let God say to you whatever he has to say.—F. B. Meyer.

LIFE SACRIFICED TO FALSE BELIEF.

Refusing to submit to surgical or medical treatment although suffering from appendicitis, Ole Christensen, a young candy-maker, who had been attended for several days before his admission to the hospital by Christian Scientists, died recently in the North Hudson Hospital, Union Hill, N. J.

Christensen, who was twenty years old, boarded at No. 112 Fifth Street, Union Hill. He was taken ill several days ago and called in Christian Science healers from New York, who treated him until Saturday morning, when the sick man's friends insisted that he be taken to the hospital.

There the doctors told him that only an immediate operation could save him, but he refused to submit to one and insisted that he be taken back home. The superintendent would not allow this, explaining that he would probably die on the way in the ambulance.

Every effort was made to induce Christensen to allow at least medical treatment to ease his pain, but he would not listen, insisting that Christian Science alone would help him.—World.

FOLLOWING CHRIST.

I believe that persecuted ones have more blessedness than any other saints. There were never such sweet revelations of the love of Christ in Scotland as when the Covenanters met in the mosses and on the hillsides. No sermons ever seemed to be so sweet as those which were preached when Claverhouse's dragoons were out, and the minister read his text by the lightning's flash. The saints never sang so sweetly as when they let loose those wild bird notes among the heathen. The flock of slaughter, the people of God that were hunted down by the foe, these were they who saw the Lord. "I warrant you that in Lambeth Palace there were happier hearts in the Lollard's dungeon than there were in the archbishop's hall." Down there where men have lain to rot, as did Bunyan in Bedford jail, there have been more dreams of heaven, and more visions of celestial things, than in the courts of princes. The Lord Jesus loves to reveal himself to those of his saints who dare take the bleak side of the hill with him. If you are willing to follow him when the wind blows in your teeth, and the snowflakes come thickly till you are almost blinded, and if you can say, "Through floods and flames, if Jesus lead, I'll follow where he goes," you shall have such unveilings of his love to your soul as shall make you forget the sneers of men and the sufferings of the flesh. God shall make you triumph in all places.—C. H. Spurgeon.

The Christian man or woman whose mind is stored with Scripture texts judiciously selected possesses a treasure invaluable and imperishable.—Southern Churchman.

A life which falls in the eye of the world is often the most successful in the eye of God. Heaven judges by a different standard.—Southern Churchman.

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NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 57—NO. 39.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE NO. 2852

ROBERT A. MEEK, Editor.

NEW ORLEANS, THURSDAY, OCTOBER 4, 1910.

CHAS. O. CHALMERS, Publisher.

THE MANLY MAN.

"The world has room for the manly man, with the spirit of manly cheer;
The world delights in the man who smiles when his eyes keep back the tear;
It loves the man who, when things go wrong, can take his place and stand
With his face to the fight and his eyes to the light, and toil with a willing hand:
The manly man is the country's need, and the moment's need, forsooth,
With a heart that beats to the pulsing tread of the ill-fated leagues of truth;
The world is his and it waits for him, and it leaps to hear the ring
Of the blow he strikes and the wheels he turns and the hammers he dares to swing;
It likes the forward look in his face, the poise of his noble head,
And the onward lunge of his tireless will and the sweep of his dauntless tread!
Hurrah for the manly man who comes with sunlight on his face,
And the strength to do and the will to dare and the courage to find his place!
The world delights in the manly man, and the weak and evil flee,
When the manly man goes forth to hold his own on land or sea!"

—American Israelite.

LET US RETURN UNTO THE LORD OUR GOD.

By Bishop W. A. Candler.

The General Conference held at Asheville, N. C., last May sounded a revival note, calling the Church to renewed zeal in the work of saving souls and to a higher level in its own spiritual life. No action taken by the body was more important than this; for the spiritual interests of the Church are its supreme interests, all else being secondary and instrumental to this great object. It cannot be emphasized too strongly or urged too ardently.

But how shall the revival of religion for which the Conference called be brought to pass? Just as all other revivals of the past have been secured.

No revival has ever come from seeking a revival, but from seeking God. In the Scriptures men are nowhere exhorted to seek religion, or to seek a revival of religion; but they are called to turn to God.

It is quite easy to deify a revival as Israel deified the brazen serpent, which had to be pulverized in order to arrest their subtle idolatry of it. As a means of leading them to God the brazen serpent in the days of Moses was honored of heaven in a blessed healing; but when in the days of Hezekiah it obstructed the way to God, the pious king broke it in pieces and called it "Nehushtan"—i. e., "a piece of brass" (2 Kings xviii, 4).

Some may desire a revival in order to enjoy a gushing emotionalism. This gratification of their sensibilities they may secure without seeking and finding

God, as thousands have secured it before through pathetic appeals, moving songs, and manipulating evangelists. But this debauching of the emotions leaves the spiritual nature more subtly selfish than before. It is a sort of burning of strange fire on God's altar which grieves the Holy Spirit and dishonors our Lord.

Others desire a revival in order to secure better popular morality; they desire a movement that will make the masses behave in a more orderly and decent fashion. These would use the Infinite God and ever-blessed Father as a police officer to make men walk circumspectly. They talk much of what they call "an ethical revival."

If we seek a revival in any such spirit, we shall fail, and will deserve to fail. We must lose sight of everything else but God, and seek him with all our hearts. We must feel that with him we can spare all else and that without him we should be undone, although we possessed all else. "Whom have I in heaven but thee, and there is none upon earth that I desire beside thee," must be the fervent cry of all our souls.

Before the people will seek God they must be caused to feel their need of him. The saddest fact in these parched times is that there is among us little sense of the want of God. The people are rich and prosperous; they feel that they are able to take care of themselves. Providence is obsolete and prayer superfluous when men make for themselves a providence out of the "much goods" which they have laid up for many years. Co-operative with this dethronement of God by mammonism is the conspiring spirit of rationalism, which finds its merces in the second causes and deifies Law as the giver of every good and perfect gift. It prates of the "subjective value of prayer," and with interrogative derision asks: "What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?" (Job xxi, 15).

How can a revival come to pass when clerical rationalism in the pulpit confirms the atheism of lay mammonism in the pew? How shall the people be brought to feel their need of God by a minister who feels that he can get along without him?

And this leads to the statement that all the great revivals of the past have begun in a small group of revived preachers. The revival we need must also begin with the ministry. The blighting breath of godlessness may wither the life of a preacher quite as easily as it blasts the piety of a layman; and it is to be feared that we have much worldliness in the pulpit—perhaps it might be justly said that we have a good deal of worldly preaching. There are many who have succumbed to the spirit of the times while professing to proclaim the gospel of the eternities. There is a "super-calendered" clericalism that prides itself on being "up-to-date." For the rich and well-to-do, it offers soothing potions, and for the redemption of the poor and forlorn it relies upon a plate of soup and a "free dispensary." It knows but two prescriptions of religious value, viz., culture for the classes and coddling for the masses. It assumes that the prosperous need only to be pleased and the poor need only to be fed. The upper classes it would save

by taste, and the lower classes by tating. That any class needs personal communion with the Spirit and fellowship with God the Father and Jesus Christ his Son, is a meaningless notion that finds no place in their minds. This type of preacher needs a revival, but without repentance he can do nothing to bring a revival.

There is a worldly evangelism which also must be got rid of—men who go about the land in the spirit of Gehazi, making revenue from religious gratitude, holding meetings for a price and selling song books for a royalty. This sort of thing was never heard of since the days of Simon Magnus until within the last twenty-five years. Luther and his contemporaries would have raged against it had it appeared in their day, the Wesleys would have scorched it with righteous rebukes, and Moody spurned it. It can draw crowds, stir excitement, agreeably affect men and women of shallow emotions; but it cannot bring souls to feel their need of God, nor lead them to the Savior.

These, and many other pagan things like them, must be put away, and the Lord must be sanctified in our hearts. These insurgent times must be brought into subjection to the living God. Vast treasure is in our hands; it must not be used for treasonable assaults on the kingdom of heaven. A proud intellectualism vaunts itself among us; by the uncarnal weapons of a potent spiritual ministry its strongholds must be pulled down, and every imagination and every thought and every high thing that exalteth itself against God must be brought into captivity to the obedience of Christ. Brought very nigh to us is a benighted and bewildered heathen world, lying in darkness. It must be brought to Christ, or its speedy irruption will imperil Christendom. Never in the history of the world was a great, masterful, definite, spiritual gospel more needed. Some are questioning whether our Lord and his gospel are equal to such a situation. Can he put all these enemies under his feet? Yea, and thousands more, if his servants rely upon his power and keep close to his side.

O, my brethren, let us come to him for a new baptism of power from on high. "New books" are good, but new life is better. We could get a vast deal out of our old books if we only believed half the truth which they contain. "Advanced thought" is good, especially if it is advancing in the right direction; but advanced godliness is better. Growth in grace outranks an accumulation of academic degrees. Growth in grace clarifies and invigorates the mind. Some men have drifted into Arctic seas, and are mistaking the lines of the aurora of the North for the beams of the rising sun; they must head about soon, or their adventurous voyage will be lost in frozen seas. Let all of us set our sails toward the South, that we may meet the Sun of Righteousness with healing in his wings.

Without God we perish, both preachers and people. In the midst of our desolating material prosperity, which is in truth spiritual adversity, if we seek the Lord God of Israel he will be found of us, and he will turn again our captivity as the streams in the South.—Midland Methodist.

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DIRECTIONS.

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THE BIBLE IN OUR SCHOOLS AND COLLEGES.

By Rev. T. B. Holloman, D. D.

For some time "my heart has been inditing a good matter," and could I have claimed the "pen of a ready writer," this would have been before you for editorial consideration ere this.

During the summer just closing, we have, through the press, from the pulpits, before Chautauqua assemblies and divinity schools, read and heard much concerning the religious education of our young people. In a recent issue of Harper's Weekly, under the caption, "The Bible in the Schools," we have a decision of the Supreme Court of Illinois "against the reading of the Bible, the singing of hymns and the recital of the Lord's Prayer in the public schools." This decision was given in response to a petition of the Roman Catholics in the town of Winchester of that State. Right tersely does the editor say, "One of the great unsolved problems of the country is the religious education of the children who go to the public schools."

Were this a question which concerned Illinois alone, it might not be of such moment; but, to the contrary, it is the question in every section of our great country. Acting upon this momentous fact, the Roman Catholic Church establishes its parochial schools wherever possible; thus, in the mind of this scribe, setting a worthy example to the Protestant churches throughout the land. One or two sermons a year on Christian education, and thirty minutes on Sunday mornings of hasty and often poorly prepared instruction in the Sunday School, is about all that our young people among the masses are receiving of religious and Bible instruction. As a pastor, I have always answered to roll call in the Sunday School, and it has fallen to my lot to teach the class of some absent teacher many times. It has been the rarest instance in which I have found a class of any grade that had any general knowledge of the Bible or of the doctrines of the great Church in which they were being reared. Young men and young women, well grounded in the branches of an English education, who could easily secure a first grade certificate for one of our public schools, were totally incompetent to teach a class in the Sunday School with which they had been connected from their infancy. Young people who tell you of Alexander and his conquests, of Caesar and his wars, of Napoleon and his marvelous successes, could tell nothing of Joshua, of David or of Nehemiah. The history of Greece and of Rome, of England and of France, had found place in their education; but the history of Palestine—that most interesting of all countries—was practically an incognito. The conquests of our Pilgrim Fathers and their hardships in the New World they could recount to satisfaction; but the forty years of trials in the wilderness, and the final settlement of the tribes in the land of Canaan, was to them a blank. Much they could tell of great scholars, of prominent statesmen and warriors, but little of Moses, the greatest legal mind the race has ever produced, or of David, one of its greatest generals and writers. They might write of the "Rise and Fall of the Roman Empire," but not of the rise and fall of the Jewish Church, nor of the history of the Reformation under Martin Luther.

In the earlier days this training was done largely in the home; but the home has now, in a great measure, committed this to the Church, and the Church in turn has committed it to the Sunday School. How will that branch of our Church life meet the responsibility? This question is the inspiration of the demand for better literature, more commodious buildings and better equipped teachers. One of the greatest enterprises of the Methodist Episcopal Church, South, for the past four years has been the endowment of the chair of Religious Pedagogy and Sunday Schools in Vanderbilt University. While this is pre-eminently a move in the right direction, it is obviously utterly inadequate to the needs of the Church with its 1,200,000 pupils and more than her one hundred thousand teachers. It is well to educate a generation of preachers who can fall in with, or of themselves devise, methods for the more successful train-

ing of our young people, but we cannot hope from this source to obtain the thousands of teachers now necessary to carry on the work of the Sunday Schools. If the figures of the statistician, that more than eighty per cent of our Church members come from the Sunday School, are true, do we not owe to this department of our Church work the best equipment and most thorough preparation? When it comes to competent teachers of men and women of good moral standing and religious integrity, there is practically no difference between the teaching forces in the State schools and the Church institutions. What then is to differentiate the Church college from the State universities? Evidently the atmosphere that surrounds it and the curriculum that distinguishes it.

On my desk there are not less than four catalogues from as many different colleges. An examination of the curricula suggests very little difference between the State school and the Church school. It is true in the one set we have no reference to the Bible as a textbook, and also that in the other the weekly "units" given to the "Book of books" means practically little more. A young man going from the pastorate of this writer to a Church college expressed his disappointment that so little attention was given to the study of the Bible in the institution. He was, doubtless, one of many.

Whether it shall be recognized in my, or your day, Mr. Editor, the time is not far, yea now is, when the Bible must be given a place along with other branches which constitute the curriculum of our Church institutions. This, at least, is my humble opinion.

September 22

ARE CHILDREN BORN SAVED?

By H. Walter Featherston, D.D.

Rev. T. H. Lipscomb, B.D., in the Advocate of Aug. 4, approved by Dr. Sawyer in the Advocate of Aug. 25, says—on Matt. xix, 14: "Of those who are like children in their traits—in humility, in trustfulness, in teachableness, in obedience—of such is the kingdom of heaven."

I am surprised that Dr. Sawyer and Brother Lipscomb should thus hark back to the Calvinism—more truly, the Augustinianism—of the Dark Ages. Men who believed that "there are (non-elect) infants in hell a span long," or that if dying infants are of the elect, while many surviving ones are damned by divine decree, and those also who believe that a baby dying unbaptized goes to purgatory, consistently interpret this Scripture as these brethren have done; but true Arminians do not believe that interpretation. Our new Order for the baptism of infants says: "All men, though fallen in Adam, are born into this world in Christ the Redeemer, heirs of life eternal and subjects of the saving grace of the Holy Spirit," and the prayer is made, not that he be regenerated, but "that he may ever remain in the fellowship of God's holy Church, by faith," and that he "may ever remain in the number of thy faithful and elect children." This very passage in question is quoted in our Order as proof of the position taken in this matter.

Our Lord in this passage declares of infants, not child-like adults, but infants absolutely—"of such (as these which I now touch and bless) is the kingdom." He then ADDS a lesson about adults being child-like to be admitted. See Mark x, 15. In Matt. xviii, 3, he says: "Except ye turn and become as little children, ye shall in no wise enter into the kingdom." Paul incidentally remarks of the children of a Christian: "Now are they holy" (1. Cor. vii, 14), meaning, "Now are they members of the mystic household of God."

Brother Lipscomb, passing from the Scripture, proceeds to philosophize thus: "The evidences of depravity—wilfulness, selfishness, anger—are all too apparent from the start, and if the kingdom above is to be made up of little children, transported as they are unchanged to heaven, there must be a great many jarring notes of discord there, and sorrow and crying will not be done away." What proves too much proves nothing. I might say with equal truth that the evidences of depravity—wilfulness, selfishness, anger—are all too apparent in the very best regenerated men and women to admit of such classification. I have heard men claim sanctification and declare that they were utterly free from tendencies to these things, but have never failed to find even in them "evidences" such as my Brother Lipscomb would array to prove that babies are unregenerate.

He further says: "We believe that the spirits of children dying in infancy are sanctified as well as saved through Christ's atonement." Has a dying baby more claim on God's love and grace than a living one? If so, why? and where is there in the Word of God any proof of it? Is death a regenerating agency?

The New Testament teaches that faith is the condition of salvation. Dr. J. R. Graves, the great immersionist, argued that it was, therefore the sole prerequisite to baptism, hence infants should not be baptized. The argument carried logically on would prove that all infants are damned. "He" that believeth not is damned. The truth is that adults were told to believe and be saved because their

unbelief had separated them from Christ. But nowhere in the Word of God is it said that infants are to be classed with adult sinners, sharing their condemnation for no fault of their own. Christ died for babies, for living babies, and until they can exercise faith no faith is required or can be required; but they are saved, "are born into this world in Christ the Redeemer, heirs of life eternal and subjects of the saving grace of the Holy Spirit"—they are born regenerate—sinners, i. e., depraved by nature, but regenerate by grace—fallen by nature, saved by grace—babies by the grace of him who loved little children and died for them, are "his lambs," are verily Christians and not reprobates.

This may not be the faith of the Calvinistic church, but it is the teaching of Methodism and the New Testament.

A TRIP TO CHINA GROVE AND ELSE.

By Rev. H. P. Lewis, Sr.

The fourth Sunday in July I preached in Norfield, morning and evening, to good congregations. I was pastor there fifteen years ago, during which time we built the first and only Methodist Church ever built there. Early Monday morning I boarded the southbound train on the I. C. railroad, changed cars at Fernwood, and went to Tylertown. Here I met Brother T. H. King, the pastor at Tylertown, who had charge of me for a few days. I soon learned that Sister King was a good cook. A bountiful breakfast was served in due time. I thought the fried chicken (Methodist preachers' dish) equal to any I ever ate, and I have been eating fried chicken for more than seventy years. Am not tired of it yet. Sister King has the "Indian game" chicken. If all of them taste as good as that one did to me, I am surprised that all good women do not get and raise the "Indian game."

After breakfast, Brother King and I got into his buggy and in less than two hours time we were at "China Grove" Church, eight or ten miles north of Tylertown. Of course, I soon felt at home. We found the hill pretty well covered with people and horses, etc. A large crowd of old friends and former parishioners greeted us on our arrival. I was pastor there thirty-six years ago; held a successful meeting there in 1874, during which time fifty joined the church. While waiting for the preaching hour, I said to the crowd that surrounded me, "I was born near here 74 years ago; joined the church here 64 years ago; preached my first sermon here 54 years ago." "Don't know about that," said cousin John Conerly; "I was here and heard you. Don't think it was much preach." He was right; not much preach; yet I made my first effort at preaching 54 years ago there at China Grove.

China Grove is a beautiful place. They have a beautiful church, built about, or just before, the beginning of the War between the States, at a cost of \$3,000 or \$3,500. It has recently been repainted, so that it almost looks as well as it did fifty years ago. I was present at the dedication of the church long years ago. The name was changed at that time from China Grove to "Ralford's Chapel," but the name of the postoffice was China Grove, and the church still goes by that name. It was built principally by Rev. N. B. Ralford, a rich merchant and farmer who died in 1861. The church and grounds formerly belonged to one Ralph Stovall, a Baptist man; and China Grove was at that time a "Baptist Church." About ninety years ago one "Owen Conerly" came to this country from North Carolina, and bought out Mr. Stovall, church and all. Since that time it has been a Methodist Church.

Yes, it was here I gave my hand for membership in the Methodist Church, under the ministry of Rev. Willis H. Germany, M.D., 64 years ago. To me China Grove is a dear old spot. I was delighted when Brother King wrote me, inviting me to help in a meeting there. The meeting ran five days, and to some of us, it was an interesting time. I seldom, if ever, enjoyed preaching as well as I did during those days. The weather was hot, and I was tired from my day's work Sunday; yet the Lord was with me and helped me. But how sad I was at times as I looked over the congregation and noticed the absence of so many who stood by and helped in the "long ago"—Packwood, Conerlys, Reagan, Yarboros, Ratliffs, Omaras, Toneys, Bishop, Summers, Ball and others, most of whom have passed over the river. Yet the work is moving grandly on. Joe Packwood was steward 36 years ago; now his son is steward—a good one. B. W. Lewis was trustee then; now his son is steward. Wm. Ball was local preacher then. No local preacher there now.

N. B. Ralford was a noted local preacher 60 or 70 years ago at China Grove. He married the young and buried the dead. One of his favorite songs at a funeral was, "Shed not a tear o'er your friend's early bier." Another was, "Hail ye, sighing sons of sorrow, learn with me your certain doom." He impressed me when I was a boy as being a great preacher. He said on one occasion: "I have been telling people how to get to heaven; now I will tell you how to get rich." His text was, "Gather up the fragments that remain, that nothing be lost." He said, among other things, "A man who has plenty

to eat, plenty to wear, is out of debt, has something to spare to the poor—is a rich man."

Wm. Conerly was another man in that community, thirty-five years ago, who deserves special notice. He was a son of Owen Conerly, who owned China Grove ninety years ago. He was one of the purest and best men I ever knew, and no mistake—sweet, spritely, humble, meek, gentle, faithful, a good singer, and very powerful in prayer. When I was a young Christian he was helpful to me at times. When I was his pastor in 1872-3-4, he was the best help I had on the work. He was loved by nearly every one, saint and sinner. On one occasion during the Civil War, he was traveling on the train. The conductor mistook him for a man he had had some words with, and began to use some very rough language while talking to him. Brother Conerly looked up with surprise, but said nothing. A Mr. Finch, sitting near by, sprang to his feet, got between the two, and said: "You can't touch this man; he is next man to God Almighty." Yes, he was a grand, good man. When he died I was sent for to preach his funeral. I dearly loved Brother and Sister Conerly. He was the best help we had in the great revival at China Grove in 1874.

It was here H. M. Youngblood and J. B. Brown were holding a meeting fifty-five years ago, when the following incident took place: Brother Youngblood overheard a Mr. Fales say: "I am going to the altar to-night just to keep the meeting going." Brother Bowen said: "let him try it; I will fix him." Accordingly, Fales went up and knelt down. He was a large man, had a broad back. Bowen was soon astride him, pounding him on the shoulders with his fist, kicking him with his heels, saying as he did so, "You must pray, my brother; you must pray." Whether he prayed or not, I never learned, but he said afterwards he was going to whip that man Bowen if ever he met him again. Bowen heard of it and was really scared. Fales was a very large man, while Bowen was a small man. Brother Bowen told me of this incident years afterwards. He never got the thrashing.

Brother King, the pastor, is getting on nicely on the work. If I mistake not, Brother King is one of my spiritual children, and joined the Church under my ministry in 1879, at Adams' Camp Ground, nine miles west of Summit. A water mill, grist-saw and gin, and a blacksmith shop was about all there was at Tylertown 65 years ago. Now there is a large town, assuming "city airs," in some respects. There are two nice churches, Methodist and Baptist, a bank or two, quite a number of nice large stores, and two railroads running into it. It doesn't look like the same old place. The old water-mill is gone, the old blacksmith shop is gone, the old people are gone, but Tylertown is there to stay. The Methodist parsonage was located there years ago. It was formerly at China Grove. Brother King is nicely located in a good house. God bless him in his home and work. His people at China Grove showed their appreciation of my labors by handing me \$39 before I left there. May the good Lord richly reward them.

LAY BAPTISM VERSUS APOSTOLIC SUCCESSION.

By Rev. W. T. Woodward.

II.

In 1633 there was another Church organized, the first of another class which obtained the denomination of Particular Baptists, and in the next century became the largest of the two. Let us look into the origin of this Church. "The first congregation of Independents, in 1616, had been gathered in London under the pastoral care of Henry Jacob, who was succeeded by John Lathrop. A number of this society came to reject infant baptism and were permitted to form a distinct Church, September 12, 1633, with Spillsbury for their pastor" (Armitage, Hist. Pap., p. 460).

This was six years before Roger Williams founded his Church, and twenty-five years after John Smyth started his. Who rebaptized John Spillsbury and his congregation? There seems to be no record of it whatever. Whether they proceeded like Smyth had done twenty-five years before, or like R. Williams did five years and a half later, is unknown, and as Dr. Cramp would say, "is of little consequence." Very likely, however, the congregation received immersion from Mr. Spillsbury, who had been immersed by some one who had been immersed by Thomas Helwys, who had been immersed by John Smyth, who had been baptized by himself. One of these three methods was adopted beyond question, for there was no other alternative; and no historian has ventured to suggest any other.

This Independent Church, out of which Mr. Spillsbury came, continued to lose members who went to the Baptists—William Kiffin and others in 1638, a greater number in 1641, and again in 1643, and finally the pastor, Henry Jessy, in 1645. Another Baptist Church or two were formed by the secession from this Independent Church, and that seemingly in an independent way—originating their own baptism. The splits and differences arose over the question of the communion, the mode of baptism and the subjects of baptism. Some of them believed and prac-

ticed infant baptism and others opposed it. (Armitage, History, Baptist, pp. 460-463.)

Henry Jessy was immersed by Hansard Knollys. This Hansard Knollys was really the foremost Baptist of the age, and he was truly a great man. He was born in Lincolnshire in 1598, before a Baptist Church was ever established. He was educated at Cambridge and was a thorough scholar. He was ordained to the priesthood in the Church of England. He went to America in 1638—the year R. Williams started his Church—but it does not appear that he and Williams ever met, nor was Knollys yet a Baptist. He served a Church in Dover, N. H., as pastor for a time, and returned to England in 1641, and became a very popular preacher in London. Soon after this he became a Baptist, more than likely it was while he was chaplain in Cromwell's army. We have no account of the exact time of the administration. However, he left the Baptists before he died.

It will be remembered that the first Church in Pennsylvania was organized at Cold Springs in 1684 by Thomas Dunlop, a preacher from Newport, R. I. Armitage says he was an Irish Baptist, and though he does not say so, he hints that he may have been a Baptist in Ireland. What of this stream from the Irish Baptists that makes part of the general current of American Baptist pedigree? Armitage says: "Probably the first Irish Baptist Church since the Reformation was formed in Dublin by Thomas Patience, assistant pastor to Kiffin in London. The date is not clear, but in 1653 a church was founded there." History of the Baptists, p. 571. Armitage says Kiffin was a member of Lathrop's Independent Church from which Spillsbury's Baptist Church seceded. Kiffin also came to Spillsbury in 1638. He withdrew from Spillsbury's Church and established another Baptist Church—the Devonshire Square Church—in 1653, and became its pastor (Armitage, p. 468). Therefore, Elias Keoch, the founder of Pennypeck Church, Pennsylvania, was baptized by Thomas Dunlop, who was possibly baptized by Thomas Patience, who was baptized by William Kiffin, who was baptized by John Spillsbury, who was baptized by one Thomas Morton, who was baptized by Thomas Helwys, who was baptized by John Smyth, who was baptized by himself—the John the Baptist of the English Baptists, as Ezekiel Holliman was the John the Baptist of the American Baptists. And here the pedigree runs into the water, where every Baptist preacher wants to go with you. You can trace very nearly every one of our Baptist brethren back to one of three men: E. Holliman, John Smyth, or John Spillsbury. No other baptism have they received than that administered by these self-constituted baptizers. How can it be authentic? If the first one was not rightly baptized, the second was not, hence two wrongs does not make one right.

One other article will close this series.
Haynesville, La.

BACKWARD GLANCES.

By Rev. H. Armstrong.

IV.

John McLachlan, a native of Scotland, was presiding elder of the Washington District, including Richmond and Rocky Comfort, Mineral Springs and other charges adjacent, and at Brother McLachlan's suggestion Bishop Pierce appointed me to Mineral Springs. Nothing extraordinary occurred during the year. I was perhaps more crowded with work than usual. I had six regular appointments, and Prof. Martin, of the High School, lost his health two months before the close of the spring session, and through much persuasion, I took his place. About this time Mr. Wadley, editor of the town paper, persuaded me to sit on the tripod during his absence at the Press Convention. He was gone six weeks, and in that six weeks I saw every paper rolled out of the press and addressed to its proper place, and filled my place every school hour, and filled all of my appointments day and night on my circuit. After summer came on, I was very busy with revival work for several weeks. I had my protracted meetings, and there were three camp grounds in the county—one Cumberland Presbyterian and two Methodist. At Center Point, the different denominations in the vicinity and some outside people camped together, and notwithstanding the large numbers present, meals, lodging—everything was free. That was in September, 1880, and I have never known such great camp meetings since. The camps, or lodging rooms, were supplied with heaters, and everything to keep house with. The Lord seemed well pleased, good order and solemnity prevailed and I have known as many as forty bright professions reported in one night. There was an early fall that year. A snow fell in November that lay on the ground a week, and the breaking up was followed by a week of cloudy, misting weather, and as that was a black land country, we had as soft a spell of weather as I ever saw. In that soft time our Conference met in Prescott, only about forty miles, and wife and I went in my buggy. The trip was too bad to describe. We got to Prescott under difficulties, got our home, and attended church. No moonlight, no electric lights; thick,

cloudy and misting rain. The unpaved streets were like butter. The vestibule was filled to repletion with hats, cloaks, and umbrellas galore. The latter got mixed and there were public announcements at almost every service respecting them. The business of the Conference moved right along. Large crowds attended day and night. On Thursday night our missionary secretary, Dr. A. W. Wilson, preached from "If we be beside ourselves it is to God, if we be sober, it is for your cause," etc. He read the text slowly and his voice was coarse and heavy, and for ten or fifteen minutes no interest much was manifested. It reminded me of a well loaded freight train moving out from a station. The movement is barely perceptible. The puffs of steam are heavy and infrequent. The outlook is unfavorable, but the puffs rapidly increase. The revolutions are rapid. The sparks fly, and the train jabs the earth as it thunders on its way. So the preacher's voice somehow reaches a higher key. The words come faster, great theological sparks and nuggets are evolved, great and original thoughts startle and bewilder the audience, and when people disperse the unanimous expression is, "The greatest sermon that I ever heard." An old local elder, a doctor of medicine whose name was Biggs, was present. He was an able preacher himself, and when asked what he thought of Dr. Wilson's sermon, replied: "Well, brethren, I must say that I never felt so small in my life. I do not think that I shall ever have the heart to try to preach again."

The next night C. F. Evans preached at the Methodist Church and Drs. H. R. Withers and A. R. Winfield were announced to speak on Temperance in the Cumberland Presbyterian Church at the same hour. Dr. Evans being through, I walked across to the temperance meeting to see what I could. When I reached the door, it was standing full, and here came a young man and abruptly pushed his way out, and said as he passed, "That's all for effect." Quick as thought, some one replied: "It seems to have an effect on you." The house was crowded. Dr. Withers had finished and Winfield was in a good way. Some were laughing, some crying, and some clapping their hands, and cheering. H. R. Withers is a fine preacher and writer, but has been deaf for many years. A. R. Winfield was the most fluent speaker that I ever heard in the pulpit or on the rostrum, and his influence against the whiskey traffic will only be known in that great day. I am inexpressibly glad that I ever knew Dr. Winfield. I am sure that I am a much better man than I would otherwise have been. The appointments were read out on Monday night, and mine was the Arkansas River Mission. A lady sitting by wife said, when the appointment was announced, "Now you are going to the graveyard."

SARDIS DISTRICT NOTES.

The close of the third round on the Sardis District this year brings much experience, and the testimony of much work from the preachers of the district. Never before have I known the preachers of a district to do quite so much work in protracted meetings. All the meetings have been helpful, a few have been splendid revivals. The preachers on the stations deserve great praise for the ready and efficient help they have given the pastors in the country, and certainly their services to the country charges have been of immense value. These are S. A. Brown, W. N. Duncan, S. L. Pope, V. C. Curtis and J. W. Raper. They have certainly been loyal to the interests of the district, helping to solve the problem of the country. All the pastors have been intensely engaged. Brother Raper succeeded in getting Bishop McCoy to lift a large debt off of his Church at Byhalia and dedicate it. Brother Wendel has accomplished a great thing in building a beautiful church at Horn Lake. Considering the whole situation, I have not known a greater piece of generalship in church building. He is to have Bishop Murrain with him the first Sunday in October to dedicate this structure. The salaries are better up than usual and the preachers and people are hopeful of bringing up all assessments, but this will be a trying fall in this section. We were in a flood district, and a waterspout unparalleled in the memory of the people. On two trips to the country, I encountered more trouble from washed away bridges than in the whole of the twenty-five years that I have been in the ministry. But, all things considered, the district is in splendid shape, and the time from now on will be taken up in the work of bringing things to pass and getting ready for Conference here at Sardis, where we expect to have a great Conference under the presidency of Bishop J. H. McCoy.

W. M. YOUNG

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Church News

Rev. George R. Stuart, the well-known evangelist, was scheduled to lecture at the Goodwyn Institute in Memphis on the evening of Oct. 1.

By request of the presiding elders of the Oklahoma Conference, Bishop Denny has announced that the session of that body will begin on Thursday, Nov. 10, instead of on Wednesday, Nov. 9.

The Texas State Sunday School Convention assembled in Houston on the 24th ult., and continued in session four days. It was a great gathering and many notable addresses by specialists were made.

Mrs. Frances Victoria Sankey, widow of the famous evangelist, died at her home in Brooklyn on Sept. 28, after a lingering illness. She was seventy-one years of age and had lived a beautiful Christian life.

The Nashville Tennessean states that Dr. H. M. DuBose preached an interesting and eloquent sermon at the Tulip Street Methodist Church in that city on Sept. 25. His theme was "The Power of Christ's Gospel."

The Brotherhood of St. Andrew met in Nashville, Tenn., on Sept. 28, with a large attendance. This organization of the Episcopal Church has for its aim the promotion of piety and religious activity among the young men of that denomination.

At the urgent request of the Board of Trustees, Rev. John R. Stewart, of the Tennessee Conference, has withdrawn his resignation and will continue as agent of the Superannuate Endowment Fund. His service in that capacity has given great satisfaction.

Union Theological Seminary (New York City) is now in its ninety-ninth session. The enrollment on the opening day was the largest in the history of the institution. This is a hopeful indication that the country is beginning to recover from a deficient ministerial supply, of which so much has been heard in late years.

The delay in the publication of the new Discipline is due to the fact that the General Conference made provision for it to be codified and annotated. This is a considerable task and it takes time to accomplish it. The advantage to be gained therefrom, however, will doubtless fully compensate for the tardy appearance of this most important book. Work hastily done, is seldom well done.

The Triennial Convention of the Protestant Episcopal Church of America assembled in Cincinnati recently, with delegates present from all over the United States and from Alaska, Porto Rico, Hawaii and the Philippine Islands. Among the matters to be considered are the questions of an open-pulpit canon and of having suffragan Bishops to assist in large dioceses and where the negro problem is embarrassing. It is also expected that several new Bishops will be chosen.

The last issue of the Methodist Review reprints Bishop Galloway's magnificent tribute to Jefferson Davis. The supply was exhausted and the demands for the number containing that notable discussion were so numerous and urgent that the editor decided to let the article reappear. This is well. Every intelligent Southerner should procure a copy of the Bishop's address and preserve it. It is of great historic value as well as a gem of rhetoric.

The Western Christian Advocate is authority for the statement that the Wesleyans of England, as well as the Northern Church in the United States, would be displeased to see our denomination assume the title of "The Methodist Church." The English Methodists themselves are said to be thinking somewhat of appropriating that name, which they claim they could do with more propriety, as they are the mother Methodism. The Western suggests that if we wish to get rid of the suffix, "South," the most available title for us would be "The Episcopal Methodist Church."

The conquest of Christianity in pagan lands is going steadily on. The Bible has found its way into 470 different tongues, and multitudes of the heathen are reading the story of the cross in their own language. A century ago there was no native Christian ministry in the foreign field; there are now about 93,000 active pastors and evangelists, and over a million communicant members. And at present they are reported to be coming into the native churches at the rate of three thousand a week. The man who prates about the failure of missions in this day is an ignoramus.

The star of Christianity in America, like the star of empire, is moving westward. An illustration of this is seen in an observation of the statistics of the Presbyterian Church. A few years back the largest churches of that

denomination in the United States were Dr. John Hall's Fifth Avenue Church, in New York City, and Dr. Theodore Cuyler's Lafayette Avenue Church, in Brooklyn. But now the First Church of Seattle, Washington, is in the lead. It has 4,113 communicants, 544 of these coming in on profession of faith last year. The congregation raised for the various benevolences during 1909 about \$21,000, and for its own expenses \$62,544. The pastor of this magnificent flock is Dr. M. A. Matthews, who was stationed in Jackson, Tenn., a few years ago, and is well known in North Mississippi. And it is he who has built it up and made it what it is. While in the Volunteer State, Dr. Matthews was distinguished for his eloquence and intense and unflagging zeal. It pleases us to note that he has become one of the really great pastors in the Western Hemisphere.

THE FIRST ANGLICAN, AMERICAN AND METHODIST HYMN BOOK.

The study of the standard hymns of one's church is a means of spiritual and intellectual growth. We have known many people whose school privileges had been few, but who by Bible and hymn-book reading had learned to express themselves in good English, and had cultivated a taste for good reading. Young Christians find difficulty in leading in prayer in the social meeting of their church. Much private prayer will bring the spirit of prayer; much Bible and hymn-book reading will very greatly aid expression in testimony and public prayer. Many Christians have thoughts and emotions in meetings, which, if they could express them, would be of great spiritual profit to themselves and to their fellow worshipers. Herein as elsewhere, "All beginnings are difficult," and "Practice makes perfect." One must be content to falter and flutter at first, if needs be, in order to fit himself for this line of usefulness. Well do we remember our earliest attempts and even sufferings in taking up the real cross of public prayer and testimony. As we began to fill the mind with Bible and hymn-book our difficulty began to decrease.

A good "fad" for a young Christian—or even for one no longer young—is hymnology. From the newspapers, secular and religious, may be clipped and filed many a story of the influence of hymns on individuals and on congregations. Facts concerning the authors and the origin of hymns often appear. The circumstances under which a hymn was written often lights up the hymn with new meanings. A scrap-book made up of such clippings soon becomes valuable to its owner. Such a habit will lead the collector to the public library of his town, to see what books are there on hymnology. If a good library, he will there find Julian's Dictionary of Hymnology, which is the greatest storehouse, and doubtless will be for many years to come. This will become to the collector his chief book of reference. The smaller books, which we will not name, he will take out and read. He will soon want to own copies of some of these, and will constantly be adding to his store of useful and interesting information on the hymns of the church.

The first American hymn-book was also the first in the Anglican Church, and also the first Methodist hymn-book. The title-page of the fac simile reprint before me reads:

"Collections of Psalms and Hymns. Charles Town. Printed by Lewis Timothy. 1737."

The size is seven inches by five. It has seventy-four pages. The fac simile also has six pages of Preface, which gives the story of its loss for about a century, its discovery and reprinting. We are acquainted with the lucky finder, and the London old book-shop where he found it, and have kept track of it since, when the finder sold it back for a few pounds to the bookseller of whom he had bought it for a few shillings; then, when it was sold at auction, for twenty pounds, in 1894; then ten years later, 1904, when it was sold again at auction for one hundred and six pounds. It was then supposed to be the only copy in existence; but later we found a second copy in the Lenox branch of the Library of New York City, much to our great delight. Where should a copy of this American book be, if not in America? The book nowhere has in it the name of Wesley, yet undoubtedly it is his work. Only the title page is dated. There is no foreword. The other side of the title-page is blank, and on page three begin "Psalms and Hymns for Sundays."

In 1738, and in 1741, John Wesley issued two other volumes with the same title, save that "A" preceded "Collections" in these two volumes. Because of these two volumes confusion existed, and for nearly a hundred years the American Book was lost sight of, being confused with these two. But in the Bodleian Library at Oxford is John Wesley's own list of his books published up to the date of 1740. It includes "Collection of Psalms and Hymns, 1736." This list he prepared for a new edition of Wood's "Athenae Oxoniensis." Here was a puzzle. Did he mean to write 1738? The 1738 book seemed to say Yes. Research students agreed on this, until the discovery of this book, in 1882. But this title-page says "1737." As Wesley's list was made from mem-

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ory, we conclude he had made a mistake, and that he should have written 1737. The recently discovered original manuscript diaries of John Wesley, so much written and talked of for two years past, prove that 1737 is the correct date of the publication of this book, which he began to prepare for the press in 1736.

The results of these priceless diaries are now given to the public by the Methodist Book Concern in "The Journal of John Wesley, Standard Edition," in six volumes, the first of which is just off the presses of England and America. This volume gives in detail his experiences in America, and among other things the origin of this historic hymn-book. From the fourteen references to this book we easily trace its evolution. John Wesley was an Anglican missionary. His church then had no hymn-book proper. It had the metrical Psalms of Sternhold and Hopkins, and of Tate and Brady. In George Hebert's "Temple," and Jeremy Taylor's "Golden Grove," etc., hymns were inserted. There was no church hymn-book. John Wesley was a singer, a constant singer, as his diaries show. He had heard the Moravians on his voyage and ashore in America sing hymns in their services. He began to prepare a hymn-book for his own meetings. He translated and adapted German hymns, a Spanish psalm, and a French hymn. He borrowed freely from Watts, Hebert, Austin and Hickes. He also borrowed from his father, and his brother Samuel, whose proof-sheets were sent to him from England to correct for the press. He had written hymns of his own, though the muse of his brother Charles had not yet been awakened. But of his own, only one stanza appears in this historic book. At first he did not intend to print, but to use the manuscript in his meetings. Before he printed he fitted these hymns on to individuals and meetings, just as Concord people say Emerson used to try his lectures on them before giving them to the greater public. Wesley's "society" meetings were held on Wednesdays and Fridays. The book is divided into, "Psalms and Hymns for Sunday," forty, on forty pages; "For Wednesday or Friday," twenty on eighteen pages; and "For Saturday," ten, on sixteen pages.

An entry in the newly-found diaries, for August 3, 1736, shows he was in Charlestown, and that at 8 a.m. he was "on business in town." Probably his business was with Lewis Timothy, printer and publisher, concerning the coming hymn-book. From this note he may have made four years later the list which gives 1736 as the date of its publication, instead of its proposal for publication. Saturday, August 14, records his reading the "Collection," then in manuscript to his friend and love, "Miss Sophy." On Monday, sixteenth, he reads it to Mrs. Colwell. December 18, 1736, finds him working on a "Scheme for Psalms." Ten from Watts begin this Collection. The next day he is working on a new section, "Scheme for Hymns," or "Hymn-Book"—spelled "Hym," also the twenty-first and twenty-second of December. January 18 to 20, 1737, we find him very busy on the new book. On Tuesday, April 12, 1737, he embarked for Charlestown, taking the manuscript with him. On the voyage three entries of his singing are made. On Thursday, April 16, 1737, the manuscript was delivered to Mr. Timothy, the printer and publisher, whose date on the title-page, "1737," we now know to be correct. On Monday, the eighteenth, he "corrected proof." This is the last entry concerning this book, which was not only the first Methodist, but also the first American hymn-book, and also the first hymn-book proper in the Anglican Church. To America belong these honors of origin.—W. H. Meredith, in Pittsburg Christian Advocate.

Secular News and Comment

Any of our readers interested in Esperanto—the universal language—may procure a grammar pamphlet, free, by writing to the Amerika Esperantisto, of Chicago.

The Richmond Virginian announces that the Randolph-Macon Woman's College, at Lynchburg, has started the new session under the most flattering conditions.

It is reported that a Chicago firm will begin the reclamation of 40,000 acres of uncultivated land south of Franklin, La., in the near future. Much of this kind of work needs to be done in the Southern States.

There is talk of erecting a monument to the memory of the late Senator John Warwick Daniel in Lynchburg, Va., the city in which he resided. An orator, a statesman, a scholar, a great lawyer, an incorruptible patriot and a gallant Confederate soldier, he well deserved such a distinction. The recollection of such a man should never be allowed to pass from the public mind.

The value of unmanufactured cotton exported from the United States during the past eight months showed a decrease of \$1,300,000 as compared with the same months of the preceding year. The value of American-made automobiles sent abroad during the same period was \$8,300,000, a gain over 1909 of \$3,200,000. In inventive ingenuity the people of the United States are easily first among the nations of the earth.

King Edward VII reigned in Great Britain for nine years, during which time the cost of maintaining his household was forty-two and a half million dollars. Monarchy is a most expensive thing, and the publication of these figures is said to have sprung the Labor Party to a new and vigorous attack upon it. Government of any kind is a mighty problem. The danger in an empire is oppression and burdensome taxation; in a republic the menace is the demagogue and the money power.

President Taft is said to be a total abstainer from intoxicants. He is reported to have made recently the following statement: "The ideal state, and that which we should work for, is prohibition, unquestionably. Even if some can take it or leave it alone, to quote a common phrase, nothing is gained by its moderate use; and the risk he incurs is at times imminent. I refuse to take such a risk. I do not drink." This is both sound philosophy and a good example.

The consumption of coffee is said to be on the increase throughout the world, the gain of 1909 over 1908 being 2-1-2 per cent. In the United States, 18,730,000 bags were consumed. Brazil produces nearly three-fourths of the total supply of this commodity. We have no wish to advocate coffee-drinking, but we are enough of a Louisianian to greatly prefer it to postum and all kindred concoctions, the compounds of which harp upon its evil effects to promote their own personal gain.

The growth of Birmingham, Ala., during the past decade has been most phenomenal. According to the census figures, which have just been announced, its present population is 132,685, a gain of 94,270 within the last ten years. This makes its percentage of increase 245.4—the largest of any city in the United States, as far as the census returns have been tabulated up to the present time. The North Alabama metropolis, with its abundance of iron and coal, bids fair to become a second Pittsburg.

A spirited contest for the office of United States Senator is now on in Kentucky. The Hon. Thomas H. Paynter aspires to succeed himself, and is being opposed by Congressman Ollie M. James and Mr. D. G. Park, a lawyer of Paducah. If Mississippi is the Indiana of the South politically, may not the Blue Grass State be called the Kansas of Dixie? At any rate, both are somewhat uncertain in matters political, and one of them is known as "the dark and bloody ground," and the other as "the bleeding" commonwealth.

Miss Marjorie Miller, the daughter of Dr. and Mrs. Walter Miller, of Tulane University, who was accidentally drowned in Alabama this summer, was buried a few days since in the Mexican Gulf. She had a passion for the sea, and is said to have often requested her mother, if she should die, to let her body rest beneath its murmuring waves. The parents did not have the heart to refuse this request after her tragic death. Miss Miller would have been a senior at Sophie Newcomb College this year, and her decease was the occasion of profound sorrow among a wide circle of friends.

The hobble skirt made its first appearance at

the University of Minnesota a few days ago. It was bound just above the ankles by a band of velvet ribbon drawn so tight that the wearer could scarcely move. In addition to being stared at by all who saw her, the lady was ridiculed by the students and advised to go home. With a red face and angry tears she made for the car line, affirming that the young men were the rudest things she had ever seen and that she would never wear the dress again. All honor to these young gentlemen! That they have some sense of decency and propriety is much to their credit.

A kind of house party at the White House began on Sept. 26, and continued for a week. Upon invitation of the President, all of the cabinet officers took up quarters there that they might have the best possible opportunity for a thorough discussion of governmental affairs. It was thought that this was desirable after the long vacation of the summer, which scattered Mr. Taft's counsellors and interrupted their weekly conferences. From the disturbed appearance of things throughout the country, we do not doubt that these gentlemen need to put on their thinking caps, if they expect to keep their chieftain at the helm of the ship of State for a second quadrennium.

A bronze statue of Gen. Thomas Jonathan Jackson (the famous Stonewall) was unveiled on the State Capitol grounds at Charleston, W. Va., by the Daughters of the Confederacy, on Sept. 27. It is twenty feet high, and represents Gen. Jackson with one hand on his sword and the other grasping his field glasses. The ceremonies of the occasion were imposing, the parade being led by the "Stonewall Brigade" Band, of Staunton, Va., and a battalion of cadets of the Virginia Military Institute, where Gen. Jackson was an instructor before the Civil War. The West Virginians reflect credit upon themselves in honoring this stainless Christian gentleman and greatest of American soldiers.

Having become the financial center of the world, it is probable that America will also more and more become a center of literature and art. Mr. Pierpont Morgan has for some years been bringing to this side of the Atlantic European masterpieces in painting, and now Mr. Thomas F. Ryan, another New York millionaire, is actively reinforcing him in enriching our art galleries with the imported treasures of other countries. According to the secular press, the latter gentleman has announced his purpose to procure for the Metropolitan Museum of New York City a selection of the best works of Rodin, the greatest living French sculptor, and has set aside a million dollars to accomplish this task. It is said that the New York institution will provide an entire room for this exhibit.

All of the State educational institutions in Mississippi are now under the control of one board of trustees, consisting of seven members. Whether this is a wise arrangement, time and experience alone can tell. For our part, we entertain very grave doubts of the feasibility of such a scheme of management. At the meeting of this body at Oxford, in September, Greek letter fraternities were abolished at the University. This is the culmination of a fight which has been waged against secret fraternities at that institution for many years. That the board has reached a wise conclusion in this action, we are by no means convinced. We should not be surprised if the result is not to cause many of the most promising young men of the State to go elsewhere to be educated.

The reform element, led by Colonel Roosevelt, was in complete control of the Republican State convention, which met in New York on Sept. 27, and the "Old Guard," which had made war on Governor Hughes and the ex-president, was completely routed. Mr. Roosevelt acted as temporary chairman, and delivered a ringing address in advocacy of purity in politics. The permanent presiding officer of the convention was Senator Elihu Root. Mr. Henry L. Stimson, an able lawyer, who is forty-three years of age, and who won distinction by his aggressive prosecution of the sugar trust, was nominated for governor. The platform heartily endorsed the administration of President Taft, and declared for a general reformation in State affairs. It is said that Mr. Roosevelt will take the stump for the ticket.

W. H. M. S.

MISSISSIPPI CONFERENCE.

The Conference treasurer's report, W. H. M. S., Mississippi Conference, second quarter, 1910, follows:

Amount Raised—	
For Membership Dues—adults	\$ 332.72
From Life Members	.25
From Baby Roll enrollment	4.95
From Brigade Dues	4.97
From Adult Mite Boxes	13.78

From Baby Mite Boxes	10.63
From Brigade Mite Boxes	6.22
From Conf. Pledge	46.07
For Conf. Exp. Fund	38.44
For Retirement Fund	1.20
For Gulf Coast Mission	3.60
For Wesley House, Biloxi	8.50
For Rescue Home, Dallas, Texas	20.00

Total sent Conf. Treasurer \$ 541.33

Local.

Value of supplies and cash sent to Orphans' Home, Jackson, Miss.	\$ 35.80
Value of supplies given locally	153.45
Amount expended for assistance of needy	81.30
Cash expended on parsonages	514.94
Cash expended on furnishing church, etc.	2,036.50
Conf. Exp. Fund expended by Auxiliaries	3.35
Reported expended, not specified	128.00
City mission work	27.00

Total local reported to Conf. Treas. \$3,030.74

Grand total 3,572.07

MRS. J. K. DENN, Treasurer.

McComb, Miss.

NEW ORGANIZATION AT MAGNOLIA.

Under the leadership of Rev. H. B. Watkins and the inspiration of a visit from Miss Janie Watkins, the ladies of Magnolia have organized a Missionary Society of twenty-four members, with Mrs. L. L. Lampton corresponding secretary. We welcome this new organization and pray God's richest blessing upon them.

The treasurer's report for second quarter, 1910-11, is as follows:

Dues	\$309.07
Pledge	265.76
Bible woman	23.00
For Miss Martin	8.50
Retirement fund	17.28
Conf. fund and minutes	32.68
Special donation for work in Korea	100.00

\$756.29

The treasurer reports the pledge twenty-five dollars less than it was the second quarter last year. When we consider the fact that we have increased our pledge, this seems serious.

Let each member do her best to have at least three-fourths of the amount sent in by the beginning of the fourth quarter.

MINNIE BUNTIN,

Editor of Column.

W. F. M. S.

LOUISIANA CONFERENCE.

The Woman's Auxiliary of the Methodist Episcopal Church, South, of Natchitoches, La., was organized in April, 1910, by the district secretary, Mrs. E. G. Sewell. There were six members present. The enrollment now is seventeen, with the pastor, Rev. R. H. Harper, as an honorary member.

The workers are very enthusiastic and most of them take the Missionary Advocate.

The study for the past months has been with the workers in the foreign field, namely: China, Korea, Mexico, Brazil and Cuba. The study for next year, beginning with November, will be "Western Women in Eastern Lands."

On the third Tuesday in October (the 18th) there will be an open meeting of the Missionary Society at the pastor's. This will be a missionary quiz, and a good meeting is anticipated.

FANNIE A. CARTER,

Press Superintendent.

Natchitoches, La., Sept. 26, 1910.

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RINGING RESOLUTIONS.

The following resolutions adopted by the Farmville District Conference of the Virginia Annual Conference will doubtless prove interesting to many of our readers:

Whereas for three successive years the Methodists of Virginia, through their representatives in district and annual conferences assembled, have by overwhelming majorities called upon the trustees of Randolph-Macon College, as the representatives of said Methodists on the said board, to join with the conferences in a request to the proper civil authorities to secure such amendments to the Randolph-Macon charter as will give to the creator and the real owner of the institutions a voice in the selection of the trustees who are to represent the owner in the Randolph-Macon board; and

Whereas the General Conference of the Methodist Episcopal Church, South, composed of representative ministers and laymen from all over the Church, in view of the new and critical conditions that confront us in the educational field, has clearly defined the conditions which should be complied with in the selection of the trustees of the schools and colleges of our Church, and has strongly advised that our district and annual conferences shall request boards of trust to amend their charters in conformity with the action of the General Conference; and

Whereas the majority of the trustees of the Randolph-Macon board have refused to comply with the repeated requests of the district and annual conferences, and have also disregarded the recent action of the General Conference; and

Whereas the declaration of independence of denominational control on the part of the board, first announced in order to secure the Carnegie benefits, the apparent denial of the representative capacity of the board and the refusal of the board to accede to the wishes of district, Annual and General Conferences are regarded by many of our people as a violation of a great moral obligation to Virginia Methodism, as a distinct lowering of the moral ideals of sincerity and fair dealing, which should be set before the young people in the Randolph-Macon institutions, and as hurtful and continued disloyalty to the Church, which created the said board; and

Whereas this course has greatly impaired the confidence of many of our people in the management of the board, and has weakened the hold of the Randolph-Macon institutions upon their interest and affection; and

Whereas it is of vital importance to the welfare of our beloved Methodism that the interest of our people in our educational institutions shall not only be maintained, but shall also be strengthened, and to that end it is absolutely necessary that their rights in the government and control of said institutions shall be carefully safeguarded, and that their gifts of labor and money shall not be diverted from the intention of the givers; therefore, he it resolved:

First, That for the good of the Church in all its departments of work, there should be a speedy and final settlement of what is known as "the Randolph-Macon question," and we hereby petition the Annual Conference to adopt such plans at its coming session as will accomplish this result.

Second, That we believe a conference between the board of trustees of Randolph-Macon College and the Virginia Annual Conference at the session in November would be of great value in the accomplishment of this end; and to secure this result, we hereby request the various members of the Randolph-Macon Board to unite in signing a call for such special meeting, that there may be a full and final discussion at that time of the issues involved between the Conference and the board.

Third, That as loyal Methodists, we believe that the action taken with practical unanimity by the General Conference, the great impartial law-making body of our Church, should be accepted by all parties as the only possible basis for final settlement.

Fourth, That during the past three years, believing as we do that the Randolph-Macon institutions are the property of the Church, we have voted for increases in the assessment for the benefit of Randolph-Macon College, and have collected and paid the same as usual. But in the event there should not be a final settlement of the issues involved at the coming Conference, we request the Annual Conference, in laying the assessment for Randolph-Macon College, to make the payment of the same to the college treasurer conditional upon the loyal acceptance by the said trustees of the action taken by the General Conference, as we are unwilling to give any further support to work under the direction of a body of trustees who will disregard the action of the General Conference, and will persistently refuse to accede to the requests of the Virginia Methodists, which they were selected to represent.

Fifth, That we believe that any member of the Randolph-Macon Board who is unwilling to accept the action of the General Conference as final and is unwilling to accede to the request of the Annual Conference, which he was elected to represent, should immediately resign his place on the board of trustees and allow someone to be elected who will act as the representative of the Conference, and in the event there shall be any member of the said board who is

unwilling to be bound by the action of the General Conference, and to accede to the request of the Annual Conference, we hereby request the Annual Conference to call for the resignation of such member or members in order that the views of the General and Annual Conferences may be properly presented on the Randolph-Macon Board.

Sixth, That this District Conference stands firmly by its oft-repeated declaration, that it is the duty of the Church to own and to control her own institution of learning, in which her children can receive thorough instruction under positively Christian influences at the lowest possible cost. We rejoice in the fact that the child of this district, the Blackstone Institute, is carrying on the work for which it was established to do, and is a striking proof of the success which can attend an institution owned and controlled by the Church.

Seventh, That we deeply regret that the board of trustees of the Vanderbilt University, which since the General Conference of 1898 has been the property of the entire Church, and for which an appeal is made by order of the General Conference in all our Churches on Children's Day, has refused to accept as final the action of the General Conference concerning the relation of the said university to the Church. Such disloyalty to the supreme authority of the Church by those high in her councils is not a local matter, but greatly concerns the entire Church, and we confidently look to the College of Bishops to maintain the rights of the Church as declared by the General Conference.

Eighth, That a copy of this paper be sent to every member of the Randolph-Macon Board, that they may know of the action taken and the request contained therein.

JAMES CANNON,
T. D. EDWARDS,
C. F. COMER,
JAS. E. CLARKE.

A DAY AT PORT GIBSON FEMALE COLLEGE.

If there was ever an ideal place for the location of a school for the higher education of the girls of our State it is undoubtedly the cultured little city of Port Gibson. We have a plant situated there which should be the pride (and it is of those who know anything of its work) of every Methodist of the Mississippi Conference. It is one of our oldest institutions. Many are the historic incidents connected with its long history. The past has been bright, but the future points to still brighter things.

The doors were opened for this session on the 14th of September, and I am told that the attendance on opening day was better than it has ever been before, more than seventy-five boarding pupils being present and more yet to come. It seems now that the boarding patronage will be over a hundred. These young girls are from all parts of our State, and some from Louisiana and Texas. After some little experience with the college life of our Southland, I must say that I have never been thrown with a student body that seemed to be more contented, with less confusion during the opening days, and with a stronger determination to do consistent work.

It was my pleasure to be on the campus from Saturday afternoon until Monday morning. I found the discipline rigid, but kind. Each member of the faculty seems to have a personal interest in every individual student, and in return I saw a strong love and respect from the student body toward every member of the faculty.

Especially was I impressed with the spiritual atmosphere which pervaded the campus. I attended the vesper meeting held every afternoon just at twilight. The students conduct this meeting themselves and it consists of songs, Bible reading, and prayer. It is indeed a spiritual feast to attend one of these meetings.

Too much praise cannot be given to Brother Hawkins, his good wife, and the consecrated faculty they have to assist them in putting this school where it stands to-day. The growth of the school shows that they are meeting the approval of our people, and I believe that they are meeting the approval of our God. May each year be better than the one that went before and from these walls come girls strong of body, strong of mind, and strong of spirit, who will go out into our land to strengthen the Church and the home by scattering sunshine and brightness wherever they go.

J. L. NEILL.

OPENING OF MERIDIAN COLLEGES.

The Meridian Male College and Meridian Woman's College opened their session under most auspicious circumstances. A large attendance of promising students from New England to California, from Chicago to Cuba, were present the opening day.

The buildings of both colleges have been renovated and improved; new opera chairs put in the auditorium, new pianos throughout the conservatory, and many other improvements made during vacation that greatly added to the already well-equipped plant.

The colleges were opened by revival services of eight days, as is the custom of these colleges, the preaching being done by the college pastor and pro-

fessors. During this time quite a number of the students of both colleges were gloriously converted—a good beginning for a college year.

On the opening day Prof. Lord, the new pipe organ teacher from England, played two fine numbers on the great pipe organ recently erected in the college auditorium. After a song and prayer addresses were made by the presidents of the colleges, also by Mr. L. P. Brown, president of the Board of Trustees. The college pastor, Rev. Joseph H. Smith, followed with a few remarks explaining that the colleges stand for the churches, are undenominational and train their students to be loyal to their respective churches and go home to be better helpers to their pastors than ever before.

The presiding elder, Rev. W. H. Lewis, followed with an excellent address, heartily commending the work of the colleges. He said he had been to many college openings, but had never attended one so spiritual in his life.

Rev. G. S. Harmon, pastor of one of the Meridian churches, followed with a felicitous and unctuous address, which greatly interested the audience.

The new director of music was announced to the audience. He is a great master, having studied for ten years under the renowned De Kotski, court pianist of the Emperor of Germany, his favorite pupil, the only one to whom he ever gave a diploma.

The new art teacher, Miss Lucy Denham, of Mobile, graduate of Sophie Newcomb and for one year a teacher there, was introduced to the audience. She has had years of successful experience. The college is fortunate in getting these two new teachers, together with the pipe organ professor, which makes quite a strong addition to the faculty.

School work began with unusually bright prospects. These great colleges are growing in favor and in usefulness throughout the land. To God be all the glory.

J. W. BEESON.

NEW BOOKS.

Addresses of J. J. Carlisle, late President of Wofford College. Edited by his son, J. H. Carlisle, Jr. The State Company, Columbia, S. C., Publishers, 252 Pages.

Dr. Carlisle was a great educator and a distinguished Christian and citizen. As a layman of the Methodist Episcopal Church, South, he ranked with Chancellor Garland and a number of other strong men, who both before and since the civil war brought honor to the denomination to which they belonged. The present posthumous work consists of eighteen addresses made on various subjects by the famous "South Carolinian." They were delivered at different stages of his long and illustrious career, beginning with his graduating valedictory spoken at South Carolina College in 1844, and ending with an address to the finishing class at Wofford College in 1904. Among the more notable utterances contained in the book is his fraternal address to the General Conference of the Methodist Episcopal Church in session at Cincinnati in May, 1880. Dr. Carlisle's speeches could scarcely be called brilliant; they are rather profound, solid, and instructive. It is well that this volume has been issued; it preserves much that should not be allowed to perish, and it deserves a wide circulation.

When Christ is the aim, every step of the way will prove a blessing.—Southern Churchman.

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The Home Circle

THE WISHING GIRL.

She wished she were a princess—
Or, better still, a queen;
She wished to see strange countries
That she had never seen.

She saw the wealthy ladies
And wished to take their place;
She wished for their fine jewels,
Their sarins and their lace.

She wished that all her duties
Were changed to "ay and fun,
Or that, by merely wishing,
Her duties could be done.

But strange, with all her wishing,
She never wished to be
The helpful and unselfish child
That others wished to see!

—The Morning Star.

FABLE OF THE HORSESHOE.

Do you know the German fable about the horse-shoe? In the olden times, in a little village of Germany, a blacksmith was hard at work. The sound of the anvil attracted the attention of the Devil. He saw that the smith was making horseshoes, and thought it would be a good idea to get his own hoofs shod. So the Devil struck a bargain, and put up his foot.

The blacksmith saw with whom he was dealing, and nailed a red-hot shoe on, driving the nails square into the Devil's hoof. The Devil then paid him and left; but the honest blacksmith threw the money into the fire. He knew it would bring him bad luck.

Meanwhile, the Devil had walked some distance, and began to suffer the greatest torture from the shoes. The more he danced and kicked and swore the worse the things hurt him. Finally, after he had gone through the most fearful agony, he tore them off and threw them away. From that time forward, whenever he saw a horseshoe, he would run off, anxious only to get out of the way.

The German peasantry all believe this story to-day, and one can scarcely find a step or a barn door that hasn't a horseshoe nailed up.—The Presbyterian.

THE WIDENING CIRCLE.

There go the Andersons in their new automobile, said Augusta, as they sat on the vine-shaded piazza. "I'm crazy for a ride in a real auto, and I've never even set foot in one. People are selfish, and I don't suppose Maude Anderson will ever think of inviting me."

"Well," said her friend Mattie, "I don't suppose they realize what a great treat it would be to you or me." She hesitated a moment, then continued, boldly, "Just as you don't realize what an immense pleasure it would be to mamma if you would invite her some time when you are going for a long drive. Of course, I've been with you lots of times, Gustie; but I've wanted often to ask you to let mamma have my place sometimes. She never has anything but trolley rides, you know."

"Why, I never thought of it," said Augusta, promptly. "Why didn't you ask me before?" We've always had a horse, and have been so used to driving that I never thought it would be any special pleasure. Tell your mamma I'll call for her on Thursday, and we will take the prettiest ride I can find—where trolley cars won't take one."

When Mattie told her mother of the invitation that evening, Mrs. Loring's face lighted up. "Indeed, I should like it very much, Mattie; but wouldn't Augusta enjoy it more if you went instead?"

"No, mamma, she really wants you this time. I'm not invited at all," laughed Mattie. She had not told her mother of the conversation that had led to the invitation, and that the first suggestion of the drive had come from Mattie herself.

"It has been a long time," said Mrs. Loring, "since I have had anything more than a car ride."

"Dadé, thin," said Mrs. Murphy, who had just brought back the laundry, and had stopped a few minutes, at Mrs. Loring's invitation, to rest and enjoy the cool glass of lemonade that was very refreshing after her long walk. "It's meself would be glad to get a car ride now and then—way out to the parks with me little Maggie; but it's precious few pickies I can be sparing fer car-rides this summer."

Mrs. Loring and Mattie gave a quick glance at each other, as the same thought dashed through their minds. Had they not neglected a very simple means of giving pleasure to others? They could well afford the money to give Mrs. Murphy and her ten-year-old Maggie a refreshing car ride at times.

"Mrs. Murphy, when I have my pleasant carriage drive next Thursday, I'd like to think that you and Maggie are having an outing, too. You take those

dinies and enjoy a good ride. It will give me real pleasure."

Wasn't Mrs. Loring good to give us this lovely ride?" said Maggie to her mother, as, in the very front seat of an electric car, they rode out to one of the beautiful parks the next Thursday afternoon.

"Yes, indeed," said Mrs. Murphy. "And it's meself was wishin' we could a brought Biddy Ryan's little lame Timmie along wid us. How he would a liked to see the green grass and the yaller buttercups."

Maggie puzzled over this for some time. She knew it cost money for car rides, and she knew her mother had none to spare. It was hard work sometimes to get enough to pay the landlord and to buy food. Before the ride was over, she had solved the problem.

"Mamma, I think Mrs. McCarthy would lend me her baby carriage, and I could wheel Timmie over to the square, where he could see the fountain and the grass and the trees, and it would be nice and cool. He wouldn't be very heavy if he is 'most five. Can I do it, mother?"

"Yes, dear, an' it's a good thought, darlin'," responded Mrs. Murphy.

So the deed of kindness was "passed along." And each one found it was in her power to give pleasure to others—to share what seemed a simple thing to her, but meant much to others less fortunate than herself.—Ida Kenniston, in the Circle.

"WORK DAY."

Louisiana Methodist Orphanage.

Once more we call the attention of our people and preachers to the "Work Day" for the Louisiana Methodist Orphanage. This day to be observed, we trust, by every congregation in the Methodist Church in Louisiana, is next Saturday, October 8th, on which day it is requested of all our people and friends that the proceeds of one day's labor be given to the Orphanage. It is hoped that every child will seek something to do, and all who are not regularly employed will find something to do whereby some amount may be earned and given to the Orphanage. All laboring people, those who work for a salary, or those who run a business, will estimate the worth of the day's proceeds and give to the Orphanage.

It is hoped that appropriate services will be held in the churches at the Sunday-school hour, and that an opportunity will then be given for all to contribute their earnings. In addition, we trust that the preachers will all present this claim to their congregations at the regular service and give those who have not attended Sunday school an opportunity to contribute their part. Thus, with a combination of services and efforts, we hope that enough money will be realized to pay off the two notes that will come due on November 1st for \$8,000.

If all our people will join in this effort it can be done. If one Church fails, that will afford excuse for many others, and we may fail to meet this obligation, and be compelled to continue our work in the hampered way that we have been compelled to do this year.

The time for us is critical. This effort will indicate the future support that we may expect from our people. At considerable cost we have sent literature to all our churches. We have put notices in the secular press of the State, we have repeatedly called attention to this effort in the Advocate, we have sent out ten thousand programs to the Sunday schools. Our people are thoroughly apprised of the needs of our Orphanage. If ever we are to expect help from our own people it is now, and we are depending on the Methodist folk to help us meet this heavy debt this fall.

In the name of homeless and destitute children we appeal to our people to rally to the only institution the Methodists of Louisiana have for this purpose in the State, and help us to save it by paying off the indebtedness that we are compelled to meet this fall.

HELP US NOW!

Let the preachers and Sunday School Superintendents send all moneys to my address, Lock Box 333, Ruston, La.

ROBERT W. VAUGHAN,
Superintendent.

NINETEEN THOUSAND MISSIONARY COMMITTEES.

By Dr. C. F. Reld.

Few realize the far-reaching effect of the action taken by the General Conference at Asheville in regard to the Laymen's Missionary Movement. In point of authoritative recognition and provision for universal adoption of its methods, that action places the Methodist Episcopal Church, South, in the very van of the movement.

According to the legislation above indicated, Bishops holding the Annual Conferences will ask, "Who is elected Conference leader?" Presiding elders holding the District Conferences will ask, "Who is elected district leader?" and holding his Quarterly Conferences he will ask, "Who is elected Church leader?"

The preacher in charge in holding his Church Con-

ferences will ask, "Who are the Missionary Committee?"

The Annual Conferences and most of the District Conferences will probably also elect vice leaders.

In the M. E. Church, South, we have forty-nine Annual Conferences, three hundred and six districts, nineteen thousand, one hundred and thirty-six Church organizations. The Church committees will usually be composed of from five to seven members, say an average of six. Therefore, the immediate effect of carrying out the requirements of our Discipline will be the election of at least 49 general officers, 306 staff officers, 19,136 line officers and the mobilizing of a vast army of 115,000 laymen, pledged to the great cause for which the Laymen's Missionary Movement stands. Now what do you think of that?

To this writer it appears that had the Laymen's Missionary Movement in our Church done no more than officially set to work so large a per cent of our membership with a purpose so Christ-like it would stand amply justified.

But many of our pastors will probably follow the wise example of Dr. A. M. Hughlett, of Parkersburg, W. Va., and enlist from twenty to fifty volunteers for the every member canvass, which will very largely increase our working force until we shall become a mighty, on-going, rejoicing and triumphant Church, making the waste places at home and abroad blossom as the rose.

The possibilities indicated above are inspiring, but after all, we remember that we are laymen, thoroughly imbued with an intense loyalty to our Bishops, our presiding elders and pastors. It is to them we look for initiative and guidance—without them we would not move, we cannot move effectively. We stand at "attention," and when from them the command "Forward March" comes ringing down the line, the music of the fife and drum will be heard throughout our borders.

Nothing is sweeter than love, nothing stronger, nothing higher, nothing broader, nothing better either in heaven or earth, because love is born of God, and, rising above all created things, can find its rest in him alone.—Thomas a Kempis.

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Christian Advocate.

ROBERT A. MEEK, Editor.

CHAS. O. CHALMERS, Publisher.

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Editorial.

LET METHODISM BE MAINTAINED.

One would think from what he reads and hears that the day of denominational disintegration is near at hand—that at no distant time sectarian lines will be wiped out, and all branches of the Protestant Church will come together in one grand organization. In Canada the Methodists, Presbyterians and Congregationalists are seeking to unite, and down in South Africa the same denominations, with the Baptists added, are discussing the advisableness of merging into one fold. Mission boards are talking as if they might cease to operate independently and act in concert in their evangelistic movements, so that in pagan lands there would be no Methodists or Baptists or Presbyterians, but only Christians. Very beautiful is this dream of a reunited Christendom, but is it feasible or desirable? Under present conditions, we very seriously question it.

We believe in fraternity and federation in religious work, and we earnestly deprecate sectarian strife and wasteful competition, but we fear that a "gelatinous, creedless Christianity" would prove lacking in cohesiveness and evangelical spirit and enterprise. There are times when it is easy for people to agree because they have no definite convictions and feel little interest in what is going on. It is indifference, rather than oneness of sentiment, that brings them together. We should not be surprised if the movements toward union springing up in some quarters are due to a growing unconcern for the fundamental teachings of the gospel.

We are pleased to see the smaller bodies of Methodism merging and all of the followers of Wesley coming to a better understanding of each other. They are already one in doctrine, and we hold firmly to the view that they should at least co-operate sufficiently to do away with unwholesome rivalry in the same fields. But we doubt if it is wise to gather into one conglomerate fold people of variant and conflicting religious beliefs. With a membership made up partly of Baptists, Presbyterians and Congregationalists, what would the Methodist preacher do? Would he cease to emphasize the universality of the atonement and the freedom of the human will? Would he no longer refer to infant baptism or stress the witness of the Spirit? For our part, we want the glorious doctrines of Methodism to continue to be preached with unabated vigor and the Methodist Church to be perpetuated until the end of time. We make no apology for this sentiment. It is not because we are a bigot that we cherish this desire, but because we conscientiously believe that the teachings of Methodism are a correct interpretation of Biblical Christianity, and that they cannot be modified or surrendered without a distinct and far-reaching loss.

Nor do we take much to the idea of seeking to establish a single national Church in each heathen nation. We believe, of course, that in missionary work minor denominational differences should be done away with as far as possible, and that there are many enterprises in which the different churches may unite and heartily co-operate; but with the view that the distinguishing features of the several sects are developments of an entirely local character which transplanted Christianity may without difficulty discard, we do not at all agree. There is nothing geographical in the question as to whether or not the atonement is universal and all men may be saved. Such an issue must concern the disciples of Christ everywhere on the planet. Is the history of the Christian Church to be kept from these new converts to the faith? Are they not to know of its struggles and divisions and triumphs? Poor, indeed, would they be without this knowledge.

And what is there in the achievement of State churches anyway to make them desirable? Rome

has been the national church in many countries and the results have been deplorable. The independent bodies in Great Britain to-day are more spiritual and active than the Established Church, and are steadily gaining in power and influence. Let us have a united and self-governing Methodism in every foreign land, but not a promiscuous organization which is one only in name and held together by artificial ties that must soon be torn asunder.

THE TRUE STANDARD OF RIGHT.

The air in Methodist circles has lately been filled with the preaching that whatever is legal is honest and right. The editor of the Advocate has more than once demurred to this affirmation, and has been taken to task therefor. We are pleased to note that two able and distinguished American citizens have recently incidentally indorsed our position. In his notable address at the Chicago banquet, from which Mr. Lorimer was excluded, Theodore Roosevelt said: "Public honesty is a mere sham if we limit the word 'honesty' to mere law honesty." And in his address at Clinton on September 29th Hon. C. H. Alexander, an eminent lawyer and candidate for the United States Senate in Mississippi, declared: "The law is not the measure of moral integrity, but the court of arbitration is found in the human breast." It is usually right to obey the human law, but not when it does violence to one's conscience and the obedience would result in inequity and injustice. Daniel disregarded the king's decree and went to prison rather than dishonor God. It is a modern revision of the young Hebrew's creed that rights, no matter how sacred, must be trampled under foot to meet Caesar's demands, without even seeking to have him vary them—that the statutes of a petty commonwealth should with the Christian take precedence over the moral law of the infinite Jehovah.

Nor does success determine what is morally proper. Right is often on the scaffold and wrong upon the throne. The tattered flag of the stars and bars went down forever on the fated field of Appomattox; did that mean that the principles for which the South stood were unsound and unworthy? And did Davis and Stephens display an improper spirit after the conflict when the one wrote his "Rise and Fall of the Confederacy" and the other his "War Between the States," to defend the justice of the Southern cause? And was it wrong in the South to appeal from the bloody arbitrament of arms, which had gone against her, to the loftier tribunal of public sentiment? Nay, it is to-day her proudest triumph that the civilized world has come to see that she stood upon the Constitution in the struggle, and that the principles for which her sons poured their blood were just and right. The fact that a cause is lost is not by any means proof that the contention in its behalf was wrong and without justification. Not until the infinite Judge mounts his throne in the sky will every contested issue receive proper adjudication and even-handed justice be meted out to each and all.

THE COMING OF THE BISHOPS.

On Thursday, October the 20th, the Bishops of the Methodist Episcopal Church, South, will gather in this city in their semi-annual meeting. This conference of our Chief Pastors in the autumn is a new requirement, the last General Conference feeling that a spring meeting alone was insufficient to accomplish the best results for our growing work. The Bishops are in an important sense our leaders, and we doubt not that this second consultation in the fall, when most of the Annual Conferences are on the eve of being held, will prove highly beneficial. It will concentrate the attention of the entire Episcopal College upon the various problems of administration and procure concert of action when desirable. It is scarcely needful to say that the Methodists of New Orleans are pleased at the prospect of having these distinguished brethren among them. They count it an unusual honor and assure them that a hearty and enthusiastic welcome awaits them. A nobler body of men can nowhere be found, and nothing will be left undone to make their stay in the Crescent City thoroughly comfortable and pleasant. The occasion promises to be a profitable and memorable one.

AN INTERESTING OCCASION.

Millsaps College opened on September the 21st with three hundred students in attendance. The occasion was historic and of unusual interest, in that it marked the inauguration of the new president of the institution, Rev. David C. Hull. A large audience—many coming from a distance—gathered in the chapel for the opening exercises. On the rostrum were seated the Governor of the State, the Mayor of Jackson, a number of the trustees, and many prominent ministers. By a happy circumstance Bishop Murrah, who had thought he would be unavoidably detained elsewhere, was present to preside. Among those who made speeches were Governor Noel, Mayor Crowder, President J. C. Hardy, of the A. & M. College, Prof. J. N. Powers, State Superintendent of Education, Archdeacon Gordon Smeade, of the Episcopal Church, Rev. W. L.

Duren, of Tupelo, and Rev. N. B. Harmon, of Philadelphia, Miss. Bishop Murrah then introduced President Hull, whose eloquent and able utterance was the feature of the occasion. The Jackson Daily News gives the following account of his reception and inaugural address:

"Amidst a storm of applause, and paying a high compliment to his successor, Bishop Murrah then presented the new president, Dr. Hull, and it was several minutes before the enthusiasm subsided.

"The impression made by the new executive head of the institution was instantly favorable. He is a man somewhat below medium height, of stocky build, whose every movement suggests physical strength, while his face is that of a man of high character, deep learning, marked executive ability, and aggressive energy. His manner is that of a man who not only has confidence in himself, but can inspire confidence in others.

"And this favorable impression increased fourfold when Dr. Hull commenced to speak. His words came clear, crisp and well enunciated, falling from his lips with matchless diction and inspiring eloquence. Indeed, he is an orator far above the average in ability, and his address was in every respect the feature of the opening exercises.

"A clear, clean-cut and broad-minded policy for the government of the institution was announced by the new president. After expressing appreciation of the honor that had been conferred upon him, and indulging in the hope that he would prove at least in some measure a worthy successor of the great educator and gifted divine who had preceded him, and to the people of Jackson and the State generally for their cordial pledges of sympathy and support, he launched forth into a frank and straightforward talk to the student body, telling the young men that they will rise high or sink low, according as they use well or ill the opportunities presented by the college. Above all things else, he said, it is the purpose of Millsaps College to develop Christian manhood in Mississippi.

"At some length Dr. Hull told of the influences that have made Millsaps College a great institution. When he spoke of the spirit of Bishop Charles B. Galloway, whose splendid energies and eloquent tongue were the greatest creative force of the institution, the audience broke forth in a storm of applause, and similar enthusiasm followed a tribute to the beneficence of Major R. W. Millsaps, who had given more than all other agencies combined for the upbuilding of the institution.

"Bishop Murrah was paid a high tribute, and Dr. Hull then made an eloquent appeal for the development of the college spirit and the building up of Christian manhood within the student body. Throughout the address he held the audience spell-bound with his magnificent oratory, and it was the unanimous conclusion when he finished that the board of trustees had chosen wisely and well."

ADVOCATE DAY.

Sunday, October the 30th, has been chosen for "Advocate Day." Our special campaign for the Conference organ, which is now on, will close then. Let no friend of the Advocate defer work until the 30th, but secure renewals in his charge at the earliest moment possible. Delay is never wise, if it can possibly be avoided. But it is our desire that every preacher in Louisiana and Mississippi who has not been able to do so sooner shall make a special effort in behalf of the paper on the fifth Sunday in October. We sincerely trust that the claims of the Advocate will be presented from five hundred pulpits on that day. Brethren, we earnestly appeal to you to help us. Let our slogan from the red hills of Tennessee to the surfbeat of the Mexican Gulf be, "A greater Methodism and a greater Advocate."

IT DOES NOT COUNT.

Dr. W. C. Lovett, the capable editor of the Wesleyan Christian Advocate, in referring to our statement that, according to the last report of the General Board of Education, Millsaps College, in point of endowment, stands next to Trinity among the colleges of Southern Methodism, says: "Wonder if the Board of Education and Dr. Meek forgot Emory, which has carried its endowment to half a million dollars, three hundred thousand dollars of which has been secured by subscriptions—most of it reduced to interest-bearing notes." Brother Lovett's statement furnishes its own explanation. The Board of Education does not take into consideration endowment funds which exist only on paper. Usually notes of that character are worth less than fifty cents on the dollar. Millsaps has some resources of that kind, but we do not count very strongly upon them. Our \$300,000 is in hand, invested, and being handled by that consummate master of finance, Major R. W. Millsaps. And there is scarcely a doubt that, within less than a decade, our cash endowment will top the \$500,000 mark. We do not mean to depreciate Emory—on the contrary, we are proud of its equipment and record. An institution that can produce such men as W. A. Candler, and a host of others, we might name, needs no further endorsement. But if our Georgia friends aspire to keep it abreast of Millsaps they must push it energetically along.

KEEP THE DATES IN MIND.

Saturday of this week will be Orphanage "Work Day" in Louisiana, and reports will be received in the churches on Sunday, the day following. We trust that every Methodist preacher and the entire laity of the State will co-operate in making the occasion one of interest and a marked financial success. Every consideration should prompt us to lend a hand to this worthy movement.

The Mississippi "Work Day" is Friday, October 14th, and rallies will be held in the churches on Sunday, the 16th. Do not forget the time. We hope that Brother Williams' heart will be made happy by a steady stream of checks and money orders coming from every part of the commonwealth. Let us provide generously for these little ones who have been bereft of a father's and mother's care and love.

DR. W. L. WEBER DEAD.

The news of the death of President W. L. Weber, of Mansfield College, will be received with profound sorrow throughout the Church. The end came last Saturday at a sanitarium in Shreveport, La. Last year Dr. Weber was compelled to relinquish the presidency of Centenary College on account of ill-health. It was hoped that he had recovered his strength, and Mansfield had begun a most auspicious session under his leadership. The loss to that institution cannot be estimated. Dr. Weber was a son of Rev. S. A. Weber, of South Carolina, and a son-in-law of Bishop A. W. Wilson. We extend sincere sympathy to the bereaved and sorrowing family. A fuller notice will appear later.

PERSONAL.

Rev. N. G. Augustus, the able presiding elder of the Durant District, recently made a visit to Sardis and Como.

The Palmer Creek Camp Meeting was held last week with a good attendance. This is one of the oldest camp grounds on the Gulf coast.

Dr. F. N. Parker preached a strong and forceful sermon at the Parker Memorial Church of this city last Sunday. He is a favorite with that congregation.

After a stay at Cooper's Well, where he went to recuperate, Rev. E. W. Lipscomb is again at his post at Biloxi. We trust that he has returned much improved.

Dr. T. B. Holloman, of Moss Point, has lately visited relatives at Itabena, Miss. He also attended the opening of Millsaps College, of which institution he is a trustee.

Rev. S. J. Davies, formerly presiding elder of the Alexandria District, has been elected to a position in Centenary College. This selection has been very generally commended.

The church at Boyce, La., which was damaged by an overflow of the Red River some years ago, has been overhauled and greatly improved in appearance. It is said now to be a gem of beauty.

In our issue of last week we referred to having received a communication from Rev. G. W. Bachman concerning Bishop McCoy's illness of September the 3d. We should have written the 23d.

New Augusta, Mississippi Conference, has lately had a series of revival services, in which the pastor, Rev. L. Carley, was aided by Rev. H. A. Gatlin. There were twelve additions to the Church.

Rev. W. L. Linfield, the energetic pastor at Hazlehurst, has recently been given a much needed rest by his worthy flock. He spent a few days on the coast visiting friends, who gave him a most cordial welcome.

Rev. M. H. Moore, of Poplarville, is fortunate in having secured the assistance of Rev. W. M. Sullivan in his meeting. Brother Sullivan is a pastor-evangelist who knows how to reach the hearts of the people.

Rev. W. T. Griffin writes: "Our fellow-Christian worker, Hon. T. M. Evans, is presiding at the fall term of the Circuit Court of Harrison County at Gulfport. The interests of the people could be in no better hands."

Rev. B. F. Lewis has been blessed with a great meeting at Columbia, Miss. He was efficiently assisted by Rev. C. N. Guice, of Summit, though he did some of the preaching himself. Thirty joined the Methodist Church and ten the Baptist.

Rev. L. T. Sargent, our pastor on the Aberdeen Circuit, has our sincere sympathy in the loss of his daughter, Mrs. W. M. Francis, who recently died at Baldwin, Miss. May he have the support of the everlasting arms in his sorrow.

Main Street Church, Hattiesburg, has been having an interesting series of services, in which the pastor, Dr. A. F. Watkins, has been assisted by Brothers

Harbin and Griffin and the resident ministers of the city. Much interest has been manifested.

Rev. M. L. Ward is pleased with the progress of his work on the Mantachie Circuit, Corinth District. He serves a good people, whose interest in the enterprises of the Church is on the increase. We thank him for kind words concerning the Advocate.

Rev. G. H. Thompson, of Court Street Church, Hattiesburg, preached a stirring series of sermons at DeKalb, Miss., a short time since. He was formerly in charge there and is held in high esteem. Rev. R. H. Barr, the pastor, was much pleased with his work.

At a church conference in Sardis a few days since the following committee was appointed to begin making arrangements for the entertainment of the Annual Conference, which is to convene there the last of November: Dr. J. W. Boswell, Hon. J. B. Eckles, Mrs. D. G. Pepper, and Mrs. J. Q. West.

Rev. D. Scarborough made the heart of the publisher rejoice a few days since by sending fifteen subscribers to the Advocate, accompanied by a check to correspond. These came from Fernwood, the liveliest church in Mississippi. Thank you, Brother, and may the Lord continue to bless your noble flock!

Owing to illness, Dr. S. A. Steel was not able to meet his engagement at Mansfield this week, where he was expected to hold a union meeting for the churches of that city. Dr. J. B. Lawrence, pastor of the First Baptist Church of New Orleans, was invited to conduct the revival in his stead, and it is now in progress.

In a note bearing date of the 1st inst., Rev. W. L. Graves, of Itabena, writes as follows: "On the 24th ult. we closed a fine meeting at Thorn, Miss., where Rev. R. P. Goar is pastor. During the week there were perhaps a hundred conversions and reclamations. Thirty-six were added to our Church. Brother Goar is succeeding admirably."

We were pleased to have Brother and Sister L. E. Alford, of Bogalusa, La., drop into our sanctum one day last week. They were accompanied by their little daughter, Gladys, and Miss Annie Alford, of Magnolia, who at that time was visiting her brother. Brother Alford expects soon to have the inimitable Abe Mulkey, of Texas, with him in a meeting.

Writing from Shreveport on the 30th ult., President Felix R. Hill says: "The first two weeks of the fall term of Centenary College give great encouragement. It is expected that by a month hence the attendance will be 120." This is indeed gratifying news. Dr. Hill is proving himself "a workman that needeth not to be ashamed" in the educational field.

Mr. J. J. Williams, a member of our church at Bunkie, La., was fatally injured in a railroad accident the latter part of August. He was an employee of the railway company and in the discharge of his duty when the misfortune overtook him. He is said to have been a man of good character and a faithful Christian. The Advocate sympathizes with the bereaved family and friends.

Rev. J. J. Golden, of Lucedale, Miss., is making things go forward in his charge. He has paid a church debt of \$1,200, sold the old parsonage, which was small and inconveniently located, and built a handsome new one on the principal residence street of the town at a cost of \$1,800. He has also had seventy additions to the Church. We are indebted to Brother Harbin for interesting information.

Rev. W. T. Woodward, under date of Oct. 1, writes from Haynesville: "We lost one of our best and most useful laymen last Monday, Mr. John D. Odum, of Colquitt, La. He was found dead in bed Monday morning by his wife. His decease is a great loss to our Church and that neighborhood. A faithful steward and trustee has gone to his reward. His boys will take up the work where he left off. A suitable memoir will follow."

Memorial resolutions from the Rosedale Church, received two or three days since, brought the sad intelligence of the death of Miss Mag Newman, who was well known throughout the Mississippi Delta. We know nothing of the particulars of her decease. She had been an ardent and life-long Methodist, and had often been a guest in our home. We are grieved to think that we shall meet her on earth no more. To the relatives and friends, we extend sympathy.

The Harperville Church, Scott Co., Miss., is flourishing under the pastorate of Rev. A. M. Broadfoot. The congregations are large and the membership is growing. Plans are under way to cell and otherwise improve the house of worship. The old church at Forest has been disposed of, and a new and commodious structure will be erected there in the near future. Brother Broadfoot was reared near Forest, and has a strong hold upon the people.

Ex-Governor and Mrs. J. K. Vardaman, of Jackson, Miss., have announced the marriage of their daughter, Miss Anne Alethe, to Mr. Andrew Langley Fairley, of New Orleans, late in November. The bride-to-be is a young lady of many charms and graces, and has a wide circle of friends and admirers. The prospective groom is a son of Dr. Peter Fairley, a well-known physician, of Jackson. He is now associated with a large insurance company in the Crescent City.

We thank Rev. T. W. Lewis, of Columbus, for the following interesting account of a meeting which he has lately held: "Rev. L. C. Branscomb, of First Church, Birmingham, came to us on Monday, September 19th, and preached twenty-five times to the edification of our people. He is strong, scholarly and spiritual—a great preacher. It is our opinion that no better series of sermons were ever delivered in our church. Thirty members have been received thus far. Rev. R. P. Neblett led the singing."

A Self-Help Bureau has been organized at Millsaps College, under the direction of Dr. J. E. Walmsley. The plan in contemplation is to find work about the city of Jackson which needy students can do to aid in meeting their expenses. This movement deserves hearty commendation. The working boys of the country have in them, as a rule, the making of noble men. James A. Garfield said he never met one of them without lifting his hat, because he knew what possibilities might be buttoned up under his shabby coat.

First Church, Shreveport, is being taken good care of, though the beloved pastor, Dr. H. M. Whaling, was forced by ill health to leave before the assembling of the Annual Conference. Dr. Hill will preach every Sunday morning until a pastor is secured. The Rev. S. J. Davies occupied the pulpit on the evening of the 25th ult., and the Rev. T. J. Warlick, the presiding elder, preached last Sunday. We have a brief but interesting account of the status of things in this fine congregation, which we hope to publish in our next issue.

Bishop W. B. Murray reached his home at Jackson last week after ten days of strenuous work in Texas. The Houston Post speaks in the highest terms of a sermon delivered by him on the occasion of the Houston District Conference, pronouncing it one of the most scholarly and eloquent discourses ever heard in that city. His text was, "It is good to be zealously affected always in a good thing." The Bishop speaks enthusiastically of the brotherliness and enterprise of the Texans, and grows eloquent when talking of the outlook for Methodism in the Lone Star State.

The religious tide at Eupora, Miss., shows no abatement since the great revival recently held there. Rev. Eugene Johnson, the faithful pastor, in a letter to the office on September 30th says: "I am glad to report an increased attendance at prayer meetings and upon Sunday school. We have organized in the latter a men's class, in which there are already fifteen young business men, and we expect it to grow. The teacher is Miss Ely Willing, an intelligent, consecrated young lady, who also is one of the instructors in the public school." We are indebted to Brother Johnson for a nice list of subscribers to the Advocate and commendatory words.

Mr. A. L. Hopkins, of Sicily Island, La., under date of the 27th ult., writes as follows: "Died at her residence on Sicily Island, Mrs. Mary Glover Doniphan, aged 87 years and 7 months. She was for many years a great sufferer, though patient and resigned to the last. She was 70 years a member of the Methodist Episcopal Church, South. Her husband was the late Col. T. A. S. Doniphan. She had no children, but had an adopted daughter, several nieces, and one nephew, the writer. She was one of the Advocate's oldest subscribers." We extend heartfelt sympathy to the sorrowing relatives and friends, and pray that God may sustain and comfort them. Mr. Hopkins would be pleased to have the Natchez papers copy this notice.

Rev. D. E. Kelley, Conference Evangelist of the Mississippi Conference, spent several hours between trains in New Orleans last Tuesday, and honored our office with a pleasant call. Brother Kelley was just in from Lumberton, where he assisted Rev. T. W. Adams in a series of revival meetings which resulted in 51 additions and 117 conversions, and was on his way to Magnolia, where he will be in a meeting with Rev. H. B. Watkins. Brother Kelley has been a very busy man all during the year, he having held eighteen meetings and preached 348 sermons since Conference, with the following visible results: Conversions, 1,182; additions, 589; family altars established, 234. Brother Kelley is enjoying excellent health, and speaks of his work in most hopeful and enthusiastic manner. His address is Purvis, Miss.

From a Columbus (Mississippi) paper we appropriate the following: "Mrs. P. P. Beazley, of Brownsville, Tenn., who is visiting her daughter, Mrs. R. P. Neblett, in this city, sustained a serious accident a few days since when she fell from the front steps, having lost her footing as she was going out to the gate. She fell to the pavement and was thought to have only sustained a shake-up and a few bruises, but later it was found that her left hip had been fractured. She was taken to the Columbus Hospital, where careful medical attention was given. It will take several weeks to heal. Mrs. Beazley is 70 years of age." We sympathize with Brother and Sister Neblett in their anxiety for their mother, and pray that her recovery may be more speedy than is anticipated.

Tidings from the Field

Mount Pleasant, Miss.:

I have been on the Mt. Pleasant work since July 27th. Since I have been here, I have held a protracted meeting at each one of the four churches. Brother Young, Brother Raper and myself did the preaching. We have had nineteen accessions and hope to have more. We expect to make a full report at Conference. You can find no better, more pleasant and worthy people than compose this charge. Asking an interest in your prayers, I am, your brother—Standifer Raper.

Rural Hill Circuit:

I have held six meetings on my own charge and one on the Kosciusko Circuit, with very gracious results. I had the efficient aid of Brother W. H. Dees in these meetings, who preached the Word of God in power and demonstration of the Spirit. Many testified for Jesus and shouted the praises of God with hallelujahs on many occasions. Rev. W. A. Clark, of the Kosciusko Circuit, was with us in one meeting, and preached to the profit and delight of all. As a result of our several revivals, we report the following results: 91 conversions and reclamations and 24 accessions to the church, 20 of them being on profession of faith. There were four family altars and no prayer meetings when I took charge of the work in the beginning of the year; now there are five prayer meetings, well attended, and 33 family altars. The older members say that the people are upon a higher plane of godly living than they have been in a long time.—T. L. Oakes, P. C.

Columbia, Miss.:

We have just closed a meeting here lasting nearly three weeks. The first week the work was carried on by myself, assisted by the pastor of the Baptist Church. Then Brother C. N. Gulce, of Summit, came to our help. There were three services a day, viz: 9 a. m.; 3:30 p. m., and 8 p. m. At the 9 a. m. service all the stores of the town closed, together with the banks. We had full houses in the day, and crowded houses at night greeted the preacher. There were a number of conversions, about twenty-five to thirty family altars erected, and over thirty accessions to our church, principally on profession of faith, and ten to the Baptist Church. During the year, there have been to our church at this place over fifty accessions and nine infant baptisms. We have large congregations and frequently crowded houses. Our Sunday school has twice overflowed, and by Conference we will have paid off a debt of about \$1,000 on the parsonage.—B. F. Lewis, P. C.

Rienzi, Miss.:

You have the proper name, both as a noun and verb, for you "advocate" fully and freely what is right and good in the face of the Church and the world. The Rienzi "parson" has just finished all his meetings, and is now in the parsonage reflecting upon the sweet and inspiring associations with the best people in the world. The Holy Spirit has directed our course, energized and blessed all our efforts, for which we are truly and sincerely grateful. It was my pleasure to hold one meeting in Tennessee in the Columbia District, where we met some good people and enjoyed a successful revival. We have good prayer meetings and have Sunday schools at all of our churches, also have two Woman's Home Mission Societies on the work. We have superintendents who are wide-awake, and have the interest of the young people at heart. Our folks all appreciate our faithful presiding elder, Brother Jacob, who is so untiring in his labors, and wholly consecrated to the Master's service. We fear the

pulpit of to-day, like other potent places of molding public thought and life, has its elements of deviation from the designed standard. Some of its occupants strive too much for the applause of men instead of using the gospel in its power and simplicity. The world is longing to-day for the pure gospel message, as set forth in that divine Book, the fountain-head of all knowledge.—Elijah H. Cunningham.

Lucedale, Miss.:

We began our meeting on Sept. 18th, which continued ten days. Rev. Walter G. Harbin reached us the first night and preached nine days. He is a man of strong faith and has power with God and men. His preaching is clear and convincing. His special services for the children and to men only are the finest I have ever seen. Brother Harbin does not leave a single stone unturned. Some of the visible results of the meeting were: a large number of conversions, twenty-one accessions to our church and six to the Baptist Church, fifteen family altars erected, thirteen subscribers to the New Orleans Christian Advocate, and our church and town brought closer together and nearer to God. May God's richest blessings rest on dear Brother Harbin and the good work he did for us.—J. J. Golden, Pastor.

Carson, Miss.:

We had a very enthusiastic and well attended Laymen's Meeting at Carson M. E. Church, Sunday, Sept. 18. It was Brother M. L. White's regular day to preach, but as he had business of the utmost importance at West Columbia in the Master's work, could not be here. Promptly at 11 o'clock, the meeting was called to order, and after the splendid choir rendered a couple of songs suitable to the occasion, Brother V. T. Miller led in an earnest prayer, after which little Georgia McGehee stepped upon the rostrum and bade all a cordial welcome, which was responded to by Mr. Luther Carraway in fitting words. Brother G. W. Galloway spoke in his usual attractive style on the results and findings of the great Conference at Edinburgh. This discourse edified us all and will, I trust, mark a new epoch in our church. Miss Myrtle Holloway spoke on the report and progress of the Woman's Home Mission Society, which was full of information and encouragement to the ladies. After this, we adjourned to the grove by the church, and the ladies spread a sumptuous dinner which was heartily enjoyed by all. Dinner being over, the choir sang some beautiful hymns, then the chairman called the meeting to order with prayer by Prof. J. F. Burrow. Brother Ed. Broom entertained us with a delightful talk on the subject of education of the head and heart, and Brother R. E. Holloway spoke to us eloquently on the great mission of the Church. Prof. J. F. Burrow made the closing speech on the subject of "Scriptural Giving," which was impressive from start to finish. The exercises closed at 3 o'clock with a fervent prayer by Brother Hugh A. Laird. The memory of this meeting was so sweet we were in no hurry to leave the church, and we shall always cherish a happy memory of this Laymen's Meeting in the town of Carson, on that beautiful Sabbath in September, 1910.—Henry T. McGehee, (Circuit Lay Leader).

DeKalb, Miss.:

I began my first meeting at Marvin on the third Sunday in July. I was assisted by Brother C. G. Griffin of Daleville, Miss. My second meeting was held at New Hope the fourth Sunday in July. I was assisted by Rev. C. M. Chapman, of Southside, Meridian. My third meeting was held at Pleasant Ridge the second Sabbath in August. I was assisted by Brother M. H. Moore, of Poplarville, Miss. My fourth meeting was held at DeKalb in September, beginning the third Sabbath. I was assisted by Brother George H. Thompson, of Hautiesburg.

Miss. These brethren are loyal to the doctrines of our Church. They handled their subjects in a masterful manner, giving evidence that they are students searching after the truth underlying God's Word. I feel free in saying that I never heard better preaching in my life than that by Brother Geo. H. Thompson, at DeKalb. Great good has been the result of our labors in these meetings. Some conversions, four additions to the church, family altars erected, and men pledged themselves to cut out profanity. One Sabbath school was organized with fifty members. Our gratitude goes up to God and those faithful brethren who labored so zealously for the spiritual uplift of our people.—R. H. Barr, P. C.

Seventh Avenue, Meridian:

In my last communication I was just about to leave home to help Rev. J. W. Thompson in another meeting about six miles west of Pachuta, and we arrived in time to preach on the night of July 15, and remained till the following Friday night and witnessed some old-fashion services and saw some bright professions of conversion with six accessions to the church, and two young men accepted the call to preach the gospel. Our next engagement was at Frost Bridge camp meeting about thirteen miles east of Waynesboro, Miss., where we had for our co-laborer Dr. Harrison, of Meridian Male College. The meeting continued ten days, but I was only there from Monday, July 22, till the following Saturday, as I cannot afford to leave our own work on Sunday. It was a hard-fought battle, indeed, yet some good was done and the camp reorganized and started back "up the hill," as it was as near the bottom of the hill as most any place I ever saw. Dr. Harrison remained throughout the meeting and did some good work that will abide. From the 11th of September till the 15th we labored with Brother McClellan at Last Gap in a meeting about six miles west of Meridian. Good was done, yet we didn't see the meeting we had hoped to see. Four or five bright professions and one accession and the church strengthened, were the visible results. We came in from the above mentioned meeting on Wednesday night the 14th for our quarterly meeting, which was well attended and interest in church matters unabated. On the 18th we had a blessed day at our church; three joined our church, one from the Baptist Church, making twelve who have voluntarily come from that denomination to us this year, and none leaving us to go that way; another from the M. E. Church, and another on profession of faith, all adults, making at least thirty-five accessions this year to our little church. Our presiding elder preached to a crowded house for us on the night of the 18th and we enjoyed his discourse. What a humble, consecrated man he is! We are now on the eve of leaving for another meeting eighteen miles south-west of Meridian, in a district where there is not a Methodist Church in twelve miles, but many Baptists. Many are hungry for the experience for which Methodism was raised up. They want us, so we go, and in all probability a Methodist Church will be organized.—J. A. Wells.

CONCERNING ASSESSMENTS.

Referring to Rev. Jno. W. Ramsey's letter in the Advocate of Sept. 22 in regard to a better apportionment of the assessments by the district stewards, I make this suggestion: Suppose the basis of the pastor's salary be continued in making the assessments, but an exemption of \$200 or \$300 be made on all pastors' salaries. For example, suppose we exempt \$300, then the assessments on a \$500, a \$1000 and a \$2000 salary will be in the ratio of 2, 7 and 17, instead of 5, 10 and 20 as at present.

G. J. TROTTER.

Maxie, Miss.



Don't Send Me One Cent

when you answer this announcement, as I am going to distribute at least one-hundred-thousand sets of the Dr. Haux wonderful "Perfect Vision" Spectacles to genuine, bona-fide spectacle-wearers in the next few weeks—on one easy, simple condition.

I want you to thoroughly try them on your own eyes, no matter how weak they may be; read the finest print in your bible even by the dim firelight; thread the smallest eyed needle you can get hold of and put them to any test you like in your own home in any way you please.

Then after you have become absolutely and positively convinced that they are really and truly the softest, clearest and best-fitting glasses you have ever had on your eyes, you can keep the ~~same~~ pair forever without one cent of cost, and

Just Do Me A Good Turn

by showing them around to your neighbors and friends, and speak a good word for them everywhere at every opportunity.

Won't you help me introduce the wonderful Dr. Haux "Perfect Vision" Spectacles in your locality, on one easy, simple condition?

If you are a genuine, bona-fide spectacle-wearer (no children need apply) and want to do me this favor, write me at once and just say: "Dear Doctor:—Mail me your Perfect Home Eye Tester, absolutely free of charge, also full particulars of your handsome 10-karat ~~gold~~ Spectacle Offer," and address me personally and I will give your letter my own personal attention. Address:—

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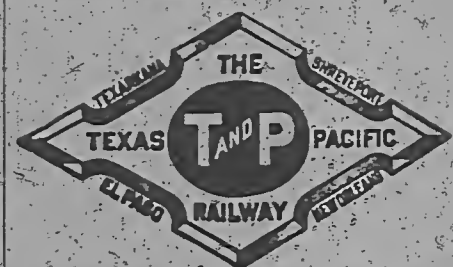
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TO THE PREACHERS OF THE NATCHEZ DISTRICT,

And Others Who May Read This.

A note added to my "fourth round" calls attention to questions 24, 27 and 29 as they will stand in the New Discipline. I am reminded that the New Discipline is not yet issued. Question 24 relates to the election of stewards, 27 to the election of Sunday School superintendents and 29 reads: "Who is elected Church leader" and refers to the "lay leader."

I am thoroughly convinced that many of us give far too little attention to the matter of getting the best men available for the offices named in these three questions. I am quite sure that some charges of which I know, are backward and dull and almost lifeless because the wrong men are stewards, when better ones are available.

A man of narrow views, indolent habits, so selfish that his own business is of more importance in his view than are his duties as a steward, and so careless that he will neither seek to know the duties of a steward, nor seek to perform them when told, is utterly unfit to be a steward; and a few such on a Board of Stewards will drag downward the best charge in the Church.

A very few—say two or three—earnest, faithful, diligent, broad-minded and religious men will constitute a far better working force than the full quota of the other kind.

Brother Pastor, nominate no man simply because he is in office now! You should have more courage than that. Name no man because of his general standing in the community, or because he or his friends wish you to do so! Present men whom you believe to be best suited to the offices, and who will, in your judgment, do the best work.

H. WALTER FEATHERSTUN, P. E.
Natchez Dist., Miss. Conf.

UNDERGRADUATES AND THE DIVINITY SCHOOL.

I have had several communications in the past few days, asking about the work done by the undergraduates at the Seashore Divinity School last summer, and I have referred the matter to Dr. F. N. Parker, dean, who has charge of all the work of the undergraduates. Those who passed their examinations there will be promoted to the next highest classes in their respective conferences.

I make this statement that those who may have any fears about the matter may write Dr. Parker at New Orleans, and receive from him a certificate of their work.

This feature of the Divinity School work was adopted by the four patronizing Conferences last year, and there will be no difficulty about the matter if the examining committees understand it, and I am sure they do.

Dr. Parker will make a statement relative to this matter in a short while, and it is to be hoped that every one will understand it.

ROBT. SELBY,

President Seashore Divinity School.
Alabama Advocate please copy.

EPWORTH LEAGUE NOTICE.

To Pastors and Presidents of Leagues in the Mississippi Conference.

The time for election of officers in your Leagues is close at hand; therefore, I earnestly request you to send me a list of the names of the officers elected as soon after the election as possible. This is important, so please do not neglect it.

W. H. GRANT, Secretary.

Laurel, Miss.

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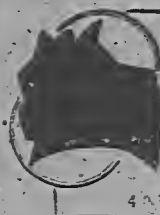
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MISSISSIPPI CONFERENCE.

Seashore Dist.—Fourth Round.

Americus, at Salem Camp	Oct. 8, 9
Ground	Oct. 8, 9
Brooklyn and Bond, at B.	Oct. 12
Logtown	Oct. 15, 16
Mentorum, at Ruble	Oct. 21
11 a. m.	Oct. 21
Vanceave, at New Pros-	Oct. 22, 23
pect Camp Ground	Oct. 22, 23
Ocean Sprs, at Oak St.	Oct. 27
Bay St. Louis	Oct. 29, 30
Columbia	Nov. 5, 6
Oakvale, at Oakvale	Nov. 7
Long Beach	Nov. 12, 13
Coalville, at Poplar Head	Nov. 16
11 a. m.	Nov. 16
Huh, at Byrd's Chp	Nov. 19, 20
Carriere and McNeil, at C.	Nov. 19, 20
Poplarville	Nov. 21
Gulfport, 29th Street	Nov. 23
Moss Point	Nov. 26, 27
Pascagoula	Nov. 26, 27
Escatawpa	Nov. 26, 27
Lumberton	Nov. 30
Gulfport, 25th Ave.	Dec. 1
Wolf River Mission	Dec. 2
Bllox, Main Street	Dec. 3, 4

W. B. JONES, P. E.

Vicksburg Dist.—Fourth Round.

Rocky Springs, at R. S.	Oct. 8, 9
Rolling Fork, at R. F.	Oct. 11
Oak Ridge, at O. R.	Oct. 12
Utica, at Utica	Oct. 15, 16
Bolton, at Bolton	Oct. 29, 30
Edwards, at Clinton	Oct. 30, 31
Harriston, at Lorman	Nov. 5, 6
Port Gibson, Pt. G.	Nov. 12, 13
Anguilla, at Anguilla	Nov. 19, 20
Mayersville, at Fitters	Nov. 22
Sartartia, at Mt. Olivet	Nov. 26, 27
Hermanville, at H.	Nov. 29

Bishop E. D. Mouzon will address the District lay leaders at 11 a. m., in Crawford Street Church, Vicksburg, October 24. Let as many men of the district come as possible.

G. H. GALLOWAY, P. E.

Natchez Dist.—Fourth Round.

Hamburg, at H.	Oct. 8, 9
Woodville	Oct. 15, 16
Fayette	Oct. 22, 23
Washington, at W.	Oct. 24
Natchez, Jefferson St.	Oct. 24
Natchez, Pearl St.	Oct. 25
Barlow, at Brandywine	Oct. 29, 30
Bayou Piere, at Center Pt.	Oct. 31
Homochitto, at Wesley chap.	Nov. 5, 6
Scotland, at Bethel	Nov. 12, 13
Centerville	Nov. 19, 20
Meadville, at M.	Nov. 25
Nebo, at Nebo	Nov. 26, 27
Gloster	Nov. 29
Wilkinson, at Mt. Carmel	Dec. 1
Liberty, at L.	Dec. 3, 4
Adams, at A.	Dec. 5

The preachers in charge will please see very carefully after wise answers to questions 24, 27 and 29, and that full answers be given to question 31 (New Discipline).

Meridian Dist.—Fourth Round.

Daleville, at Bethel	Oct. 8, 9
Lauderdale, at L.	Oct. 23, 24
DeKalk, at New Hope	Oct. 29, 30
North Kemper, at Pleasant	Oct. 31
Grove	Nov. 5, 6
Scoba, at S.	Nov. 13, 14
Bucatanua, at B.	Nov. 13, 14
Waynesboro, p. m.	Nov. 14
Wayne Mission, at Winches-	Nov. 15
ter	Nov. 15
Matherville, at Winifred	Nov. 16
East Clark, at Coopers Chp.	Nov. 19, 20
Shubuta and Quitman, at Q.	Nov. 21
Meridian, 7th ave.	Nov. 23
Vimville, at Coker's Chap.	Nov. 24
Meridian, 5th st.	Nov. 25

Enterprise and Stonewall, at Enterprise Nov. 27, 28
Meridian, Central Nov. 29
Meridian, East End Nov. 30
South Side and Poplar Spgs., at Poplar Springs Dec. 1
Porterville, at P. Dec. 2

W. H. LEWIS, P. E.

Brookhaven Dist.—Fourth Round.

Summit, at Summit	Oct. 8, 9
McComb and Fernwood, at Fernwood	Oct. 9
Monticello, at Georgetown	Oct. 15, 16
North Wesson, at Beaure-	Oct. 22, 23
gard	Oct. 22, 23

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Wesson	Oct. 23, 24
Gallman, at Gallman	Oct. 29, 30
Crystal Springs	Oct. 30, 31
Topisaw, at Sartinsville	Nov. 5, 6
Buford, at Waterholes	Nov. 12
Tylertown, at China Grove	Nov. 13
McComb, Centenary	Nov. 16
Prentiss, at Carson	Nov. 19, 20
Bogue, Chitto and N., at Norfield	Nov. 23
Silver Creek, at New He-	Nov. 26, 27
bron	Nov. 26, 27
Hazlehurst	Nov. 30
Pearlhaven, at P.	Dec. 3, 4
Brookhaven	Dec. 5

J. T. LEGGETT, P. E.

Hattiesburg Dist.—Fourth Round.

Maxie, at Maxie	Oct. 8, 9
Pachuta, at Porto Rico	Oct. 15
Mt. Olive, at Mt. Olive	Oct. 18
Taylorville, at T.	Oct. 19
Sumrall	Oct. 21
Oloh, at Oloh	Oct. 22, 23
Lux, at Lux	Oct. 25
Hattiesburg, Court St.	Oct. 29, 30
Ellisville, at Ellisville	Nov. 1
Soso, at Soso	Nov. 3
Leakesville, at Rounsaville	Nov. 5
Lucedale, at Lucedale	Nov. 7
McLain, at Cox Chp.	Nov. 9
Eucutta, at Eucutta	Nov. 12, 13
Vosburg and Heidelberg, at Vosburg	Nov. 14
New Augusta, at Richton	Nov. 17
Seminary, at Seminary	Nov. 19, 20
Bethel, at Hebron	Nov. 21
Magee, at Magee	Nov. 26, 27
Hattiesburg, Broad St.	Nov. 28
Collins, at Collins	Nov. 29
Eastahuchie, at Eastahue	Dec. 1
Purvis, at Purvis	Dec. 3, 4
Hattiesburg, Main St.	Dec. 5

M. B. SHARBROUGH, P. E.

Newton Dist.—Fourth Round.

Raleigh, at Raleigh	Oct. 21
Rose Hill, at Reid's Chp.	Oct. 22, 23
Trenton, at Polkville	Oct. 28
Homewood, at Carr Ch.	Oct. 29, 30
Shiloh, at Lodabar	Nov. 5, 6
Morton, at Pelahatchie	Nov. 6, 7
Decatur, at D. Wed.	Nov. 9
Walnut Grove, at Zion	Nov. 12, 13
Carthage, at Carthage	Nov. 13, 14
Chunkey, at Meehan Wed.	Nov. 16
Hickory, at Thurs.	Nov. 17
Lake, at Lake	Nov. 18
Hillsboro, at Hillshore	Nov. 19, 20
Forest, at Forest	Nov. 20, 21
Montrose, Wed.	Nov. 23

Stallo, at Mt. Pisgah	Fri. Nov. 25
Indian Mission	Nov. 26
Neshoba, at Henry Chp.	Nov. 26, 27
Philadelphia	Nov. 27
Edinburg	Nov. 28
Laurel, First Ch. Wed.	Nov. 30
Laurel, Sixth St. Thurs.	Dec. 1
Laurel, Kingston	Thurs. Dec. 1
Newton	Dec. 3, 4

T. J. O'NEIL, P. E.

NORTH MISSISSIPPI CONFERENCE.

Oxford Dist.—Fourth Round.

Abbeville, at Mt. Zion	Oct. 8, 9
Oxford	Oct. 9, 10
Paris, at Pine Flat	Oct. 15, 16
Water Valley, at First Ch.	Oct. 16, 17
Water Valley Circuit, at Pleasant R.	Oct. 22, 23
Water Valley, at Main St.	Oct. 23, 24
Potts Camp, at Bethlehem	Oct. 27
Red Banks, at Victoria	Oct. 28
Holly Springs Circuit, at Early G.	Oct. 29, 30
Ashland, at Ashland	Nov. 1
Charleston, at Charleston	Nov. 5, 6
Coffeeville, at Bethlehem	Nov. 11
Grenada Ct., at Bethel	Nov. 12
Grenada	Nov. 13, 14
Randolph, at Randolph	Nov. 18
Toccapola, at Toccapola	Nov. 19, 20
Lafayette, at Lafayette	Nov. 21
Holly Springs	Nov. 25
Waterproof, at Pleasant G.	Nov. 26, 27

J. E. CUNNINGHAM, P. E.

Jackson Dist.—Fourth Round.

Camden, at Forest Grove	Oct. 8, 9
Canton, 7:30 p. m.	Oct. 12
Terry, at Byrum	Oct. 14
Sharon	Oct. 15, 16
Eden, at Carter	Oct. 20
Mendenhall	Oct. 22, 23
Benton	Oct. 29, 30
Yazoo City, 7:00 p. m.	Oct. 30
Jackson, Galloway Chapel, 7:00 p. m.	Oct. 31
Deasonville, at New Hope	Nov. 6, 7
Florence, at Monterey	Nov. 12, 13
Fannin	Nov. 19, 20
Harrisville	Nov. 23
Lintonia, at Anding	Nov. 26, 27
Yazoo City, 7:00 p. m.	Nov. 30
Flora	Dec. 3, 4
Jackson, Capitol Street, 7:00 p. m.	Dec. 5
Jackson, First Church, 7:00 p. m.	Dec. 6

J. R. JONES, P. E.

Greenville Dist.—Fourth Round.

Clarksdale	Oct. 6
Greenville	Oct. 8, 9
Tunica, at Robinsonville	Oct. 15, 16
Lula and Lyon, at Lyon (evening)	Oct. 16, 17
Jonestown, at Belen	Oct. 18
District Mission at Bellview	Oct. 20
Lake Cormorant, at Poplar Corners	Oct. 22, 23
Coalhoma, at C. (evening)	Oct. 23, 24
Friars Point	Oct. 24
Cleveland Cir., at Shipman's Chapel	Oct. 29, 30
Boyle, at Boyle (evening)	Oct. 30, 31
Rosedale, at Rosedale	Nov. 2
Glen Allan, at G. A.	Nov. 6, 7
Gunnison, at Gunnison	Nov. 13, 14
Hillhouse and Benoit, at B.	Nov. 19, 20
Shaw and Merigold, at Merigold (evening)	Nov. 20, 21
Leland, at Leland	Nov. 27, 28

W. W. WOOLLARD, P. E.

Winona Dist.—Fourth Round.

Carrollton, at Valley Hill	Oct. 8, 9
Belzoni, at Belzoni	Oct. 14
Webb, at Sumner	Oct. 15, 16
Minter City	Oct. 22, 23
Lambert, at Lambert	Oct. 29, 30
Tutwiler, at Tutwiler	Oct. 30, 31
Schlater, at Sunny Side	Nov. 5, 6
Inverness, at Inverness	Nov. 6, 7
Tom Nolen, at Bellfontaine	Nov. 11
Slate Springs	Nov. 12, 13
Eupora, at Mahen	Nov. 15
Winona Ct., at Bethlehem	Nov. 19, 20
Ruleville, at Drew	Nov. 22
Moorhead, at Moorhead	Nov. 23
North Carrollton, at Poplar Springs	Nov. 24
Mars Hill, at Bethesda	Nov. 26
Indianola, at Indianola	Nov. 27, 28

E. S. LEWIS, P. E.

Aberdeen Dist.—Fourth Round.

Montpelier, at Fosters C.	Oct. 8, 9
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Houston	Oct. 9, 10
Okolona Ct., at M. Ch.	Oct. 12
Palestine, at Palestine	Oct. 15, 16
Pontotoc, at Pontotoc	Oct. 16, 17
Beuna Vista, at	Oct. 22, 23
Prairie, at	Oct. 23, 24
Tremont, at	Oct. 23, 30
Fulton, at	Oct. 29, 31
Greenwood Spgs., at	Nov. 5, 6
Smithville, at	Nov. 6, 8
Shannon, at Shangol	Nov. 12, 13
Okolona, at	Nov. 13, 14
Houlka, at	Nov. 17, 18
Derma, at	Nov. 19, 20
Pittsboro, at Pleasant G.	Nov. 20, 21
V. and C. City, at C. City	Nov. 23, 24
Nettleton Ct., at	Nov. 26, 27
Amory and Nettleton, at A.	Nov. 27, 28

JAMES H. PILTS, P. E.

Durant Dist.—Fourth Round.

Rural Hill, at Rural Hill	Oct. 8, 9
Pickens, at Pickens	Oct. 11
Ebenezer, at Liberty Chp.	Oct. 15, 16
Sidon	Oct. 16, 17
Sallis, at Pleasant Hill	Oct. 22, 23
Kosciusko	Oct. 23, 24
McCool, at Chapel Hill	Oct. 29, 30

N. G. AUGUSTIS, P. E.

Sardis Dist.—Fourth Round.

Coldwater Sta., at B.	Oct. 15, 16
Wall Hill, at Chulakopa	Oct. 20
Tyro, at Free Springs	Oct. 22, 23
Cockrum, at Green Leaf	Oct. 29, 30
Olive Branch, at O. B.	Nov. 1
Mt. Pleasant, at Marshall Institute	Nov. 3
Ryhalia, at Ryhalia	Nov. 3
Courtland, at Courtland	Nov. 5, 6
Enid, at Enid	Nov. 8
Eureka, at Terza	Nov. 10
Pleasant Hill, at P. H.	Nov. 12
Hernando and Hinds, at Hernando	Nov. 13, 14
Long Town, at Davis Chp.	Nov. 15
Arkabutla, at Brooks Chp.	Nov. 17
Senatobia	Nov. 19, 20
Crenshaw, at Crenshaw	Nov. 23
Batesville	Nov. 26, 27

W. M. YOUNG, P. E.

Columbus Dist.—Fourth Round.

Winstonville, at Mt. Hebron	Oct. 8, 9
Columbus, First Church	Oct. 15, 16
Columbus, Second Church	Oct. 16, 17
Starkville Ct., at Sessums	Oct. 22, 23
Sturgis, at Bevels Hill	Oct. 29, 30
Shuqualak	Nov. 5, 6
Hebron	Nov. 12, 13
Mathiston, at Cumberland	Nov. 19, 20
Cedar Bluff	Nov. 20, 21
Columbus Circuit	Nov. 26, 27

J. E. THOMAS, P. E.

Corinth Dist.—Fourth Round.

Rienzi Ct., at Rienzi	Oct. 8, 9
Guntown Ct., at Guntown	Oct. 9, 10
Myrtle Ct., at Pleasant G.	Oct. 13
N. Albany Ct., at Bethlehem	Oct. 14
Rainey Mission, at Rainey	Oct. 15, 16
Ripley and B. M., at Ripley	Oct. 16, 17
Booneville Ct., at Carolina	Oct. 22, 23
Booneville Sta., at B.	Oct. 23, 24
Belden Ct., at Liberty	Oct. 29, 30
New Albany Sta., at N. A.	Oct. 30, 31
Dumas Ct., at Mt. Olive	Oct. 31
Marietta Ct., at Marietta	Nov. 3
Dry Run Mission, at Spring fellow	Nov. 5

BEN P. JACO, P. E.



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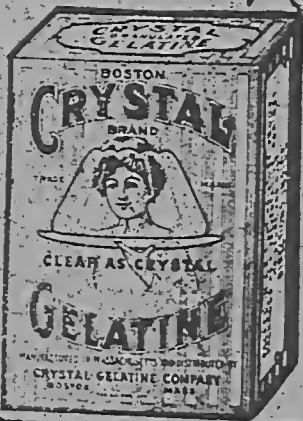
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BINNSVILLE, MISS.

We have been so busy since we came to the Binnsville and Wahalak Charge that we have not taken time to write anything about how we have been getting along. However, as some of our friends have urged us to write up the work, we send you the following: When we first came to this charge we found that there was a very fine field for work at the Binnsville Church especially. Here was a large community of well-to-do planters, farmers, refined and intelligent, but with a sad lack of spiritual life among them. Only one man that we know of in the entire community professed a conscious knowledge of salvation, though there were several good workers for any temporal interest of the church. We began at once to pray and work for a revival, but were disappointed last year, the visible results of the meeting being very meagre indeed, though the church moved forward beyond all our expectations in temporal matters. Two out of the six churches assigned us by the Conference of 1909 pulled out from the others, formed a half-station to be known as the Binnsville and Wahalak Charge and agreed to support a preacher without any assistance from the Mission Board or elsewhere, so we came back to Binnsville this year with an opportunity for more concentrated effort. We came back praying more earnestly than ever for an outpouring of God's Spirit on Binnsville and received the assurance early in the spring that our prayers were heard; took courage and began to plan at once for the battle. It seemed best that we should do the preaching, so we arranged for Brother O. C. Seavers to come this fall and lead the singing. We had a good many engagements for revival work through the summer, so we arranged for Brother E. E. McKeithen to come on the work as assistant pastor and help "cultivate the crop" we expected to harvest this fall, and I must say that I believe his faithful work and that of his good wife, in ministry and prayer and preparation for the meeting, were among the greatest factors in bringing about the revival. We entered the battle on the night of Sept. 11th, somewhat tired and worn in body after a strenuous summer of evangelistic work, but with a fresh faith and victory in our soul. God gave the victory from the very first service. I hardly know how to tell what followed during the week. Some of the hardest sinners in the community were converted. The house, which is large for a country church, was packed nearly every night. The altar was filled at every service and frequently the front seats had to be vacated and converted into altars. There were sometimes as high as forty or fifty at the altar seeking God at one time. Scores professed to be converted; family altars were set up, and at least one old feud was straightened up and another bids fair to be amicably settled very soon. Twenty some odd united with the Church by profession of faith. God gave us a gracious victory and it was all in answer to prayer. I wish to take this opportunity to thank the brethren of the Meridian District Prayer Circle, and other friends that were praying for Binnsville, for the way they remembered us in their daily prayers; for I attribute a large measure of our victory to the volume of prayer that went up for us from all over the district. Brethren, I hope you will continue to pray that we may be able to conserve the results and properly develop them for God.

—Roy H. Kleiser.

RALLY DAY AT TUPELO.

A very delightful program was rendered by the First Methodist Sunday School at Tupelo, Miss., on Sunday, September 18th, and the attendance on this Rally Day was so good that I feel as an honored guest, I should let you and all good Methodists know of the success of the occasion.

Mr. J. H. Ledyard, a fine Christian gentleman, as well as an up-to-date and

authoritative Sunday school superintendent, has a school worthy of notice and commendation.

There were 135 in attendance; six classes had a hundred per cent. present, while four classes had but one absent and all the others made good averages. There are 375 church members and with the 135 in the Sabbath school, one can readily see how the children will gradually grow out of this school into the church.

Mr. Ledyard, the capable pastor, is wide awake and beautifully helpful in every line of work, and his son was the first on the cradle-roll to be introduced.

The church was artistically decorated by Mrs. Robbins, that sweet mother in Israel, who works early and late for the good of the Master, and the spirit and joy of the hour were on every face.

The Wesley Class and Mr. R. A. Weaver's Sunday School class have a splendid attendance and are doing a grand work.

ELIZABETH KILPATRICK

Binnsville, Miss., Sept. 22.

FROM THE COLPORTER.

I am prepared to supply "Pastors' Reports to Annual Conference," late revised, which must be used this year. Export the book for the quadrennium. Price, postpaid, 10 cts; cash with order, in silver or two-cent postage stamps. Do not ask to charge this unless ordered with other books. The new Discipline is promised December 1st. We hope to have it at the Conference. The newly revised Quarterly Conference Record for this quadrennium is ready. Price, \$1.00. Presiding elders and pastors should see that each charge is provided with this book before they leave the charge, so that it may be in hand at the beginning of the new conference year. The long-expected new book, "Conscience and Its Culture, or Through Conscience to Christ," by Rev. T. H. Lipscomb, of Indianola, Miss., is now ready, and I am ready to fill orders. Price, \$1.00.

G. W. BACHMAN.

Winona, Miss.

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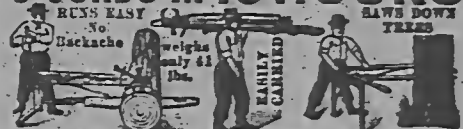
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Rev. R. A. Meek, Editor New Orleans Christian Advocate; residence, 724 Nashville Ave.; phone, uptown 679.

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

JOHN UPHRATUS TATE, son of A. B. and D. U. Albright Tate, was born in Graham, North Carolina, Aug. 28, 1872, and died in the city of Memphis, Tenn., July 16, 1910, after weary weeks of suffering and pain. John was deprived of the helpful influence of "mother," she having died when he was a few hours old. He was raised by two maiden aunts, who spared no pains to train him up in the way he should go, and in age and feebleness extreme one of them made her home with him, and, even till she breathed her last, it was his greatest pleasure to minister to her and love her for her extreme kindness to him. Such devotion one seldom sees. A boy could not love a mother more. When but a small boy he professed religion and joined the Presbyterian Church and was loyal to its communion many years. Coming to Mississippi and engaging in business in 1890, and not being in reach of his own Church, he united with the Methodist Church, and to the end loved and supported it. His progress in the divine life was steady, and his last years in the service of the Lord were his best. In October, 1893, he was married to Mary E. Brown, of Columbus, Miss. He loved his wife, the three girls and two boys God gave them, and for them he literally gave himself. I was with him frequently during his last illness, even when his spirit departed, and though grieved to witness the grief of sister, caused by the separation, I rejoiced to witness the peaceful ending of a Christian life. John had lived a Christian life, endured the pain of sickness long without a murmur, and had prayed to live, but expressed a willingness to die, claiming it was all right either way. He fell on sleep without a twitch of a muscle, triumphantly departing this life to receive his crown of righteousness. His body sleeps in the quiet little cemetery at Mayhew, Miss. Peace be to his ashes and may the consolation of the Holy Spirit be the comfort and support of "Mamie" and the children. S. A. BROWN.

Como, Miss., Sept. 22, 1910.

LUCILE GRAY was born at Call, Tex., Feb. 26, 1903, and died at Bon Ami, La., Sept. 13, 1910. The Bon Ami Sabbath school, with all the children and the pastor of the Methodist Church, join with sympathetic accord in paying tribute to one of whom Christ said: "Of such is the kingdom of God." And the height of our tribute is equaled only by the depth of our feeling. We shall miss little Lucille; we feel just a small portion of that lonesomeness felt now by the sorrowing parents and remaining children. She was a lover of the Sunday school, and among her last thoughts were those created by the helpful picture card. She was a flower of purity and innocence whose precious fragrance was far too sweet for the ills of this world. God has transplanted this tender plant to a fairer garden, where no storm comes to break the frail stalk, where there is no atmosphere severe, nor insect bold, nor worm undying. O, how fair in the pure light of the Christ is this growing blossom! How wondrous the love and care of our Heavenly Father! At the funeral it was the privilege of the writer to pronounce the sermon. J. C. ROUSSEAU.

Sister MARY A. LOPOSSAR, generally known as "Grandma," went to her reward early Monday morning, Sept. 12th, 1910. "Grandma" lived 87 years, 60 of which were given to God and her church, the Methodist Episcopal Church, South. For the last ten years, on account of feebleness, she was unable to attend church; yet she never lost interest and love in the

great work her church is doing. She was the mother of six children, four live to mourn her absence. These and her many relatives and host of friends we commend to her God, who doeth all things well. It was Grandma's delight to talk to her pastor on heavenly subjects. So often she would remark: "I am only awaiting the last call: I know, all is well with my soul." Blessed are those that die in the Lord, was verified in her death. We extend to her hereafter family and relatives our deepest sympathy, and trust that each one will follow her example in giving the heart and service to God and the Church in the morning-time of life. Her pastor, E. G. MOHLER, JR.

DELLA COWAN BROWN, daughter of Rev. J. M. Brown, of the Louisiana Conference, was born in Shubuta, Miss., July 7, 1868, and died at Clinton, La., August 19, 1910. It had been the privilege of this writer to know the deceased from her infancy, having been present at the death of her mother in her early childhood. The death of this young woman was one of those providential occurrences which the finite mind cannot grasp. When about fifteen years of age, she became a member of the church, and through all the years of her young life was active in church work, especially in the Sunday school and Epworth League departments. At Benton, La., where her father was pastor for eight years, Della Brown was the very soul of the latter. Her devotion to her father and family was not less than her devotion to the church. She found time for domestic work, for society and the church. She possessed an unusual adaptation to these three departments of life's activities. She was at all times cheerful and imparted the grace of her cheer to all with whom she came in contact. Her life was most beautiful, finding pleasure in all social functions not out of harmony with God's Word. Until attacked by that dread disease, pellagra, her friends expected a long and useful life for God and humanity, but that monster cut their expectations short, and we were all left to mourn, but in hope of a glorious future. J. A. PARKER.

The spirit of another sweet and devoted mother has been ushered into the presence of her King at a time those who loved her felt that she was so very necessary to her devoted husband, daughter and son; but her King had better things for her in the beautiful beyond. The subject of this sketch, Sister M. H. ELLIS, was born Oct. 13, 1845. She was married to W. H. Ellis on Jan. 18th, 1865, and died at her home near Midnight, Miss., on the night of Sept. 22, 1910. She joined the M. E. Church, South, while quite young, and lived a consistent Christian life until the good Lord saw best to take her to himself on high. She leaves a husband and two children and a host of friends to mourn their loss. But we mourn not as those who have no hope, but look forward to the resurrection morn, when we shall meet her again to part no more. May God abundantly bless the loved ones left behind. We laid her body to rest in the family burying-ground near their home, to await the resurrection morn. A good woman is gone where

"No chilling winds or poisonous breath
Can reach that healthful shore;
Sickness and sorrow, pain and death,
Are felt and feared no more."

J. H. FOREMAN.

NOTICE.

To the Conference Claimants of the Mississippi Conference:

There was no distribution of funds on Oct. 1, because there is no money in hand. I will distribute the money as soon as the preachers send it to me. S. A. TOMLINSON,
Treas. Joint Board of Finance.

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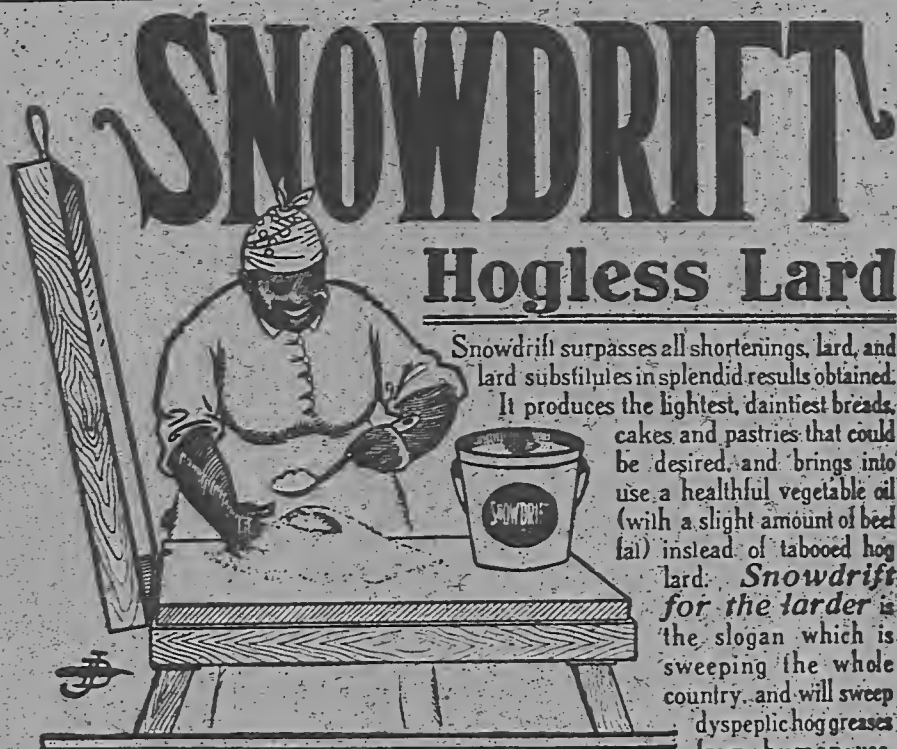
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Epworth League

By Rev. Wm. H. Coleman.

TOPIC FOR OCTOBER 9.

TWO ASPECTS OF THE GOVERNMENT OF GOD.

(Nahum, 1:28; Rom. 11:22.)

In our reference both the Prophet and the great Apostle to the Gentiles represent the government of God as seeming to present a twofold aspect: one of severity toward the impenitent sinner, and one of mercy and love and beneficence toward the obedient.

How, do we explain this seeming twofold aspect of the government of God, who is omnipotent and omniscient, and whose essence is love?

First, we must go back to the beginning of God's sovereignty over man. Ethically, the sovereign is as responsible to the citizens for good order in the state as the citizens are responsible to the sovereign for obedience to the law.

Therefore, the necessity of government to maintain good order, and of law with a penalty attached as a means requisite to maintaining good order.

But in God's government of men would not there have been perfect order without the need of a single human being suffering the penalty of violated law, had God created a system without the possibility of evil?

Or, since man must be punished for his sins, why was he made capable of sinning?

The problem of evil is a profound one, the solution of which is intricate and difficult, and, to be made perfectly clear, would require much more space for discussion than is allowed here. However, we may briefly answer the above questions as follows:

(a) The highest possible created being is not merely an automaton, with a marked course before it from which it has no power to depart; but it is a moral being, endowed with a will power which it can use in choosing its course and in pursuing its choice; a being that is capable of infinite amelioration and God-like attainments—such a being is man.

(b) Such a being, with such powers and capabilities, would be impossible in an order in which free action would be limited by the impossibility of evil. For, had God created man incapable of sinning, then would he have been void of the moral element, and hence incapable of holiness.

Therefore, while God is not the author of the evil that his law condemns, neither does he approve the evil that calls forth the penalty of the violated law, yet it is not incompatible with his omniscience, omniscience, mercy and love to admit that he is the author of a system that allows the possibility of evil; for only in and out from such a system is there the possibility of moral perfection.

The system thus being justified as that out of which the most perfect ends may be attained, then it follows that the government, with its laws and the penalties thereto, is justified as a means requisite to these ends.

And, while the government seems twofold to the governed, it is because of the twofold attitude assumed toward it: the obedient avoids suffering the penalty, and says: "How good God is to me." The disobedient suffers the penalty of the violated law and says: "God is severe with me." When the truth is that the government is a unity, its attitude the same, and that one of beneficence toward all its subjects; its one purpose being that of the highest good of every individual and the whole race. And God is not really severe with any, but equally good to all. The inflicting of the penalty of violated law is not vindictive, but corrective, and for the amelioration of the individual or race.

St. Paul says: "Wherefore, the law was our schoolmaster to bring us unto Christ."

Christ says: "If the Son, therefore,

shall make you free, we shall be free indeed."

Therefore, God's laws have no terror, and his government no injustice to the one who will come to Christ, and who will live in the liberty wherewith Christ has made us free.

And when we suffer as God's children the suffering is not necessarily punitive, but may always be made ameliorative. It may be and often is what we suffer as a part of the race, as in some great physical evil, in which case the suffering or the innocent individual is not unjust, since we, like our Lord, must be afflicted, and out of the suffering of the whole there is born some heroic effort against the evil that finally benefits the whole, as the national state and civic movements against contagious diseases, etc.

Moreover, when we seem to suffer unjustly, we should remember that this life is only a little part of our existence, and that God, who sees it all, knows what is best, and in his beneficence will work it all out right in the sublime plan that he has for every trusting, obedient soul.

St. Paul says: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

MISSIONARY RALLY AT PHILADELPHIA.

Pursuant to announcement and ample preparation, our very aggressive and able pastor, the Rev. N. B. Harman, held in the Methodist Church in Philadelphia, Miss., at 11 a. m. Sunday, September 25, a very profitable missionary rally.

The house was filled with attentive and appreciative auditors, and appropriate music was rendered. The pastor delivered a forceful and convincing address on missions, and then distributed in the audience cards containing this pledge: "I will be one of the Philadelphia Mission Club members to join with the Methodists and friends of the Newton District to give one day's work as a surplus for missions—the day to be Friday before the second Sunday in October. This I do in his name who gave himself for me."

Name _____ Date _____
Seventy signed the pledge, among whom were Congressman Byrd, other lawyers, doctors, merchants, etc., and doubtless there are more to follow.

The evening service of the same day was conducted by the Woman's Foreign and Home Mission Societies of Philadelphia. After several interesting addresses and essays the following card was circulated:

The Foreign and Home Mission Societies say to the ladies of Philadelphia what Martha said to Mary: "The Master has come and calleth for thee. What shall your answer be? Answer: 'I, Mrs. _____ will join the Foreign Mission Society.' 'I, Mrs. _____ will join the Home Mission Society.'"

This I do for Jesus' sake.
Eleven members were in this way added to the societies.

The ladies have been very active this year and have remodeled the parsonage, and the Philadelphia Church, as a whole, is in a flourishing condition.
T. J. O'NEIL.

CHURCH EXTENSION NO. 5.

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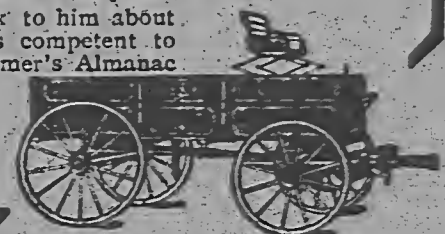
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MODES OF THE HEAVENLY LIFE

BY

REV. WALTER G. HARBIN.

Rev. C. K. Huey, M.A., B.D., has the following to say of this book in the Central Methodist Advocate:

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By Rev. T. H. Lipscomb, B. D.

FOURTH QUARTER. LESSON II. OCTOBER 9, 1910.

THE PARABLE OF THE TALENTS.

Matthew xxv. 14-30. Similar parable, Lk. xix. 11-27.

14. For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods.

15. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16. Then he that had received the five talents went and traded with the same, and made them other five talents.

17. And likewise he that had received two, he also gained other two.

18. But he that had received one went and digged in the earth, and hid his lord's money.

19. After a long time the lord of those servants cometh, and reckoneth with them.

20. And so he that had received five talents came, and brought other five talents, saying, Lord, thou deliverest unto me five talents; behold, I have gained beside them five talents more.

21. His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord.

22. He also that had received two talents came and said, Lord, thou deliverest unto me two talents; behold, I

have gained two other talents beside them.

23. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord.

24. Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed.

25. And I was afraid, and went and hid thy talent in the earth; lo, there thou hast that is thine.

26. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed.

27. Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

28. Take therefore the talent from him, and give it unto him which hath ten talents.

29. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath.

30. And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth.

Golden Text: "His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord." (Matt. xxv. 21.)

I. God's Ownership of Our Lives.

If we would find a text which expresses tersely the fundamental truth which underlies fully one-third of the thirty or more parables which Christ uttered, we may find it in these words of the Apostle Paul to the Corinthians: "Ye are not your own; ye are therefore, glorify God in your body, and in your spirit, which are God's." It is, in short, we belong to God, and are not to look upon ourselves as belonging to ourselves, or as free to consider only our personal interests and preferences as though there were no God above from whom we receive all in trust, and to whom an account must in the end be rendered.

The parable of the Talents, which we study to-day, as also the similar parable of the Pounds, which might well have been included with it, are in emphasis upon the fact that our abilities are not our own, to be used for selfish ends alone, forgetful of service to God and humanity.

The parable of the Marriage of the King's Son, which we studied recently, and even more forcibly the similar parable of the Great Supper, impress upon us the fact that our time is not our own, and that we have no right to say, "Busy with my own affairs, I have no time to attend to spiritual matters, and to render service to God."

The parable of the Laborers in the Vineyard, another recent subject of study, made emphatic the truth that our possessions are not our own, and that we have no right to say "What's mine is mine," and God has no claim upon it.

So, in these three classes of parables, Christ declares that all that we are, and all that we have, belong to God, and are given us in trust by him to be used unselfishly, and for his glory.

But it is to our abilities and capacities, rather than to our time or money, that the parable of the Talents directs our attention; and its emphatic message is that we must all work for God, each in proportion to his several ability. Its subordinate message is that our abilities vary, and that of each will be required only the right and faithful use of such powers and opportunities as we have. A third and important truth brought out is that something will be required of us all, for something is given to all, and none may say truly: "There is nothing I can do."

The parable of the Pounds, wherein the same amount was given to each, admirably supplements this parable of the Talents by showing that, even with the same gifts, different degrees of diligence and fidelity will achieve

different results with proportionate rewards; and it is easily possible for a man with small natural ability by greater diligence to accomplish more and to receive greater reward than his more favored but less faithful brother. So there is encouragement for all, and discouragement for none; but warning also for all against neglecting the gift that is in them.

But the question may perplex some as it has perplexed me: "What exactly is meant by 'talents' in the parable?" Of course, literally, it was an amount of money, probably the Attic talent, worth about \$1,200, but what are we to interpret that as referring to in our lives? Some, as Trench, make it refer primarily to "spiritual powers and capacities," though we object to that as limiting the application of the parable to real Christians, already in possession of some degree of grace; all others could then say "I have no talent to be used for God." Dr. D. D. Whedon, broadening the meaning somewhat, and with logical acuteness, holds that by talent is not meant natural abilities, "for the talents are said to be conferred according to their several ability." He says: "The talent is plainly a trust to be discharged; a responsibility to be met. And every man in probation (Christians and non-Christians alike) has a charge and office; and that task God imposes in proportion to our ability." But, though this is logical, yet it makes of the talent not a something to be given to be used, but a something required, whereas the evident meaning of the parable is that something is entrusted to us to be used aright. So we can but fall back upon the simpler explanation already implied, that by a talent is meant the natural abilities and gifts which God has given us, including the position which we occupy with the opportunities it brings, all of which consecrated to God's service, and under the influence of his grace, may become larger or smaller channels of blessings to the world, through which God's work may be done and his kingdom of righteousness, peace and joy may be made to come in larger measure among men. Thus all are held accountable, and whoever withholds his gifts from the influence of God's Spirit and uses them only for selfish ends, buries them, so far as any service rendered to God is concerned.

There are two scenes in the parable. The first is that of the great man preparing for his long journey, calling unto him his own servants, and delivering unto them his goods. The second scene is that of the great man returning, and the reports being rendered.

With what joy must the faithful servants have approached their master. As Edersheim says: "We can almost see their honest faces beaming with delight," and the joy of hearing "Well done, good and faithful servant," must have been a foretaste of the joy of the Lord, and of the larger opportunity for service promised.

But how differently does the unfaithful servant come. How heavy and reluctant his steps, and how doggedly mean and insolent are his words, blaming his failure not upon himself, but upon his lord by a misconstruction of his character. We can almost hear him saying to himself, after his lord's departure: "Well, now, suppose I do take this money and try to do something with it, he will take it all and the profit, and I will have nothing. So I'm not going to try." His spirit was that of a shiftless modern plantation negro. But it was false that his lord would take it all and reward him nothing, as his generous treatment of the others show. And even had it been so, had he been a grasping tyrant, his own confession should have made him the more diligent and anxious not to incur his displeasure. So, from every standpoint, he was to be condemned—not for stealing, he did not steal; not for squandering, he did not squander, but simply for failure to rightly use the talent entrusted to him. Instead, then, of coming with a heart glad in the consciousness of time well spent and opportunities improved, he came in shame and bitterness of soul; and, instead of a well done and a kindly acceptance, he heard the ominous and scathing words: "Thou wicked and slothful servant—take the talent from him—and cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." So it will be with us if we neglect or refuse to render, from whatever excuse, service to God.

II. Personal Application.

"Let none hear you idly saying, 'There is nothing I can do,' While the souls of men are dying, And the Master calls for you."

1. Do you recognize and accept the fact that you belong to God, and that he has a right to your faithful service? Or, are you dreaming that it is a legitimate excuse that your personal affairs so occupy you that you cannot respond to his call?

2. What are you doing for God? Are you sincerely trying to do anything for him?

3. It is through the Church of God that our service can chiefly be rendered, and certainly where there is unfaithfulness to the Church and its ministries there is little hope that there is fidelity elsewhere. The lamp is certainly then under a bushel. As a test, then, do you think your pastor could heartily report you to God as a "good and faithful servant," because of your fidelity in these things which may seem least, but which reveal much? Are you faithful in attendance upon the Sunday morning and evening services, even? How many could not even stand that test? Are you faithful in your official duties? or in the Sunday school? the prayer-meeting? the Woman's Home and Foreign Mission Societies? Do you even attend these, much less take part in them?

4. But perhaps you answer: "O, well, what do those things amount to?" The very question suggests the sin of the one-talent man, excusing laziness by discounting results of labors. Certainly here you can find opportunities for receiving good and doing good, encouraging others, and accomplishing far more than you realize. Read of the work of the Women's Mission Societies and you will be astonished to find how much little monthly meetings of a faithful few aggregate in spreading the gospel at home and abroad. Think what it would mean for America if the membership of its churches were only faithful to their plainest and most sacred obligations.

5. Finally, don't deceive yourself into thinking that God is after all going to tell a lie in the face of all

the world, and say to you: "Well done, thy good and faithful servant, enter thou into the joy of thy Lord," when you have not been faithful. Can the Lord depend upon you? Can your pastor? Can the church?

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Pollock, at Pollock	Oct. 30, 31
Columbia, at Columbia	Nov. 5, 6
Natchitoches	Nov. 13
Provincial	Nov. 13, 14
Jena and Harrisonburg, at	
Harrisonburg	Nov. 16
Eden, at Eden	Nov. 17
Trout	Nov. 17
Simsport	Nov. 19, 20
Ville Platt	Nov. 20, 21
Bunkie, at Bunkie	Nov. 22
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Alexandria	Nov. 27, 28
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Selma	Dec. 1
Melville	Dec. 3, 4

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St. Francisville, at St. F.	Oct. 2, 3
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Bogalusa	Oct. 9, 10
Amite City	Oct. 15, 16
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Zachary, at Slaughter	Oct. 23, 24
Wilson, at Gayden	Oct. 29, 30
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Creek	Nov. 5, 6
St. Helena, at Greens-	
burg	Nov. 6, 7
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Ponchatoula, at Wesley	Nov. 20, 21
Port Vincent, at New River	Nov. 26, 27
Port Vincent, at New	
River	Nov. 26, 27
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Hammond	Nov. 30
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ship	Dec. 1
New Roads, at New Roads	Dec. 3, 4
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C. C. MILLER, P. E.

NEW ORLEANS CHRISTIAN ADVOCATE

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"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2553

ROBERT A. MEEK, Editor.

NEW ORLEANS, THURSDAY, OCTOBER 13, 1910.

CHAS. O. CHALMERS, Publisher.

IN SEARCH OF A MESSAGE.

Words are of value as they convey ideas; the fewer words the better, if only the idea be clearly expressed. Sometimes in reading a book or listening to an address we are led to wonder why the writer or speaker took so long to say so little. When we come to analyze the book, we find that the five hundred pages might easily and profitably have been reduced to fifty, and the tedious speech might easily have been reduced to one-fourth of its length. The power to talk without saying anything is a melancholy possibility to mortals. The tendency to prolixity seems to be unduly developed in certain persons, and it means a good deal of unnecessary weariness to those who are sure to suffer from it. It seems to grow upon people, until they can hardly tell the time of day without embodying it in a neat little speech.

One of the first lessons a young preacher or writer should learn is to get his ideas before he makes his speech or writes his article. If a man does not know what he wants to say he will probably talk a good while before he says much. The ideas are all-important; any other kind of oratory must necessarily be of the soap-bubble variety.

When a man attempts to speak to us, whether through the printed page or from the platform, we have a right to conclude that he has some sort of a message. The message may concern the stars or it may discuss the feeding of stock; it may deal with the political situation, or it may tell us how to train our children; it may be deeply spiritual, or it may be largely business, but it must have something of interest to our race; and inasmuch as it is a faithful and true message we have a right to give it place.

But if there be no message, if there be only a flood of meaningless or semi-meaningless words; if the truth has evidently not gripped the writer or the speaker, we have a right to ask that we be excused from listening. It makes little difference how well the words are arranged, nor how admirably they may be delivered, unless there be a central core of thought. It may be, as we have been told, that George Whitefield could make his hearers weep by his pronunciation of the word "Mesopotamia," but George Whitefield's message was not made up of "Mesopotamias." It sounded the very depths of human experience, and gripped both heart and brain.

But where is a man to get ideas? How can one so place himself in touch with God and man as to receive a real message for his time? This is a serious question, and one that should be seriously answered.

God speaks through facts, and a man should seek to find out these facts. The facts of history, of science, of human experience, are full of meaning for men, and it is part of the divine message to explain these facts, so that human life and experience shall be the richer.

And God speaks to men through men. Sometimes men fail to realize this. They seek God upon the mountain summits or in the far-off ether, and fail to see that he is revealing himself to us in the face of our brethren. The man who forgets man can never

hope to know much of God. But when we stoop to serve, when we bend our backs beneath our brother's burden; when in our human light we take a fallen brother's hand and in the name of our Lord lift him up and lead him toward the light; then and there we will see our God. Wherever is heard the cry of human pain, wherever a tear-dimmed eye tells of a burdened heart, wherever human weakness falters and stumbles over the roughness of the appointed path, wherever there is sorrow to be comforted, discouragement to be cheered, anguish to be assuaged, there will we find the presence of the Man of Sorrows. And here, in helping the lowly, we will be given some message for the race.

But there is need of the quiet hour. We need our Horobis just as Elijah did. The human mind must find its own grist. It is well to listen to wise men and to read wise books, but the mind must "gang its ain gait" and sift and search all that comes to it. Great thoughts usually demand long periods of incubation. We cannot hasten the mental process; the mind will not submit to pressure. If we want to evolve ideas that will have the energy and force of the Eternal behind them, we must take our time. Society and solitude seem to be two essentials to thought. Each must have its proper place, and then we shall know what message the times demand, and be able to the limit of our ability, to respond to the urgent call.—The Christian Guardian.

CATHOLICISM AT HOME AND ABROAD.

A Bishop of the Methodist Church, who was in Montreal during the great Eucharistic Conference recently held there, and saw the immense throng of 100,000 persons gathered in solemn conclave at Fletcher's Field to celebrate the Mass, was so impressed with the religious enthusiasm and sincere spirit of worship manifested by the people that on returning to Pennsylvania he preached a sermon in which he confessed that, though having tried, he cannot be optimistic about the outlook of Protestantism in the United States; the spirit of which he finds to be in decay.

His difficulty seems to be not so much one of positive diminution in Protestantism as of an unhappy contrast with the Catholicism of French Canada, for he goes on to say with horror that, at the World's Missionary Convention held at Edinburgh a prominent man said that in ten years from now delegates from the Catholic Church would have seats in our missionary convention and would be welcomed. If the good Bishop would look a little further afield and consider the atheism of France, the illiteracy of Portugal and Spain and the crushing poverty of Italy, in which countries the Catholic Church is the only Church as far as the vast majority of the people are concerned, his faith in the comparative vitality of Protestantism would get new strength.

For an enlightening incident, let us go right to the heart of Catholicism—Rome. There, in a city which has been peculiarly shut within itself, and where nothing but the Catholic Church has had sway for many centuries, a city overrun with monks, friars, nuns and priests of many orders, dominated

in every quarter by high looming churches, cathedrals and monasteries, the Mayor—who was elected by the will of the people—has at a great public function in celebration of the overthrow of the temporal power, denounced the Catholic tenets and called down on himself a special malediction from the Pope. We quote the incident, not in praise of the Mayor's action, but to show how utterly the Catholic Church has lost hold of the community where its strength should be greatest; for no elective officer would have dared to do such a thing unless the real Catholics had been a negligible minority of the population.—Weekly Witness.

THE BEST FILLED PULPITS.

"That pulpit is best filled," once said the late Dr. Theodore L. Cuyler, "which most fills heaven." Heaven is waiting to be populated in large measure by the pulpit efforts of believing men—taking the term "pulpit" in a broad sense. Every sermon should have a tendency to "pull" or, if need be, to push, men heavenward. If it cannot supply the hearers with wings on which to fly in flashing flocks to glory, let it apply itself to the more laborious and prosaic task of drawing men one by one out of the miry pit and the valley of gross darkness. It ought to be possible for a well-equipped and consecrated preacher to impart in his every discourse to every hearer an impulse toward a higher life than the sensory and self-seeking, and thus to lessen by so much the gravitational pull of sin upon the souls of his people.

Many pulpits, as a matter of fact, are occupied by men whose teaching is largely concerned with temporal and transient interests, while a few are disgraced by occupants whose talk is glibly of heaven, while their personal life is very much of the earth earthy. It is not difficult for a smart and self-confident man to rattle around in any pulpit, but no pulpit is filled and fulfilled which is not glorified with the holy motive of using its every power of argument and appeal for the definite purpose at convincing a jury of now unrepentant men that they ought to bring in a moral verdict against themselves, and confessing their guilt before the bar of God, distinctly commit their bodies and souls, now and forever, to the cross and cause of the glorified Nazarene.—Zion's Herald.

There is no action so slight but it may be done to a great purpose and ennobled thereby.—John Ruskin.

Where God hath promised, the prayer of unwavering faith is the only rational sort.—Southern Churchman.

"Lack of joy in the worship of the Lord is not a strange thing when found associated with lack of enthusiasm in his work."

The fear that hath torment is the fear that lacks that consciousness of the presence and love of God which it is the privilege of every believer to possess. The perfect love that casts out fear is the goal of all believers who go on as they are led.—Author not known.

Christian Advocate.

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DIRECTIONS.

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A VISIT TO HIGH HILL AND ELSE.

By Rev. H. P. Lewis, Sr.

High Hill Church is about six miles south of Forest, Miss., in the extreme southern or south-eastern part of Scott County, surrounded by some of the stickiest, muddiest country perhaps you ever saw. The church is situated on top of a very "high hill," from which one can see eight or ten miles east and northeast.

My first visit to this place was in August, 1869, in company with Rev. Louis Kendle, who was at that time a member of our Conference. I was presiding elder of the Paulding District. We held a quarterly meeting at the Carr Church on Saturday and Sunday, and spent Sunday night in the home of that grand, good woman, Sister Gilbert Carr, who lost her husband in the war.

On Monday morning Brother K. and I went to High Hill Church. At that time it was the property of the M. P. Church, and Brother James Taylor was the pastor. He was in the midst of a protracted meeting. I preached for him at the 11 o'clock hour. This was my first visit to High Hill. Some time after this the Protestant Methodists and the members of the M. E. Church, South, of this community, were united into one body, and came under the care of the M. E. Church, South.

Twenty-seven years afterwards I was sent to the Lake charge. High Hill was one of my appointments. Calvin Jones, who was a young single man 41 years ago, had married a Miss Harvey, a bright Christian woman. Through her good influence he had joined the Methodist Church, and at that time was one of the stewards, a faithful, good man. I served the work one year, then was sent to Carthage.

After an absence of nearly 14 years I was invited to visit the place again and preach for the people. Accordingly, I made an appointment for the second Sunday in September. So, on Sunday morning, the 11th, a large congregation of people, most of them strangers to me, met at the church to hear an old superannuate, a former pastor, preach. The good Lord was there and helped wonderfully while I read and talked. We had a good day.

Quite a number who were prominent in the church fourteen years ago had "passed over the river." Among them were Brother and Sister Idleburger, Sister Harvey, Brother Williamson and wife, and others. Brother Williamson was one of four men who joined the church forty-one years ago at Williamsburg, while Dr. Weems and I were conducting a revival meeting. The other three, Brothers McDonald, Wm. Holloway and Arthur Mangum, passed away years ago, after spending several years in the Master's service.

Brother Williamson, with his good wife, moved from Williamsburg many years ago, and settled near High Hill Church. He lived to a good old age, brought up a family of nice children, who are doing well. Brother Williamson had a good Christian woman for a wife. She helped to make him what he was. She also brought up and sent out to bless the world some noble sons and daughters. What a blessing to this sin-cursed world are good, Holy Ghost women! Well, Brother Williamson and Brother Calvin Jones of High Hill community had such women to help rule well their households.

Brother Jones' son married Brother Williamson's daughter. It was in their home that I was so royally entertained on this recent visit to this church, Saturday night. I found Brother Walter Jones to be a warm-hearted, truly religious husband and father. He is one of the stewards and the Sunday school superintendent of High Hill Church. When I first knew him, most fifteen years ago, he was a young man of promise. He is now one of the leaders of the church in that county. I found Sister Williamson, the second wife of old Brother Williamson, in the home of Brother Walter Jones, making her home with her stepdaughter. She is one of our many good women who take and love to read our Advocate.

Brother W. W. Graves is our present pastor in charge of High Hill Church. He is loved and held in high esteem by the people of his charge.

On my way home I met President Hull of Millsaps College. He has been doing faithful good work for the college since his election to the presidency. The outlook is very encouraging for the college to have the largest attendance in its history this session. Brother Hull has preached nearly every Sunday this summer, and has traveled extensively in the interest of the college. Let us preachers and people stand faithfully by this school and make it the grandest institution of learning for our boys and young men in the State. Let me say to our people: Send your boys to Millsaps College. Four of my boys were educated there, and all four of them are now preaching the glorious gospel of Christ. May heaven's richest blessings rest upon the President, faculty and student body of Millsaps.

WRITE THEM UPON THE TABLE OF THINE HEART.

Proverbs vii, 3.

By Hon. W. A. Belk.

The first verse of this wonderful chapter of Proverbs reads thus: "My son, keep my words, and lay up my commandments with thee." The thought is to heed the many warnings, the sound advice and many promises which God has given us. "Keep my words," "Lay up my commandments." What a beautiful thought! Brought into this world without our volition, yet we at the very outset of our journey are not left without a guide and a chart. God's Sacred Book, with all necessary advice concerning our duty, meets us as we begin the voyage. It is plain in its "commandments" and consoling and comforting in its many promises: "Thou shalt not" cannot be misunderstood. "Lo, I am with you always, even unto the end of the world," gives us courage to go on. "My grace is sufficient for thee," nerves us for the battle. How important, then, that we study this "Guide" in order that we may know just what our duty is and what our limitations are. So long as we do not violate God's rules, just so long will He sustain us. When we violate His "commandments" we must pay the penalty. If our young people as they enter upon life's duties would stop to fully realize that they can make success sure by taking the Bible at its word, and heeding its teaching, then there would be fewer failures. Our Commonwealth has certain laws, the breaking of which is prohibited. Each parent is anxious to impress upon his child these laws and the penalty following their violation. In this they are correct. But how much more important is it that we impress it upon the minds and hearts of our children that God, too, has laws which must be heeded and which must not be broken. "Keep my words; lay up my commandments." "Write them upon the table of thine heart."

Holly Springs, Miss.

THE METHODIST CABINET.

By Rev. A. H. Williams.

When God makes a sand-grain, or a planet, he has a place for it. Much more is this true when he creates an angel or a human being.

Every church member has a divinely appointed task; and the same is true of every lawyer, doctor or statesman, etc. The minister is not an exception to this rule. He also has his place and mission, and if God has "called" him, he can "find a way or make a way." The Author of the call would be unjust to him, as he would be to any worker, to provide for him a "salvation-made-easy" plan of success in his appointed duties. These are they which come out of much tribulation, is the final compliment at the day of rewards.

No great question will be sprung at that time as to whether the expounder of the Word shall hail from "First Metropolitan Church" on \$4,000 per annum, or from "Grundy Mission" on \$350; provided, he has "fought a good fight." Was he from Nazareth or from Damascus? found no place when "the everlasting gates" were lifted and the "King of glory" came unto his eternal triumph. The Grundy pastor, however, may not greatly desire to return to his present charge. A good and true man may be gravely damaged by being kept too long at a trying post of service. And then the man on \$4,000 is at the peril of being tempted to classify himself as "superior dirt," in consequence of prominence and big pay.

Men of the ministry differ, of course, and so also do the pastoral charges. The "silver trumpet" may do the work of a "ram's horn," but not always; nay this order be reversed for the good of God's cause. A "chance for life," however, an opportunity for growth, is needed by all.

It is contended by some that "the fittest will survive." But this fittest applies more to plants and to mere animals of some conditions, than to pastoral charges and to ministers where most careful stationing is supposed to prevail.

A good and great Bishop said at a Methodist Conference: "I shall be glad to see you at my room, but if you come to say things to injure these preachers, do not be surprised if I call up the man mentioned and listen also to his side of the question."

Too many burdens, too long endured, be it by a

minister or pastoral charge, must produce damage and prevent progress. Take a Bishop, even, and place him at "Wool Socks Circuit" on \$200 a year, and instantly he is needing a "double portion" of divine grace. Four thousand dollars and a city home helps immensely to carry burdens, and this sum is small in view of the great service rendered. But remove the high salary and let the minister become to be simply John Brown on \$200 without special consideration—"Little and unknown, loved and prized of God alone"—then it comes to pass that "grit and grace" and every good qualification is at a premium. Men, in instances, make opportunities, but more often do opportunities make men.

The Methodist Church is doing well, and threatens to perpetuate until the truth of God is spoken around the globe, and until the knowledge of Christ shall have filled the earth; but any weakened faith in the stationing power must do grave damage and prevent best results among the churches.

In assigning the ministers it is natural to be first solicitous for the more prominent and better paying congregations, and to remember the pastor most fully in mind and leave the other to the good mercies of the best that may occur. And all this without wrong intention and in absolute innocence, so far as goes a disposition to damage a Church or to cripple a preacher. A great business of the Church is to grow preachers as well as to develop pastoral charges, and not simply by educating in the ordinary sense, and by instruction at the "institute," but also by prudent stationing among the churches. A great "seminary" cannot produce a full-fledged minister, important as is this preliminary preparation. The finest fruit trees are not grown entirely in the nursery. Many times a good charge should take a competent pastor who has "endured hardness" to his financial hurt, and the well-fixed preacher often needs a large opportunity with smaller pay. This would be wise and just, unless we insist that hungry people should perish for the crime of being famished, and that the well-supplied should feast in plenty because already in fine condition.

In other words, that the good passage, "Bear ye one another's burdens," does not apply to those of the ministry. Men of the ministry, along with best educators and statesmen, do not work for money as a first consideration; but it remains true that even the best racehorse must shorten in speed from the fact of too little in oats, and he is damaged with equal certainty in consequence of too much in feed.

The American Methodist churches have developed a good per cent of well starved preachers, and a few in many of the Conferences have been well provided for to the hurt of themselves and with injury to the cause of Christ. The aphorisms, "A lean dog for a good race," and a "hungry soldier for a good fight," are honoring in a sense and comforting (?), but extremes are hurtful in either direction. The Bishops are wise and competent, as a rule, and the presiding elders know and the time will come, no doubt, when the district "lay leader" will be a member of "the Cabinet," and when larger and more open council will prevail at the fourth Quarterly Conference concerning the plans as to a pastor for the incoming year.

Mayhew, Miss.

BACKWARD GLANCES.

By Rev. H. Armstrong.

V.

I was surprised at my appointment, "Arkansas River Mission." I made a little inquiry about it. One preacher said that he would "quit the Conference before he would go to such a place." Another said that I was going to preach to more brains than I ever did before. Another said that I would "like the river people." He said they were big-hearted, and "would as readily give you a pony as a pig." We were boarding in Mineral Springs, and old Brother Ward, a superannuate there, said to me on starting to Conference: "If you are chafed, when you return come and stay with us until you get ready to move." Sure enough, we were changed, and went to Brother Ward's and remained there two weeks before we got off. Ready to go, the aged couple walked with us to the gate, when I said to the two: "Many thanks for your hospitality and kindness; but you are both old and cannot afford the expense," and offered a bill. They quickly replied: "You owe us nothing but your prayers." I was too full to speak, and walked away in silence, and we were quickly driven away. Sister Ward was in the presence of some ladies a short time before who were discussing preachers' wives, and one remarked that she "would not like to be a Methodist preacher's wife and be dragged around." Sister Ward corrected her by saying, "Do not say dragged around." She said she had moved around with one of the Lord's itinerants for fifty years, and was very thankful that she was accounted worthy to do so.

We went by train to Little Rock and there boarded a regular mail boat down to Pine Bluff. Dr. W. H. Browning was our pastor there, and we lodged at the parsonage. Bright and early the next morning we took a train and ran down to Walnut Lake. We

found there an impassable (?) swamp between the railroad and the river, our objective point. We found boarding with Mr. Nat Holmes and family, and I went back up the road to Varner Station to see about crossing the swamp. Every one I questioned answered me the same way. They said the swamp was more than three miles wide, and was impassable and would be for months to come. "Does no one cross it?" I inquired. "No one. We go twelve or fifteen miles around." I began to examine myself. "I am just forty-two years old, weigh one hundred and sixty, can lift six hundred pounds, and endured in the Civil War what killed thousands of others. Now, am I afraid to enter this body of water, ice and mud?" I had on a good pair of boots, with legs up to my knees, and, unobserved, in I went. The water was from one to three inches and frozen, but not thick enough to bear my weight. I felt for the bottom, and, with some effort, drew my leg out, leaving about a twelve-inch hole, making a noise which sounded like "slock." On I went with a slow slock, slock, after an hour or two I reached a few pieces of frame work, showing where a bridge had been over a very shallow bayou. After about three hours of hard labor my feet struck higher and harder ground, and after a walk of about thirty minutes the fine cotton plantations, the Arkansas River, the fine dwelling houses, and hundreds of negro houses were in view. Well, what more about the mission? The charge lay on the river, was forty-five miles in length, and had ten members. The church capacity was about fifty, and the congregations at preaching averaged about twenty. We boarded with Mrs. Alice Douglass. She was a widow with two little boys and her nephew, who was her overseer, and his wife, and a widowed niece named Lee, and ourselves, making eight. They were antebellum in their customs. There were five servants in and about the house, and no white person was expected to draw nor carry a bucket of water, nor to do the lightest manual labor. Our landlady had an English gardener, and I never saw as fine a garden before. Sisters Douglass and Lee were Methodists, and we had family prayers, consisting of Scripture reading, vocal and instrumental music and prayer. In June, I think, Sister Douglass and her little boys were preparing for a trip to some noted springs. I called at her room and proposed to pay her some money. "Why," she said, "I am not going to charge you anything for board." When I insisted she spoke emphatically and said she would take nothing.

Scattering members, or ex-members of some of the different churches, lived on the river, but spirituality was scarce. One Sunday at 11 o'clock I was trying to preach to my little cold congregation, when, all at once, a lady began to clap her hands and to praise God aloud. Her eight-year-old adopted daughter burst into frightful screams, and said that she believed her mamma was dying. The people were startled and ill at ease, and to cap the climax, a big fine-looking dog, looking as solemn as dogs ever look, walked slowly to a door, raised his head, and gave one of the most lonesome and piteous howls that a mortal ever heard.

BENEFACTORS' DAY AT TRINITY COLLEGE.

Benefactors' Day was observed as usual at Trinity College on October 3d. The address was made by Mr. Thomas F. Parker, of Greenville, S. C., a large cotton mill owner and a man of ideals. He spoke on the general subject of "Welfare Work" in cotton mill villages, from the manufacturer's standpoint.

After the address President W. P. Few announced the gifts for the year. In connection with the announcement of gifts for the year, President Few spoke as follows:

"Gratitude is a noble virtue that ought always to be cultivated. It is due from beneficiaries to their benefactors, but gratitude is not just a passive virtue, it has in it creative power, like benevolence itself. Anybody who can completely comprehend and adequately appreciate the deeds of a benefactor has in himself something of the nature of a benefactor, and will receive somewhat of a benefactor's reward. He that receiveth a prophet in the name of a prophet is not only worthy of, but shall receive a prophet's reward. This day is set apart in the college calendar for the cultivation of the spirit of gratitude, because we are deeply grateful to those who have been good enough to help the college, and also because we desire to foster in the students of the college and in the people of the community the virtue of benevolence.

"The gratitude that high-minded men feel for the acts of generous benefactors never has and never can have in it the slightest tinge of subservience. To their everlasting credit be it said, that philanthropists in this country, with the fewest exceptions, have no wishes with regard to their gift except that they be used so as to do the most good. And I feel that a worthy institution of education can accept gifts on no other terms. Certainly no gift has ever been accepted by Trinity College on any other terms, and I believe none ever will be. I am very grateful to be able to say that the influence of the benefactors of this college has always been felt by us to be on the side of truth-seeking, and truth-speaking, and on the side of progress and the widest human service. The college will gladly welcome from

any source gifts, large or small, that come in this spirit.

"All colleges in America, State-supported and privately endowed, must define each for itself their position on this question, especially with reference to two large and powerful corporations, the General Education Board, popularly known as the Rockefeller Board, because it is mainly supported by Mr. John D. Rockefeller, and the Carnegie Foundation for the Advancement of Teaching, which was established by Mr. Andrew Carnegie. The Rockefeller Board has made gifts to many of the best colleges in the country, several of them in North Carolina. I am glad to say, I should be glad to see more and larger gifts come to the State from the same source, for, in my opinion, they come without any embarrassing limitations. Many of the strong colleges of the country have been placed on the Carnegie Foundation, though, so far as I know, no institution in North Carolina is on it. This foundation has done in a good many ways conspicuous service to the cause of American education; but at the same time it has made what some of us regard as the fundamental mistake of setting up a definite method of organization and control to which all colleges must strictly conform before they can share in its benefits. While Mr. Carnegie's money, if given without hampering conditions, would, of course, be gladly welcomed by Trinity College, and while I have the highest opinion of the character and ability of Dr. Pritchett, president of the Foundation, I should not be willing to see this college change its organization in any way to secure the benefits of this great corporation. The college, I think, would not be justified in accepting financial benefits from this or any other source unless they can be had without any concessions whatever, and unless they come free of all embarrassing and compromising conditions.

"We believe in the beneficent mission of Trinity College, and we are deeply grateful to those who help us bear its burdens. We keep on our permanent records the names of all who make gifts to the college. This year, when there has been a change of administration, I must record with great gratitude the kind words, the cheerful deeds, the good wishes, and good will that have come to me and to the college from alumni, patrons and friends everywhere. In the friendship of this vast host the college has its richest asset, and I wish I knew some way by which I might put in tangible form the sense of gratitude we all feel toward them.

"With deep and grateful appreciation I now announce the gifts made during the year beginning October 3, 1909, and ending October 3, 1910.

"The announcements included annual contributions to the current expenses from Messrs. B. N. and J. B. Duke, \$20,000, and from the North Carolina Conference, \$14,112; for new building, gift of Mr. B. N. Duke, \$100,000, and a long list of smaller, but none the less appreciated, donations to the college, to the library, to the historical museum, and to the scientific departments.

LAY BAPTISM VS. APOSTOLIC SUCCESSION.

By Rev. W. T. Woodward.

III.

In this paper I want to show that there is no apostolic succession to the American Baptists, as I have shown in the two former articles that there was none for the English Baptists. I contend that if the first Baptists were not legally baptized, certainly their successors were not. And it is a certain fact that Williams and Holman had no authority from any one nor from any set of men to administer baptism. And they claim that no one is baptized unless he be immersed by a regularly ordained minister, who himself had been immersed. And they also claim, that no other minister of any other denomination has the right to administer the ordinance of baptism, even if he should immerse a person.

A recent Baptist historian, A. H. Newman, D.D., LL.D., professor of Church History in McMaster University, Toronto, Canada, in his new book, which has just been published, makes some startling announcements. On page 3, he says, "If the Apostolic Churches were Baptist Churches, the Churches of the second century were not. Still less were those of the third and following centuries."

I have been informed that the Baptist preachers of north Louisiana have been saying that a conference of fifteen ministers met in the North to revise the Bible. And they all agreed that the words "Baptize and Baptize" always mean immerse every time they occur in the Bible. That was said here in my town by two of these would-be saints who hold patent on baptism and veracity.

I wrote Dr. Gross Alexander about the matter and the following will explain itself: "My Dear Brother Woodward: No, I never heard of any committee of thirteen or any other number of men that translated the word immerse. I myself was a member of a committee to make a new revision of the English Bible in July in New Jersey, and that committee did not translate the word immerse in a single instance. The brother is reckoning without the facts. Yours."

I have in my possession a letter from one of our

preachers, where he shows beyond doubt that a Baptist preacher of his town published a point blank untruth. Why will these preachers pose as such saints and then tell and publish things untrue? I do not see their object in so doing, unless it be to keep the ignorant uninformed. The Baptist Chronicle of year before last published a piece in which it said: "The Baptists thrive best where the people are most ignorant." I want to give now in a short way the origin of our Baptists in America.

Here is Benedict's account: "This Church, which is the oldest of the Baptist denomination in America, was formed in March, 1639. Its first members were twelve in number, viz.: Roger Williams, Ezekiel Holloman, Stockley Westcott, John Green, Richard Waterman, Thomas James, Robert Cole, Wm. Carpenter, Francis Weston and Thomas Olney. As the whole company, in their own estimation, were unbaptized, and they knew of no administrator in any of the infant settlements to whom they could apply, they with much propriety hit upon the following expedient: Ezekiel Holloman, a man of gifts and piety, by the suffrages of the little company, was appointed to baptize Mr. Williams, who in return baptized Holloman and the other ten. Benedict's History of the Baptist denomination, p. 150.

Here is Dr. Cramp's account: "The result was, however, that twelve men declared themselves Baptist in principle. Then the question arose, How were they to be baptized, since they had no minister? They might have sent to England for one; but the application might not have been successful, and it would have involved an expense which they were not prepared to meet, besides which a long delay would have occurred. In this dilemma, they adopted the only expedient that seemed to meet the case. One of their number, Thomas Holloman, was chosen to baptize Mr. Williams, who then baptized the others. This was in March, 1639." Cramp's Baptist History, p. 161.

In those days there was no Baptist claiming to have come down all the way by successive immersion from John the Baptist, so he made a John the Baptist of Ezekiel Holloman, an unordained lay member of his Salem Church, got him immersed, and then immersed his John the Baptist, and his neighbors, and so originated the Church which was, in after years to boast very loudly of apostolic or pre-apostolic origin. They have as little real ground for their bigoted claims as any other Church, or denomination, I know of, unless it be the Campbellite brethren. Our people, many of them will fuss and fume like everything if one of us makes any effort to correct these false claims. I shall do so.

Haynesville, La.

FROM PRESIDENT D. C. HULL.

Dear Brother Meek: Through the kindness of one of my brethren of the Mississippi Conference, it has been brought to my attention that a football game has been scheduled between Millsaps College and Memphis University for October 29th. This is news to me, as no such announcement has been authorized by any one connected with the College, nor had the fact of it come to my notice until to-day.

No such game will be played here. I am informed by Manager J. F. McKay, of the State Fair Association, that the game to be played is between the city of Jackson and Memphis University, the arrangement having been perfected last February. He informs me further that the use of the name of Millsaps College in this connection is the result of inadvertence or misunderstanding.

Certain it is that the authorities of the College had nothing to do with the matter and that the College will not be a party to any game or games that may be played in Jackson or elsewhere, so long as the attitude of our Conferences remains unchanged.

Personally, I am of the opinion that intercollegiate athletics have a place in our colleges; and, at the proper time I shall be glad to give my reasons for this belief, hoping that the Conferences may see fit to change their attitude. But we are not law-breakers here, and so long as it is the expressed wish of the Conferences that intercollegiate games shall not be played, we shall regard this wish as law.

Kindly give space in your columns to this statement in order to set at rest any misapprehension regarding to the observance here of due deference to the wishes of our Conference bodies, in whom is vested the ownership of this College.

We have had a good opening with 225 students present, and the work of the year is moving off well.

Very cordially yours,

D. C. HULL,
President Millsaps College.

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Secular News and Comment

President Taft has issued orders which place eight thousand assistant postmasters under civil service rules and privileges.

The British Ambassador to the United States, James Bryce, is visiting the South American countries. He arrived in Chili on October 9th.

The eighth International Prison Congress adjourned in Washington on the 8th inst. The next meeting of this body will be held in London in 1915.

The German government pays damages to those injured in the State-owned and operated railroads. Last year these satisfactions amounted to more than \$1,400,000, or 4 per cent. on \$35,000,000.

The Portuguese aviator who flew over the Alps a few days since, and just at the close of the flight fell a distance of forty feet, died of the injuries received. He had been awarded a prize of \$10,000.

Two hundred millions of dollars is the value placed on the cotton and corn products in Georgia during the past year in the annual report of the Commissioner of Agriculture, just issued. The cotton crop was valued at nearly \$150,000,000, which is approximately one-fifth of the value of the entire crop produced in the eleven States comprising the Cotton Belt.

They are now making artificial marble with much success in Sicily. The manufactory is in the shadow of Mount Etna, and there common blocks of sandstone are put in a tank containing volcanic asphalt and coal tar and boiled for thirty-six hours. The stones are then taken out and polished, and it is said that it takes an expert to tell them from black marble.

The second Triennial International Conference for the Study of Cancer concluded a five days' meeting in Paris last week. Two hundred and fifty delegates, representing twenty-two countries, were in attendance. W. B. Coley, chairman of the Huntington Fund for Cancer Research; Harvey Gaylor, of the New York State Laboratory; S. P. Beebe and James Ewing, of Cornell University, were America's representatives.

Mrs. Russell Sage was 82 years of age September 28th. She has given more than \$4,000,000 to educational institutions, and \$1,500,000 in religious causes, besides many gifts for special purposes, such as the planting of a mile-long bed of rhododendrons in Central Park. The New York Tribune says: "If the robins had known it was Mrs. Sage's birthday they surely would have gathered to sing a congratulatory roundelay under her windows in remembrance of her recent gift of \$15,000 to the Audubon Society for the protection of their kind."—Zion's Herald.

The International Association of Evangelists recently held its sixth session at Winona Lake. This organization now numbers 253. Its aim is to improve evangelistic methods, and by an interchange of views to increase the efficiency of its members in revival work. The following officers were elected: President, W. E. Bierdewolf; Vice-Presidents, J. Wilbur Chapman, Tillman Holston, William A. Sunday, and C. R. Scoville; secretary and treasurer, Henry W. Stough; Rev. G. Campbell, D.D., of London, addressed the body, and Rev. George R. Stuart, Cleveland, Tenn., was also one of the speakers.

Prince Chun, the regent for the boy Emperor, opened the Imperial Senate at Peking last Monday. Provincial assemblies were inaugurated some months ago, and this is a further development toward a representative government. The Senate consists of 200 members, one-half selected directly by the crown, and the others by the provincial assemblies, with the approval of the viceroys. The regent said the Senate was the emblem of the hope which is felt for China's great progress. Though some classes are eager to hasten the full establishment of the promised constitution, the government adheres to the announced date, 1915, and prefers to advance slowly.

Epitaphs are of special interest to most people. To go to a great cemetery and wander among a wilderness of tombs and read the inscriptions upon them, though it may awaken feelings somewhat melancholy, is nevertheless a not unpleasant pastime. A worthy sentiment clings upon a marble slab that guards the dust of the dead is thereby rendered peculiarly impressive. Worthy of note, in our opinion, are the words that the late Gen. William C. Oates, of Alabama, directed to be placed upon his monument, which are as follows: "Born in poverty, feared in adversity, without educational advantages, yet by honest individual effort he obtained a competency and the confidence of his fellowman, while fairly liberal to relatives and the worthy poor. A devoted Confederate soldier, he gave his right arm for the cause. He accepted the results of the war

without a murmur, and in 1865 he was a Brigadier General of the United States Volunteers in the war with Spain." There is in these sentences no note of complaint, nor the slightest trace of bitterness. The day of sectionalism is well-nigh gone, when one, who for years had carried an empty sleeve, could whisper blasphemy and epithets in public and be heard.

The El Paso Times and several of the public men of West Texas have advocated a division of that great commonwealth. They have taken ground upon the assertion that the western portion of the State is not being treated fairly by the Legislature, and that in consequence they need a government, which would take their local problems into consideration. We do not apprehend, however, that this clamor will avail them anything. The average Texan is proud of the vast territory embraced in the commonwealth of which he is a citizen, and does not desire to see it split in twain. This matter was up for discussion some years ago, and Senator Bailey made a speech in Congress opposing any division, which was pronounced by Harper's Weekly the most eloquent address heard in that body for decades.

Senator R. L. Taylor was nominated for Governor by the so-called regular Democrats of Tennessee on October 6th, and at once signified his acceptance, though at this writing he has not signed the official statement. It will be remembered that in 1890 Patterson was named some months ago for a third term, but, it having become manifest that he could not be elected, he withdrew from the race, and a second convention was called, which, as has been said, prevailed upon Senator Taylor to become the standard bearer of the party. That he is the most popular citizen of the State, there is little doubt; but many question his ability to win under existing conditions. Thousands of the robust Democrats of the commonwealth think that the only way to win out Pattersonism effectually is to support the independent ticket, and it is very doubtful whether the party lash can whip them back into line.

A successful insurrection took place in Portugal on Tuesday, October 11th. The first of revolution, which had been smoldering for years, suddenly flared forth, and almost without a struggle, the throne was overturned and a new government claiming to be republican in form was set up. The army and navy are said to have been in sympathy with the rebels, and to have deserted the youthful king. The palace was quickly captured, but the royal family escaped, and are now under the protection of the British flag. As to whether the Portuguese people generally are in sympathy with the revolt, there seems to be some doubt. Some claim that the revolutionists are in power only in the larger cities, and that the masses are yet loyal to King Manuel. The president of the new republic which has been proclaimed is Theophile Braga. The government of which he is the head has not yet been recognized by any of the nations.

DEATH OF MRS. W. M. SULLIVAN.

The members of the Mississippi Conference and the many friends of the Rev. W. M. Sullivan will be sorry to learn that he is now passing through deep and troubled waters. On last Wednesday night at 12:15 a. m. his beloved companion passed from time into eternity. She had been sick but a few days, and in her last hours suffered intensely, but she died in the triumphs of a living faith. The writer was present when she peacefully breathed her last and passed out from the service of God on earth to praise him forever on high.

A large congregation assembled at 4 p. m. on Thursday, the 6th inst., in our Cathedral Church, of which Brother Sullivan is the much-loved pastor, to pay their last tribute of respect to the departed one. The funeral service was conducted by Rev. J. T. Logan, who was assisted by Revs. P. D. Hardin, H. G. Galloway, I. W. Cooter, and R. V. Lancaster, pastors of the local Presbyterian Church. Besides these brethren, the following members of the Mississippi Conference were present, viz: H. M. Ellis, J. L. Ellis, C. N. Guice, W. L. Lindell, and the writer. The pastors of all the other churches in the city were present. Every business house in town was closed during the funeral service. In compliance with Sister Sullivan's request, her husband took her back to DeKalb, Miss., where she was laid to rest in the family burying ground yesterday morning.

Later on some one will furnish you with an appropriate obituary.

McComb City, Oct. 8, 1910.

The last session of the British Wesleyan Conference dispensed with the reading of the Pastoral Address, and had it printed, and a copy given to each member of that body, and it states us that this was a wise way of handling the matter, and that American Methodists might learn a valuable lesson therefrom.

In the secret of His presence, how precious delights to hide!—Ellen Lakshmi Gorch.

Concerning Missions.

LAYMEN'S MISSIONARY MOVEMENT.

Another District Falls Into Line.

H. R. B. Elder.

The Lewisburg District of the Baltimore Conference has fallen into line with the forward missionary movement, and is raising a special of \$1,500 to support a missionary in China, and has already raised and turned over a \$200 special for home missions. This action was decided upon at the recent District Conference at Academy, W. Va. The \$1,500 is to be collected through the Sunday schools, and an appointment has been made to the various schools based on the salary of the Presiding Elder. The unique feature is that the fund has been guaranteed by the Laymen's Missionary Movement. The laymen composed themselves as it were, into a board of underwriters and pledged themselves to see that the amount is forthcoming. R. L. Johnson, of Alderson, W. Va., was elected secretary and treasurer, and will look after the collection of the funds. The special will be applied to the support of Rev. J. A. G. Shipley, one of our veteran missionaries to China, who is now Presiding Elder of the Shanghai District.

The \$200 special for home work has already been collected and applied to the Western Virginia Conference, which is in need of help in some of its territory. The Holston, Kentucky and Baltimore Conferences each agreed to raise \$500 to help out the work in West Virginia.

The laymen of the Lewisburg District, under the leadership of Mr. E. Chase Bare, have evidently awakened by a realization of opportunity and obligation and decided to do a worthier part than ever before in the enterprise of world-wide missions. The habit of assuming specials of this character is becoming contagious. Men are seeing in it not only an opportunity for service, but are recognizing it as a rare privilege and a source of joy to have a personal share in the program of world-evangelization.

We hope and expect to see the time when practically all our districts and congregations will be meeting not only the assessments laid upon them, but voluntarily going far beyond in their eagerness to carry out the great commission left by our Lord.

THE UNFINISHED TASK.

The Christian Herald has tabulated the unfinished task of the Christian Church and the forces employed in its accomplishment, as follows: "The millions still unreached by the Gospel are these: Asia, 42,000,000; Africa, 70,000,000; Arabia, 3,000,000; Syria, 750,000; the Sinaitic peninsula, 50,000; Eastern Sumatra and adjacent islands, 2,250,000; Madura, Bali and Lombok Islands, 2,000,000; Malay peninsula, 1,000,000; total, 113,000,000. In all, 788 Protestant Missionary Societies are at work in foreign fields. The annual combined contributions are \$25,350,000. There are 5,522 ordained missionaries, 982 physicians, 2,502 men lay missionaries, 5,406 married women, 4,588 unmarried women, or a total of 19,280 foreign missionaries. There are 5,045 ordained natives and 92,918 unordained teachers, Bible women, etc. The total living baptized Christians are 3,006,372; adherents, 5,281,571. The native gifts aggregate \$2,300,000."

Our work must be done to-day. There may be no tomorrow. The future is wholly in God's hands. Waste not talents nor strength in work and anxiety for the future. Leave God's work to him, and faithfully and prayerfully perform the work assigned you to-day.—Author not known.

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REV. Q. A. OATS

The story of the life of Rev. Quincy Anderson, elder and father of Rev. Q. A. Oats, was born in New Orleans, La., May 1, 1840. From his strong Scotch-Irish ancestry of purest strain he inherited the red blood of iron and strength which made his whole life the positive power it was for truth and righteousness. If we venerate the man whose heart is warm with human sympathies, whose hands are clean and pure whose doctrine and whose life coincident exhibit a full proof of sincere, honest manhood in the highest sense of God to men, then the name of Q. A. Oats will shine forever. He was a live man, a broad man, a real man, a true man, great in his love for men, great in unswerving fidelity to conscience and truth, great and exalted in the solidity of his character and the principles of his conduct, gracious in spirit, simple in manner and meek. His preaching match, but more his practice, wrought a living sermon of the truths he taught. While yet a lad unsettled in life & devious ways and undisciplined the horrors of the Civil War broke upon the country, and living in a section successively overrun by the armies on both sides, and infested with bushwhackers and the general rendezvous of deserters, his young life could scarcely have held well defined plans as to its future direction. It, therefore, became uncertain, precarious and hard. The close of the war found his father with a large family to care for, and nothing left but the bare, rocky soil, even his home and all outhouses having been swept away by the flames of the enemy's fire. But young Quincy was manifestly full of the restless energy, ambition and purpose which were the abiding and controlling forces in his stormy character throughout his eventful career. Unwilling to sit down in the ashes of defeat, amid the charred ruins, desolations and hardships the war had wrought, and repine over the hopeless outlook, or content himself to eke out a scant subsistence and grow to manhood's estate without God's provisions for manhood's downer, he arose in the strength of manly courage and nobler purpose, and entered through difficulties and severe obstructions the long, hard struggle for life's higher ends and aims. The way he chose was not easy, but rugged and thorny. The heights were steep, the goal far in glimmering uncertainty lay, the young mind untrained to mental toil, the soul to discipline. But there, along the exalted plains of life's elysian objects, amid the encircling gloom of trial and poverty and toil, lay the object he sought—the wealth of being, the true riches of God to mortals given. It was enough. The vision was certain: the tender youth embarked on the stormy voyage. The sea was often rough, but he kept his heart toward the unseen shore, till at last he gained the strand. In his native county or surrounding country there was no school which met his ideal. So he at once set out to South Carolina and entered there a school of character. Here he not only advanced decidedly and successfully in his studies, but sustained himself financially, and, moreover, rendered material aid by his industry and frugality to the loved ones at home. His education was thus prosecuted under heavy disadvantages.

While his literary training was not fully collegiate, it was, however, more than academic. To these years of hard work and study in his preparation for life, Brother Oats added all the years of his active and strenuous life existence on earth. He was a diligent and painstaking student of all facts and truth. He possessed an alert, penetrating and vigorous mind, which was never satisfied with half truths. His virile intellect was used laboriously in search of truth and light, not truth in a narrow, beaten circle or a few chosen phases, but truth in its larger and broader bearings—truth wherever God has lodged it, in law and life, rock and flower, ebb and tide, mind and soul. He had a wonderful gift in devouring and assimilating books and facts. His information was large, various, wonderfully accurate and minute, extending over the broad range of phenomena, philosophy, history, literature, theology and kindred subjects as they came within his purview. In general conversation he was always a surprise to his auditors because of the large and minute fund of knowledge he possessed on all practical and common subjects. Brother Oats was clearly converted and gave his life fully and forever to God in his native county and State, September, 1858, at the age of nine years, and connected himself with the Methodist Episcopal Church, South, at the same time and place.

In his young manhood he came to the Mississippi Delta with a North Carolina friend to manage a large plantation in the region of Webb. That great country was then new, an unbroken jungle, except here and there a large plantation. It was sparsely settled, full of wild beasts, deadly malaria and insect pests. Life there was crowded with hardships, privations, and much serious and fatal illness to the whites. His friend he lost the first year, and added to this severe grief, his own life was much broken by disease and trial. He had brought his church letter with him from his old home in North Carolina and put it in the nearest church, which was twelve miles distant. These were hard days in the Mississippi Delta—but few white people, widely scattered, weak churches, but a mere hint of morality, and Christianity largely a by-word and a hiss; drink-

ing, gambling, profanity and other forms of immorality were so common that the person who did not engage in them was an oddity. They were conditions that tried many souls. Young Oats was tempted, but none of these things moved him. They could not weaken the moral fibre of a soul so strong, nor sustain a mind so high and pure. As evidence of this he applied and was licensed to preach at Brooklyn Church November 12, 1871. He was admitted on trial into the North Mississippi Conference at Corinth, Miss., December 25, 1872, received into full connection at Aberdeen, Miss., 1874, and at the same time and place ordained deacon by Bishop Duggins, ordained elder by Bishop Pierce, Sardis, Miss., November 25, 1876. He served the following appointments: 1874, Cassidy Mission; 1874, Revere and Beulah; 1875, Bolivar, Ct.; 1876, 77, Greenwood, Ct.; 1878-79, Cherry Hill, Ct.; 1880-81, Carrollton, Ct.; 1882-83, West, Ct.; 1884, Greenwood, Ct.; 1885, Oxford, Ct.; 1886, Abbeville, Ct.; 1887-88, Hebron, Ct. In the fall of 1888 there was great need of preachers in the far West, so Bishop Galloway transferred Brother Oats to California, and stationed him at Santa Anna, in the Los Angeles Conference. From that he filled successively the following charges: in that Western frontier, Norwalk, San Luis Obispo, Lampre, Santa Barbara District, San Bernardino, and the city of Prescott, Arizona. Then, in 1889, he became heart-hungry for the warm and loving friends he left in his old conference, the fellowship sweeter to his great soul than life itself. So he was transferred back to the North Mississippi Conference, and stationed as follows: 1890, Friars Point, 1891-92, Verona; 1893-94, Crawford; 1895-96, manager of Orphans' Home, Water Valley and Jackson; 1897-10, Shuqualak, where his labors ended. In November, 1876, Brother Oats was happily married to Miss Ida Collier, near Webb, Miss. This beautiful union of hearts and lives was but brief, for in less than two years his happy bride was ruthlessly snatched from his bosom by death. With her going his life became sad and lonely. But on January 29, 1882, in Woodville, Miss., he was happily and fortunately married the second time to Miss Alice A. Coleman, an accomplished and noble woman of large mind and heart, and of literary culture. She was at the time a teacher in Edward McGehee College. She and two children, both grown—Mrs. Carroll Clark, of Verona, Miss., and Prof. Coleman Oats—are left to mourn the irreparable loss of husband and father. Brother Oats' life was spent in hard and difficult places, with slight remuneration. Many of his first and best years were spent in the Misisippian Delta. He was a pioneer there in planting and organizing Methodism in that fertile but hard and inhospitable field. No one now can ever know the crosses borne, privations endured, the sickness and pain suffered, the hardships and trials encountered; the loneliness to a refined and loving heart. He endured hardness as a good soldier of Jesus Christ, and, like Paul, he could say, "None of these things move me." He blazed a way in the great American jungle, followed the trail of the panther and bear, crossed and recrossed the can-brake wilderness, sought out the lonely cabin of the sick, the poor, and desolate, and ministered unto them and comforted their sad hearts with the sweet peace of the gospel. Then his work, too, in California, was very hard pioneer work on the fringe lines of Southern Methodism's advancing hosts. It required a gain of heroic spirit, daring courage, and unflinching fidelity to conscience and truth to meet the issue and save the day. Q. A. Oats was cast in such a mold. He was so great he defies analysis. You cannot take him apart—he was a whole. "We touch heaven when we see a man." He was real and genuine. He could not play hide-and-seek with truth and right. His convictions were sacred—as inviolate as his soul. He could no more tolerate a sham than he a sham himself. His code of thought, principle and action was as high and divine as his conceptions of God. To him life and religion were one, or neither was anything—life, a mission, an existence, an aim, was his estimate true and constant. A man who knew him well remarked: "His life is greater than any sermon preached on earth." As a minister he honored his calling, served his Lord and his generation with whole-hearted devotion and singular fidelity. The gospel to him was the only plan by which the lost could be saved. To his faith God was real and almighty. Men were fallen and ruined by sin, but Jesus could save unto the utmost. His style was textual and expository. He would turn a flood of light on the Word from the Word itself. But he would also use other sources of light to make luminous the whole truth. He was strong, original, logical and convincing. When he had concluded his sermon you felt the uplift and gravity of a larger world and had the vision of loftier altitudes.

As a friend he was natural, simple, unaffected, unselfish, warm-hearted, generous, confiding and reciprocal. He was not always understood, but there was no manlier man, no truer soul, no knightlier spirit. He was a man who combined in himself uncompromising truth, luminous virtues, granite principles and mountain visions. His massive manhood, his unsullied character, his unshadowed soul, his untarnished name will be a rich heritage to me forever. As a father he was kind, proud, loving, thoughtful, firm, but gentle and gracious. As a man, minister, citizen, he filled the sphere of a genuine soul.

He could not be controlled by the voice or shibboleth of majorities unless they were right. He did his own thinking and did it honestly, sincerely and profoundly, and lived and wrought exactly as he thought. As a husband, he was cold, rate, gentle, careful, loving and appreciative. Neither his life nor his preaching ever lowered the standard of manhood or the character of the gospel.

While on the Pacific Coast, his name was fully recognized by other churches larger and more influential than his own, and more than once was he offered other pulpits and nearly three times the salary he was getting, but to one of his fidelity and convictions this was no temptation. Golden doors, flattering remuneration, high social positions were open to him, but like Moses, he chose to suffer affliction with the people of God. His life was never shadowed, his manhood never compromised, his conscience never violated, his integrity never suspected. His name will ever be a shining picture of wholeheartedness, trueheartedness, faithfulness and love. Brother Oats' health began to fail very rapidly after the Okolona Conference, December, 1899. At that Conference he was appointed to Louisville, having finished his third year at Shuqualak. But his people loved him so devotedly they said they could not give him up, so they set to work at once with great zeal to effect an exchange by which their most beloved pastor might remain with them and fill out his quadrennium. This exchange was effected and the man of God began his fourth year's work among the people who knew and loved him so truly and devotedly. The work was heavy and the three previous years had wrecked his constitution. His good wife and friends soon discovered he was giving away rapidly under the strain. They tried to persuade him from going and doing so much, but he could not be checked. He went till his second Quarterly Conference, then his official board became alarmed. They raised his salary to \$100 and voted him a vacation of two months for rest. This was noble, but to no avail. A trip had been hastily planned to the mountains of his native State with the hope of his restoration, but for this, too, it was all too late—the arrow had sped to its mark, the heart's blood was ebbing away. He was carried about April the 15th to the home of his daughter in Verona, Miss., where he had the tenderest attention and most loving care, but all again to no avail. His work was done, the book of his life had been written, and God was graciously closing the volume.

Surrounded by loving and heartbroken members of his family and friends, on May the 6th, he breathed his last and went home to God and the angels. He died of angina pectoris.

On the Sabbath, May 8, in the church at Verona, crowded to its utmost, amidst weeping and tears on all sides, the sad obsequies were held by the writer, assisted by several members of the Conference. This is the story of one side of his active life. The other side can never be seen, written or measured; it came to its full status and glory as the flower comes to its perfection and fruitage, under God's central sun. His blood was iron, his will tint, his character granite, his life labor, his thought light, his soul dawn. He has entered the high places of the Father's presence and glory. Yes, he is at rest, at home, at ease in the Father's house. We have lost him but for a spell. Our lives are richer and sweeter because of a wise counselor, a faithful minister, a martyr toiler, a chivalrous spirit, a princely man has fallen. He knew the end was coming and talked freely and calmly about his release. He went out to meet the last enemy, met him and came off "more than conqueror." He said, "There is no fear, I have set my house in order and am ready for the summons." Behold the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah the mighty man and the man of war, the judge and the prophet, and the prudent and the ancient, the captain of fifty and the honorable man, and the counselor."

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A SONG.

There is ever a song somewhere, my dear,
There is ever something sings away.
There's the song of the lark when the skies are
clear,
And the song of the thrush when the skies are
gray.

The sunshine showers across the grain,
And the bluebird thrills in the orchard tree,
And in and out when the eaves drip rain,
The swallows are twittering ceaselessly.

There is ever a song somewhere, my dear,
Be the skies above dark or fair,
There is ever a song that our hearts may hear,
There is ever a song somewhere, my dear,
There is ever a song somewhere!

There is ever a song somewhere, my dear,
In the midnight black, or the mid-day blue;
The robin pipes when the sun is here,
And the cricket chirrups the whole night through,
The buds may blow and the fruit may grow,
And the autumn leaves drop, crisp and sere,
But whether the sun, or the rain, or the snow,
There is ever a song somewhere, my dear.

—James Whitcomb Riley.

A SOLDIER BOY AND A BIBLE.

(As Related by the Boy.)

My name is Thomas B. Young. I was born in Florida. At an early period in my life I was bereft of my parents, and I went to live with a rich uncle, hotel proprietor in one of the first cities of the State. My young life was one of ease and I grew up a boy not knowing the necessity of work. My uncle, desiring to be good to me, installed me as clerk in his hotel, but having been so used to idleness I decided the task was too hard and told my uncle I was going to leave him. Asking him for money with which to travel, he gave me a check for \$400. Looking at it and thinking it was \$40, I angrily and foolishly tore it in bits before his astonished eyes.

Like the prodigal of sacred story I soon began to pant; but, unlike him, I did not return to my old home, but decided to join the army. I began to be a very bad boy, learning to gamble, and with such companions as that vice would bring to me, I went from bad to worse. Remaining with the army a number of years, I became first sergeant of my company. After various moves of the regiment I found myself stationed at the government quarters near Minneapolis. Having a leave of absence for a few days, I went to St. Paul and spent most of my time and almost all of my money in gambling.

In the morning as I was starting back for the barracks I saw a Bible lying in a window, and seized with a sudden impulse I went in and secured it, although it took every cent I owned. Placing it under my arm I started for the bridge spanning the Mississippi at this place, on my way to the fort. As I walked on I suddenly awakened to the fact that I had bought a Bible. Why I did it I could not imagine, for I was a confessed and professed infidel, a blatant unbeliever. That Bible must be destroyed. An attempt was made to fling it into the river; it struck a brace in the bridge and rebounded to my feet. I kicked at it, but missed it and struck the railing with my foot. Seeing I was attracting attention I gathered up the book, and started for the further end of the bridge, determined to dispose of the volume after passing the people who had seen the attempt that failed.

Queer as it may seem I had a similar experience again, and feeling perplexed and confused I determined to take it to quarters. Reaching the barracks I clandestinely hid the book in my locker, heartily ashamed to let any of the boys know I had such a possession.

Soon the Spanish-American war broke out and I was ordered to the front. Now I had become first sergeant of the engineering crew, and at the battle of Santiago was ordered to replace some sacks of sand that had been shot away, putting us under fire. While thus engaged a bursting shell from the enemy's fire blew a splinter into one of my lungs. After a desperate siege, life and health returned, as it seemed, God had a purpose in store for me. I was taken to a convalescent hospital in Florida after I had begun to recover, to which place my locker, which had been left behind when I was ordered to

the front, was sent to me. I had carefully buried the Bible at the very bottom of the box, and what was my surprise when opening it to find it on the top of everything. I am sure I did not want the book, so when inspection day came around I placed it with some other odds and ends in a sack to be casted out and destroyed. I gave a sigh of relief when it was gone from my sight.

Having recovered and stationed to go fishing, I one day passed by a garden trap and there saw a gunny sack which had a very familiar appearance. I opened it and there was my Bible. Would I never escape it? So quietly was I aroused by this time as to the persistency of the book, I determined then and there to keep it for nothing more than a mascot of superstition. I took it back to the hospital and again placed it in my locker. One of my comrades, a very dear friend, was dying of tetanus. His jaws were set. I was his constant attendant. Just a little while before he died he turned to me and said:

"Tom, you have a Bible."

"I cannot imagine how he knew, but I took it from its hiding place and began to read to him in John. I read the first three chapters. He asked me to re-read them. I did so. When I reached the immortal 'three sixteen,' which tells of God's wonderful and universal, unselfish love, he said feebly:

"Tom, can that mean me?"

Not knowing what to reply, I said:

"That is what it says here."

Then he said:

"Tom, I believe, won't you ask him to save me?"

As I had never deserted a comrade I would not leave him nor deny his dying request. So I dropped on my knees and prayed the best I knew. He whispered through his set teeth:

"Tom, I believe he saves me now."

Then he began to hum that old hymn:

Jesus lover of my soul,
Let me to thy bosom fly;
While the nearer waters roll,
While the tempest still is high,
Hide me O my Savior hide,
Till the storm of life is past;
Safe into the haven guide,
O receive my soul at last.

Then he died.

Afterwards I was transferred to the Philippines and saw service in China during the Boxer uprising. While in line of battle and marching over dead Chinese I was seized with a desire to help the poor wretched people, but could not understand what the desire meant.

After retiring from army life I drifted back into the old ways and habits and became more and more wicked. One night, walking along the streets of a Western city, I was thinking of my dying comrade and of my own misspent life, when I heard music coming from a mission hall. I entered and that night became saved.

Since then God has called me to go to China as a missionary and I am now preparing. The book I study most is the same Bible I could not lose nor throw away.

MRS. H. W. LEDBETTER.

The subject of this sketch, Mrs. Willie Mattie McK. Ledbetter, wife of our pastor at Colfax, La., died in the triumph of a Christian faith at the Colfax parsonage August 13, 1910, and was buried by Rev. P. M. Brown at Simsboro, La. She was born in Webster Parish, near Minden, La., May 3, 1874, and was married to H. W. Ledbetter June 24, 1894, and was the mother of three children—Bessie, Blanche and Willard. Bessie died nine years ago, leaving two little ones to bless and be comforted by their father. At the time of their marriage Sister Ledbetter was a member of the Baptist Church, but when her husband was recommended for admission into the Methodist ministry she thought it best to join with him, which she did after attending meeting conducted by Brothers Shepard and Barr, and her walk was ever as becometh a saint, being extremely modest and rarely beautiful, with her conversation always seasoned with love. Through a long sickness, in which her body wasted away from consumption, and while her life was sinking out of time into eternity, she was ever conscious of the Lord's presence, and left many beautiful evidences of assurance of His sustaining grace. On the fourth Sunday in May, when she had her first hard spell, after which she was unable to leave the house, in the presence of her husband and a friend, she testified that she had a vision

of angels, so beautiful that she only wished those with her might be present to see them, too. At least at one other time she seemed to have been allowed to look into the faces of these heavenly messengers, and never once gave expression to any fear of death. Once she awoke repeating the 14th chapter of John. When she saw that a further fight for life was useless, she was deliberate in her directions as to where she wished to be buried, how she was to be dressed, and that she wanted "Nearer My God to Thee" and "There Will Be No More Good-bys in Heaven" songs that she had often sung for others, sung at her funeral, and just a few hours before she passed away she took her ring from her finger and gave it to her husband, with directions for its disposal. She was a faithful and worthy preacher's wife, making many friends and drawing all closer to Christ, and an unselfish mother, whose life was full of sacrifices for her loved ones. And, although she was cut off in young womanhood and rests from her earthly labors, her works do follow her, and her memory to many is precious. But it is more for our bereaved brother pastor and for the motherless children that we think than for the saintly one from whom all sighing and sorrow has fled; and as we have daily prayed for them since our first knowledge of their affliction, so do we now assure them that they do not weep alone, and that, when all others may have forgotten them, the inner brotherhood of pastors shall still be found doing a brother's part. And here we thank the kind people of Colfax for all their ministries to our fellow workers in the gospel and to his suffering wife and sorrowing children, and assure them by the authority of a divine promise that they who have given "a drink of cold water in the name of a disciple shall not lose a disciple's reward." Not every Christian minister in the hours of affliction has been attended by those so kind, and these shall not lose their reward.


All is well that ends well, and some day, some time, we'll understand.

"Her toils are past, her work is done,
And she is crowned at last;
She fought the fight, the victory won,
And entered into rest."

P. O. LOWREY.

We don't want the faith that comes by seeing, but the seeing that comes by faith.—Goreh.

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Editorial.

THE PROBLEMS OF MINISTERIAL SUPPLY AND SUPPORT.

That there has been a general scarcity of ministers in the churches of the United States for the past few years is well known. All denominations have experienced difficulty in procuring preachers for their pastorates, and in some the problem has at times become most acute and perplexing. Even the Methodists and Baptists, among whom pastors have usually been plentiful, have been complaining of an insufficient number of clerical recruits and the consequent impossibility of filling their pulpits with efficient men. Probably there has never been a time in the history of Southern Methodism when so many appointments were being served by supplies as now.

Various theories have been advanced to account for this dearth of preachers. Some would explain it wholly on financial grounds, contending that the salaries paid are insufficient to attract young men to the ministry as a life work—that the sacrifices required are too great, and, hence, they turn to more remunerative occupations. But this worldly explanation has never been to us at all satisfactory. It is out of harmony with the whole history of Christianity. The day of the Church's material prosperity has never been the season when she exhibited the most spiritual power and aggressiveness. Her times of persecution and adversity have been the occasions when she won her most glorious triumphs. Little, in our judgment, could be expected of men enticed into the ministerial calling by the material inducements offered. Such a motive would be a poor and pitiable substitute for the divine constraint that had laid hold of Paul, when he exclaimed: "Woe is unto me, if I preach not the gospel."

As we see it, the cause of more young men not entering the ministry lies far deeper than a mere surface money consideration. We think it is due to the lack of a vigorous spiritual life among the membership of the churches. There is, to be sure, much activity of certain kinds in our congregations and a larger outflow of philanthropy than in the days ago, but do they believe as strongly in the fundamental verities of the gospel as the fathers? Is the sense of sin as palpable among them and the conviction as profound that, without the cleansing influence of the Holy Spirit, it will blight and utterly destroy the soul? Do they exercise as much in meditation and prayer? Do they worship God as much in their homes? Does religion occupy as large a place in their thought and life? It is the general, every-day atmosphere that most counts in impressing the mind and molding the character. Is that as pronouncedly spiritual as it once was? Give Christ and the work of extending his kingdom the foremost place in the affections and activities of his professed disciples, and there will be no lack of enthusiastic volunteers to carry forward the cause. Difficulties will not deter them, nor the lack of pay restrain them. Men will respond to the challenge of the heroic. They do it in carnal warfare, and not less readily have they sprung forward to meet such a call in the nobler struggle to uplift and save humanity when a real campaign of rescue was being attempted. Have you not noticed how workers arise on every side when the revival spirit is abroad? There has never been a period when "Christianity in earnest" could not find agents through whom it could propagate itself. There is something radically wrong with the religious state of a denomination which can not grow a sufficiency of ministers to meet its demands.

But how about the statement that bright young men seem disinclined to the pulpit, and that only those of inferior ability may now be found in the ranks of the ministry? It has always been true that most of our preachers have come from the humbler

walks of life. In the opening decades of the Christian era, the great Apostle to the Gentiles wrote: "Not many wise men after the flesh, not many mighty, not many noble are called." But that there has been any deterioration in the quality of our pulpit service, we do not for one moment admit. On the contrary, we think that beyond question it has greatly improved. There are more educated men in the ministry now than ever before, and the average intelligence of our preachers is much higher than formerly, as it ought to be. It is yet, of course, far too low, and the churches fully realize it and are laboring to equip more amply those who are to lead in their work. But we insist that, in point of intelligence, ministers already compare favorably with those engaged in other callings and professions. We may be told that there are none of the commanding abilities of Beecher, or Brooks, or Talmage, or Simpson, or Bascom, or Pierce among us. It is easy to retort that there are now in the legal profession or public life no such men as Calhoun, or Webster, or Clay, or Prentiss, or Conkling, or Lamar, or Ben Hill. No vocation is always adorned with stars of the first magnitude. They seem to come only occasionally and usually in clusters.

We do not desire to be understood in what we have written as minimizing the matter of ministerial support. That is a pressing and most important problem. That our preachers are inadequately and irregularly paid and have to stint and sacrifice, is painfully true. And too often the meager sums which they receive are grudgingly and complainingly given. Many times, when a presiding elder, we have heard stewards relate in the quarterly conference unpleasant and humiliating things that had been said to them while collecting their assessment lists. Under the circumstances a self-respecting preacher could hardly accept the money raised, were he not forced to do so by absolute necessity. Such a procedure is a shame and reproach. That our ministers continue faithfully in the field under such conditions, evidences a deep conviction of their call, and is much to their credit. The secular papers have had not a little to say about fifty-seven preachers in the Upper Iowa Conference of the Methodist Episcopal Church surrendering their credentials and entering secular pursuits, giving as a reason the smallness of the salaries to be had in the ministry. To our mind, their action is proof not only of a lack of liberality on the part of the laity of that section, but also of a dearth of spirituality among at least a part of the clergy. It has long been a matter of note that the Methodist preachers of the North are, as a rule, much more given to taking a hand in politics and business than their brethren of the South. May it not be that already partially secularized, they do not find it very difficult to become entirely so? A ministry, wholly unentangled with the affairs of the world, is the most apostolic, and, in our opinion, the best fitted to conserve and carry forward the interests of the divine kingdom. The work of the pastorate alone is enough to fill an angel's brain and heart.

We exhort our people to honor their ministers and do the utmost possible for them. They need and deserve all that can be paid them. Salaries have not kept pace with the increase in the cost of living. Many of them can spare nothing to purchase new books that they may keep abreast of current thought. Thus their growth in power and usefulness is hindered. And their quarterage should be promptly raised. It is a gross injustice to make them buy on a credit and wait until the end of the year for what is due them. The worth of a consecrated, fearless, faithful preacher to a community is incalculable. He is Christ's representative, and the Master will not be unmindful of those who esteem him very highly in love for his work's sake.

BISHOP J. H. MCCOY.

It was our great pleasure to hear Bishop McCoy preach two sermons at Greenville, Miss., last Sunday. His text at the morning hour was Acts xvii, 28: "For in him we live, and move, and have our being," and at night he discoursed upon Philipians ii, 5: "Let this mind be in you, which was also in Christ Jesus." To say that the Bishop's pulpit utterances made a fine impression, would scarcely give an adequate conception of the effect which they produced. Indeed, they were of an unusually high order, being characterized by freshness and vigor of thought and apt and telling illustrations. The spiritual and evangelical note in them was deep and particularly noticeable.

Bishop McCoy has already visited several of the districts in the North Mississippi Conference, and it is expected that by the time the Annual Conference meets he will have touched and preached in every one of them. And he has done this notwithstanding the fact that his episcopal district embraces four representative Conferences, and that he has a vast amount of work of a clerical and administrative character to perform. We strongly commend the disposition of the Bishop to mix and mingle with our preachers and people. It has been a complaint of the masses of Methodism for years that they so seldom see and hear one of our chief-pastors. One of our leading church papers suggested after the ad-

journalment of the last General Conference that we had perhaps elected too many Bishops, that five instead of seven would probably have been enough. In that view we are far from concurring. We believe in having the episcopal college sufficiently large to make its members available for service in every part of the connection. By his democratic spirit and brotherliness, Bishop McCoy is winning his way into all hearts wherever he goes. He seems to be wholly unaffected by the dignity of his high office, and his admirable bearing is beyond the reach of praise. By many he is compared to the sainted Marvin, the fragrance of whose consecrated life pervades as one of the cherished heritages of Southern Methodism.

CHURCH CHOIRS.

The following brief editorial from the Western Christian Advocate, of Cincinnati, is so pertinent and timely that we reproduce it with our full and unreserved endorsement.

A correspondent of the Pittsburg Advocate rightfully contends that the congregation shows all too little appreciation for the services of unpaid volunteer choirs. The choir members, she says, spend much time in preparing the music, in order that all the services may be benefited. They not only pay their church dues, but gratuitously give many hours of time and labor. But the congregation too seldom expresses an appreciative word. There would be inspiration to better work if the members of the choir, individually and as a whole, could receive some cordial encouragement once in a while, or have some recognition in the way of an entertainment, a dinner, or some remembrance at Easter or Christmas time. We believe that the writer has said a very sensible and necessary thing. We criticize our singers too much, and praise them altogether too little.

CHURCH DEDICATION AT ALEXANDRIA.

Bishop W. B. Murrah dedicated the beautiful new First Methodist Church at Alexandria, La., last Sunday. Most of the other pastors of the city called in their appointments, and together with their congregations attended the dedicatory exercises. It was a magnificent audience that faced the distinguished minister when he entered the pulpit. Choosing Luke x, 42 as his text, he delivered a characteristically strong and eloquent discourse, making a profound impression upon his hearers. At the evening hour the Bishop preached again and five-minute talks were made by the pastors of other denominations. The structure dedicated is one of the handsomest and most commodious houses of worship in the State. It has been completed under the wise and aggressive leadership of the Rev. H. R. Singleton, who is finishing his quadrennium in the charge, and cost approximately \$40,000. The construction of such an edifice and setting it apart for divine worship and service, unencumbered by debt, is a great achievement, and we heartily congratulate Brother Singleton and his enterprising people. They have wrought nobly, and well deserve the commendation which is being generally accorded them.

OUR EPWORTH LEAGUE WORK.

We are pleased to note that our Epworth League work is progressing favorably under the capable superintendence of Dr. F. S. Parker, the General Secretary, and Rev. J. M. Culbreth, his efficient assistant. The report which is being sent to the Annual Conferences clearly shows activity and growth in this organization. There are now in the connection 4,087 League Chapters with a membership of 145,091. This means that of our 5,921 pastoral charges, 1,854 have no Epworth Leagues; and since these pastoral charges have in them 19,116 societies, it indicates that there are in Southern Methodism 17,069 congregations without a League Chapter. The announcement of these figures should serve as an earnest call to our pastors and people to bestir themselves to provide facilities for equipping and training our young people for Christian service. Nothing does this so effectively as the Epworth League, with its several departments properly maintained.

The advancement of the League during the past quadrennium was steady and encouraging. There was a net increase of 526 chapters and 24,004 members. The Epworth Era now has a subscription list of 10,000, and was able to pay last year all expenses, including the salary of the editor. Much wholesome literature bearing on the work has been published and circulated. A permanent Bible and Church Study Course to consist of sixteen volumes is now in process of preparation. Among the contributors to this are the following: Bishop Candler, Dr. DuBose, Dr. H. Walter Featherstone, Prof. Frank Say, Prof. Dr. Franklin N. Parker, Principal J. E. McCulloch, Henry Beach Carr, Prof. Thomas Carter, Prof. Cunningham, Dr. S. M. Godbey, and Dr. W. W. Pin-

The Junior League work is in good shape and growing. The age limit in this organization has been extended to sixteen years. Nearly fifty larger League organizations held annual meetings during

the summer of from two to ten days' duration. Some of these represented district and some State Annual Conference divisions. Five were formally organized assemblies, giving courses in the Bible, missions, methods of Christian work, and emphasizing with great success the evangelistic part of the League's life. By means of the ten-cent assessment the Central Office has become well-lighted, self-sustaining, and if the profits of the Epworth League literature sold by the Publishing House were credited to it, it is probable that the department would be found more than self-sustaining.

NOT LOSING ITS HOLD.

There is little to sustain the statement sometimes heard that the Bible is losing its hold on the intelligent young life of the Church and nation. On the contrary, the influence of Christianity is more potent in even our secular institutions of learning today than at any former period in our history. The Student Volunteer Movement alone is proof sufficient that this is true. And further evidence of it is found in the fact each succeeding year sees the Word of God more widely circulated and more pains fully studied. Upon this latter point a recent number of The Presbyterian comments so forcibly and instructively that we here with give the quotation:

"While reports are being sent out from some quarters that our colleges are hotbeds of infidelity, it may surprise some people to hear that there are 80,000 college men studying the Bible in thirty-day Bible classes in fifteen different nations. Last year there were in attendance upon these voluntary Bible classes in the institutions in North America 22,750 men. Of these, 1,000 were studying the Bible in Greek letter fraternity chapter houses; 14,000 were non-Christians; 1,400 faculty men assisted in training leaders and in teaching. This work is all the more remarkable because it is carried on in voluntary classes. This means that this large number of young men want to study the Bible, so it is not an enforced or perfunctory exercise, but a study that interests the mind and springs from the heart."

ADVOCATE DAY.

Sunday, October the 30th, has been chosen for "Advocate Day." Our special campaign for the Conference organ, which is now on, will close then. Let no friend of the Advocate do any work until the 30th, but secure renewals in his charge at the earliest moment possible. Delay is never wise, it increases difficulty to be avoided. But it is our desire that every preacher in Louisiana and Mississippi who has not hitherto to do so sooner shall make a special effort in behalf of the paper on the fifth Sunday in October. We sincerely trust that the claims of the Advocate will be presented from five hundred pulpits on that day. Brethren, we earnestly appeal to you to join in our slogan from the red hills of Tennessee to the surfbeat of the Mexican Gulf, "A greater Methodistism and a greater Advocate."

PERSONAL.

Rev. W. S. Lagrone will begin a series of revival services at the First Methodist Church in Greenville next Sunday. He will be assisted by the Rev. H. S. Sprague, the popular pastor of our church at Greenwood, Miss.

Rev. W. W. Drake will commence a meeting at Lake Charles next Sunday, which will likely be continued for two weeks. He will do the preaching himself and a specially organized choir will furnish the music.

Mrs. A. E. Collier, of Greenwood, one of the noblest Christian women in Mississippi, died at the home of her grandson in Vicksburg on October 3d. She had lived a beautiful and useful life, and was ripe for translation to the heavenly home.

The editor was absent from the city from Tuesday, Oct. 4th until Monday the 10th, having been called to Mississippi by urgent personal business. This accounts for the fact that some departments of the paper are not as full as usual this week.

At the residence of the bride's mother, in Neshoba County, Mr. J. on Dent and Miss Gertrude Augustus, were united in marriage on October 2d, the Rev. N. G. Augustus officiating. The Advocate extends hearty congratulations and best wishes.

Rev. D. E. Kelley and Rev. C. N. Guile assisted Rev. H. B. Watkins in a meeting at Magnolia last week. The results of their labors are not known at this writing, but with three workers so energetic and energetic in their efforts we dare say that much good was accomplished.

Mrs. A. J. Foster, whose husband was an active member of the North Mississippi Conference, is residing at Georgetown, Texas, where she is teaching a course in the Southwestern University. She insists upon having the Advocate read to her daily, because, as she expresses it, it comes to her with news from home.

Rev. J. W. Chisholm, of Camden, W. Va., in a letter to the publisher says: "Our people read the Advocate and take an especial interest in the editorials. They strongly commend the paper for standing so fearlessly for the rights of the Church. Brother Chisholm has been kindly taking care of our interests in his charge."

The Rev. M. G. Janney, a member of the Louisiana Conference, is reported to be of the opinion that the Master, has no doubt, is the Master. He sends greetings and adds: "I often recall the words of I. L. P. Shepard and Crews, 'I am not a man, but a man with whom I am in the Kingdom Conference.'"

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Tidings from the Field

Jonesborough Circuit:

Having seen nothing from the Jonesboro Charge, I will write a few lines concerning it. Brother Stephens is our pastor. We had Rev. W. D. Bass with us in our meeting at Mount Pleasant on the fourth Sunday in August, and we had a great revival. The people were built up spiritually, and several were added to the church.—P. M. Brode.

Harrisville Charge:

I am through with my revival meetings. I was assisted by Brothers W. E. Dickens, L. L. Roberts, W. J. Ferguson, W. W. Perry and W. R. Thurman. These servants of God did good work, and were appreciated by all. During the year I have received 42 into the church, painted D'Lo church on the inside and made Poplar Springs church larger, and made some improvements on the parsonage, ceiling and papered one room, and we papered three rooms and the hall last year. I have ordered paint for the parsonage. We are also trying to pay off an old debt of \$260 that has been on the parsonage the last three years. We have in cash and subscriptions \$240. I want to bring up the collections ordered by the Conference. On account of the boll weevil and dry weather we are having a hard pull. Pray for us.—R. T. Nolen, P. C.

Melville, La.:

The Melville Circuit is looking up somewhat this year. We have organized a splendid W. H. M. S., which is a strong factor in our church life. We have screened the parsonage and have entertained the Alexandria District Conference. We were exceedingly fortunate in having Col. Stubbs with us, but not any more so in him than in our genial presiding elder. Nor have we forgotten the Advocate, but almost troubled its readers here, and are still at work for more.

We have had three revivals on the work so far. Rev. A. R. Hoffpauir did us good service at Bayou Jack and Bethel. Brother W. L. Doss was with us at Waxia and rendered exceedingly good service. These churches were lifted heavenward in their religious life, even not counting the good that was done through the additions to the church.—A. A. Bernard, P. C.

Eureka Circuit:

I suppose a report from the Eureka Circuit will be of interest to some. I have just finished my series of meetings, in which I am indebted for valuable assistance to Revs. J. A. Biffle, H. T. Gaines, W. M. Young, and W. N. Duncan. They did excellent work that will bring forth fruit to the glory of God. We have received twenty-nine into the church on profession of faith and seven by letter. At Terza we had the greatest revival of the year, with nineteen conversions and accessions to the church. The Eureka work is in fairly good shape. Everything is moving along nicely and I expect to come up to Conference with a clean sheet this fall. I am in hopes that this will not be misleading to any one. I will state for the benefit of the good brother who made the complaint, that I served the work spoken of by him, and did not regard it as such an honor that I would be guilty of a wilful misrepresentation to make it appear that I was serving it at the present.—C. Wesley Bailey.

Abbeville, Miss.:

I will give you a short report of my revivals this summer. My first meeting began the fifth Sunday in July. I was assisted by Brother J. D. McWhorter, of Sallis. His sermons were enjoyed by all who heard them. We have few better preachers in North Mississippi than Brother McWhorter. We had ten accessions to our church. Next was our camp meeting. I was

fortunate in securing the services of the Rev. A. C. Holder (evangelist) of Shreveport, La. Brother Holder is one of the most zealous workers I have ever seen. Any preacher would be fortunate in securing his services. His singer, Mr. Herring, delighted all who heard him. In this meeting there were thirty-nine received into my church, some to the Oxford Church (Methodist), and others some to the Baptist and Presbyterian. Our next meeting was Andrews Chapel, which resulted in only one accession. I was assisted in this meeting by young Brother Conner. Last but not least, at Abbeville, where I was assisted by Rev. J. H. Bell, of Potts Camp, about which I have written you before. As a result of all my meetings, eighty-one have been added to our church. To God be all the praise.—B. P. Fullilove, P. C.

Amory, Miss.:

I have enjoyed serving the splendid people of Amory and Nettleton charge the past nine months, and feel that good has been accomplished. The presence of Brothers Harrison and Stone (superannuates), who live here, is a benediction and blessing to the town, and especially to the pastor. Both preach occasionally to the delight of us all. Our meetings have been successful, the one at Nettleton resulting in twenty-three additions to our church. The preaching done by Brother E. B. Rainey has borne rich fruit, and the results will abide. I was assisted at Amory by Brother L. A. McKeown, of whose preaching it is needless to speak, save to say it was up to his usual high standard. Mac is a wonderful preacher, and the results of his work with us are gracious. Twenty-five additions, and the church lifted, I trust, to a higher plane of Christian living.

We have had, in all, this year sixty-eight additions to our church, and

finances in full up to date. The stewards manage all collections, and successfully. This is a pleasant charge, and a more loyal, kind-hearted people it has never been my privilege to serve.—Yours, R. O. Brown.

Houlka, Miss.:

I guess it is time to hear from Houlka. I suppose we are about like other folks up here. I have a dear, good people; they know how to treat a preacher, so as to make him feel free and at home among them. We have had good meetings at all the churches. Brother R. O. Brown, of Amory, was to hold my meeting at Houlka Church, but sickness prevented his coming. The Lord, however, was with us, and we had a good meeting. Brother Garner, of Shamoni, did the preaching at Concord, with fine results. Brother Garner is goodness personified, and a fine preacher. Brother Armour, of Buena Vista, did the preaching at Ashbury, and the people were highly pleased with his sermons. Brother Cain did some very excellent preaching at Wesley. All of these brethren are in high favor with my people. We had our third quarterly meeting Saturday and Sunday. It was indeed an enjoyable occasion. Brother Felts, our beloved P. E., preached Saturday at 11 o'clock and at night, and again Sunday, with great power. His sermons were a feast to all who heard them. The crops are sorry here, but Houlka charge is in very good shape. These are a noble people and deserving for what they have done. We hope to carry a clean sheet to Conference this year. Pray for us.—T. J. Durrett, P. C.

Church Point, La.:

As it was my privilege to attend a revival just closed some two weeks ago at this place, held in the M. E. Church, South, I feel that it would perhaps be well to tell of the good ac-

complished by the eight days' labor among us. Many have expressed themselves since the close, and expressions are unanimous among the members and the visitors who heard the eloquent sermons preached by Rev. C. V. Breithaupt, that he left an enduring impress upon the community. He was so endowed with the Holy Spirit that he won the people, who are most appreciative of this young minister's labor here. We feel that the good he did among us will be lasting and when the roll is called up you'd many of us will meet him there. We feel that our church was revived and blessed, and that throughout the coming years we will revert to this meeting with pleasure and thanks to God. Could this young missionary be forgotten in a field like this? Echo answers, never. As he would ascend the pulpit and throw a look of familiar kindness around upon his audience, they knew he was to give them what was in his heart and mind. His words had power, because they accorded with his thoughts, and his thoughts had reality and depth, because they harmonized with the life which he lives. We unanimously wish him to remember the little M. E. Church, South, at Church Point, and pray for its members and progress. Our pastor in charge, Rev. H. B. Vandenburg, is loved and appreciated for the good he has accomplished on this charge this year, and we thank him for his wise selection in the man he obtained to assist him in our meeting.—Creole.

Derma Circuit:

We are moving along very well on the Derma Charge, have held six meetings and have one more to hold and wind up for Conference. I have received between forty and fifty into the Church. Brother W. L. Graves assisted me at Graves Chapel. We had a great meeting.—R. P. Goar, P. C.

PROOF

Read what the Rev. T. P. Pierce of Vinemont, Ala., says about

W. H. Bull's Herbs and Iron

For you to remain in ill health, when this celebrated tonic will build you up and put health, strength and vigor in your system, is inexcusable. Ninety-nine times out of a hundred, failing health is caused by bad blood. The blood being the body's sole nourishment, must necessarily be pure, otherwise sickness and disease follows. W. H. BULL'S HERBS AND IRON makes pure, rich, red blood and stimulates the liver and kidneys, strengthens heart action and invigorates the nerves, is laxative in its effects and insures proper digestion. Restores all organs to normal health and creates a hearty appetite. Relieves rheumatism by eliminating uric acid from the blood.

50c and \$1.00 per bottle.

Get a \$1.00 bottle from your druggist, and if you can't see any improvement in your general health after using two-thirds of it, take the remainder to him and your money will be refunded. If your druggist can't supply you, send his name and \$1.00 and it will be sent direct, charges prepaid.

W. H. BULL MEDICINE CO.
St. Louis, Mo.



W. H. Bull Medicine Co., St. Louis, Mo.
In the Spring of 1907 I was a complete wreck and was pronounced by some doctors to have dropsy, by one to have cancer of the stomach, another said tumor; in all these were forty-four or fifty doctors. Scarcely any of them agreed, and none of them did me any good whatever. Four of our County doctors said I could not be cured and gave me up to die. My weight had decreased to 117 pounds and I was perfectly helpless when I decided to try your HERBS AND IRON. After using five bottles my health was immediately restored and in a few weeks I was as strong and healthy as ever in my life. My weight today is 215 pounds. I shall never fail to recommend your remedy.

T. P. PIERCE,
Baptist Minister and Merchant,
Vinemont, Ala.

A cheap organ?

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Marriages

Sept. 28, 1910, at Denham Springs, La., by Rev. F. N. Sweeney, Mr. L. T. BLUNT to Miss ANNIE K. HERNANDEZ, both of Livingston Parish, La.

Sept. 25, 1910, at the residence of Brother Stewart, Meridian, Miss., by Rev. Isaac Lockhart, Pastor, Brother FRANCIS M. KITCHEN, of Meridian, to Miss H. A. C. McKELVAN, of Porterville.

At Polahatchie, Mineral Springs, Rankin County, Mississippi, September 25, 1910, by Rev. C. McDonald, TALLY HESLIP, Esq. and Miss INA McKAY.

BOONEVILLE CIRCUIT.

Some days ago, while just in the midst of our Carolina meeting, which was a great one from the beginning to the close, I gave you a partial report of our meetings up to that date. So now, as we have closed all, I will endeavor to give a full report of what has been accomplished here, on the Booneville Circuit. I do so for the encouragement of the brethren that preceded me on this work. The seed that they sowed here years ago are bursting forth into great harvests, and, too, I love to keep the commands of our Savior. On one occasion he said to an individual: "Go home to thy friends and tell them how great things the Lord hath done for thee; and hath had compassion on thee." Hence, for this reason, I love to tell what great things the dear Lord has done for me and those that I come in contact with, for I believe this command applies to us today as much as it did to that poor individual less than two thousand years ago. Had he kept his mouth closed concerning the wonderful things that the dear Lord had done for him those poor people around Decapolis would more than likely never have been saved. The trouble today is that too many people are keeping their lips sealed tight about the great and wonderful things that our precious Savior is doing and has done for us. I am glad of an opportunity to testify for him and of the great things that he has done for me and mine. When in Washington some weeks ago, at the World's Sunday School Convention, I was very much impressed with the fervency demonstrated on the part of all nationalities to stand up boldly for the lowly Galilean, and I am more determined now than ever to stand up and testify for my Lord.

Since the first of July I have been in meetings, and have seen about five hundred conversions and some of the most wonderful displays of God's power. Yes, the repetition of old-time things have taken place. The infirm have been healed and sent on their way rejoicing. Oh, it was grand to behold!

The meetings, on my own charge were brought to a close at Hodge's Chapel church with a great victory. We added thirty-four members there; Rev. J. H. Holder, of Booneville Station, did the preaching, and it was powerful, too. I don't know of a preacher anywhere that stays closer to his Lord than does Holder; that's the secret of his power. If there were more such consecrations, we would hear of more such gatherings.

We have added eighty-nine new members to our registers this year, whereas, my last report showed just fifty; but I want eleven more before Annual Conference, to make out the hundred. Pray for us.

Bishop McCoy will be with us here at Booneville to hold a joint fourth quarterly conference for Holder and me on October 22nd and 23rd.

Praise the dear Lord for all things.
W. V. SHEARER.

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LOUISIANA CONFERENCE.

Alexandria Dist.—Fourth Round.

Glenmora, at Madison	Oct. 1	2
Boree and the Center	Oct. 2	3
Le Compe	Oct. 3	4
Opelousas	Oct. 4	5
Pollock, at Pollock	Oct. 5	6
Columbia, at Columbia	Oct. 6	7
Natchitoches	Oct. 7	8
Provincial	Oct. 8	9
Jena and Harrisonburg, at	Oct. 9	10
Harrisonburg	Oct. 10	11
Eden, at Eden	Oct. 11	12
Trout	Oct. 12	13
Simsport	Oct. 13	14
Ville Plant	Oct. 14	15
Bunkie, at Bunkie	Oct. 15	16
Tioza, at Holloway	Oct. 16	17
Alexandria	Oct. 17	18
Colfax, at Colfax	Oct. 18	19
Seima	Oct. 19	20
Melville	Oct. 20	21

PAUL M. BROWN, P. E.

Baton Rouge Dist.—Fourth Round.

Clinton-Jackson, at J.	Oct. 1	2
St. Francisville, at St. F.	Oct. 2	3
Kentwood	Oct. 3	4
Franklinton, at F.	Oct. 4	5
Bogalusa	Oct. 5	6
Amite City	Oct. 6	7
Baker, at Blackwater	Oct. 7	8
Zachary, at Slaughter	Oct. 8	9
Wilson, at Garden	Oct. 9	10
East Feliciana, at Clear	Oct. 10	11
Creek	Oct. 11	12
St. Helena, at Greens-	Oct. 12	13
burg	Oct. 13	14
Pine Grove, at Montpelier	Oct. 14	15
Tickfaw, at Tickfaw	Oct. 15	16
Ponchatoula, at Wesley	Oct. 16	17
Port Vincent, at New River	Oct. 17	18
Port Vincent, at New	Oct. 18	19
River	Oct. 19	20
Baton Rouge, Second Ch.	Oct. 20	21
Hammond	Oct. 21	22
Denham Springs, at Friend-	Oct. 22	23
ship	Oct. 23	24
New Roads, at New Roads	Oct. 24	25
Baton Rouge, First Ch.	Oct. 25	26

C. C. MILLER, P. E.

New Orleans Dist.—Fourth Round.

Parker Memorial, a. m.	Oct. 1	2
Mary Werlein, p. m.	Oct. 2	3
Louisiana Ave.	Oct. 3	4
Donaldsonville, at Vacherie	Oct. 4	5
Carrollton, a. m.	Oct. 5	6
Epworth, p. m.	Oct. 6	7
Plaquemine	Oct. 7	8
Covington	Oct. 8	9
St. Tammany Ct.	Oct. 9	10
Slidell	Oct. 10	11
First Church, a. m.	Oct. 11	12
Second Church, p. m.	Oct. 12	13
Rayne Memorial, a. m.	Oct. 13	14
Algiers, a. m.	Oct. 14	15
Felicity, p. m.	Oct. 15	16

E. N. PARKER, P. E.

Lafayette Dist.—Fourth Round.

Morgan City	Oct. 1	2
Franklin	Oct. 2	3

Monroe Dist.—Fourth Round.

Winnboro	Oct. 1	2
Flacouver, at Jonesboro	Oct. 2	3
Downsville, at Downsville	Oct. 3	4
Oakridge	Oct. 4	5
Glad, at Glad	Oct. 5	6
Floyd	Oct. 6	7
Lake Providence	Oct. 7	8
Waterproof	Oct. 8	9
Dell	Oct. 9	10
Baldwin, at Baldwin	Oct. 10	11
Eros	Oct. 11	12

S. S. REENER, P. E.

Ruston Dist.—Fourth Round.

Benton, at Allen Bridge	Oct. 1	2
Arcadia, at Arcadia	Oct. 2	3
Ruston, at Ruston	Oct. 3	4
Vernon, at Oak Ridge	Oct. 4	5
Winfield	Oct. 5	6
Jonesboro, at Jonesboro	Oct. 6	7
Haynesville, at Haynesville	Oct. 7	8
Haynesville, Mission, at	Oct. 8	9
Shogunco	Oct. 9	10
Simsboro, at Pine Grove	Oct. 10	11
Ringgold, at Andrew	Oct. 11	12
Gibbsland, at Oak Grove	Oct. 12	13
Berwick, at Alabama	Oct. 13	14
Houghton	Oct. 14	15
Disbon	Oct. 15	16
Bienville	Oct. 16	17
Lanesville	Oct. 17	18
Cotton Valley	Oct. 18	19
Minden	Oct. 19	20

R. W. TUCKER, P. E.

Shreveport Dist.—Fourth Round.

Grand Cane, at Grand C.	Oct. 1	2
Oakdale, at Spring Hill	Oct. 2	3
Fullerton	Oct. 3	4
Longville	Oct. 4	5
Camp	Oct. 5	6
Pleasant Hill, at Williams	Oct. 6	7
Chapel	Oct. 7	8
Pelican, at Pelican	Oct. 8	9
Ida, at Ida	Oct. 9	10
Mooringport	Oct. 10	11
Coushatta, at Coushatta	Oct. 11	12

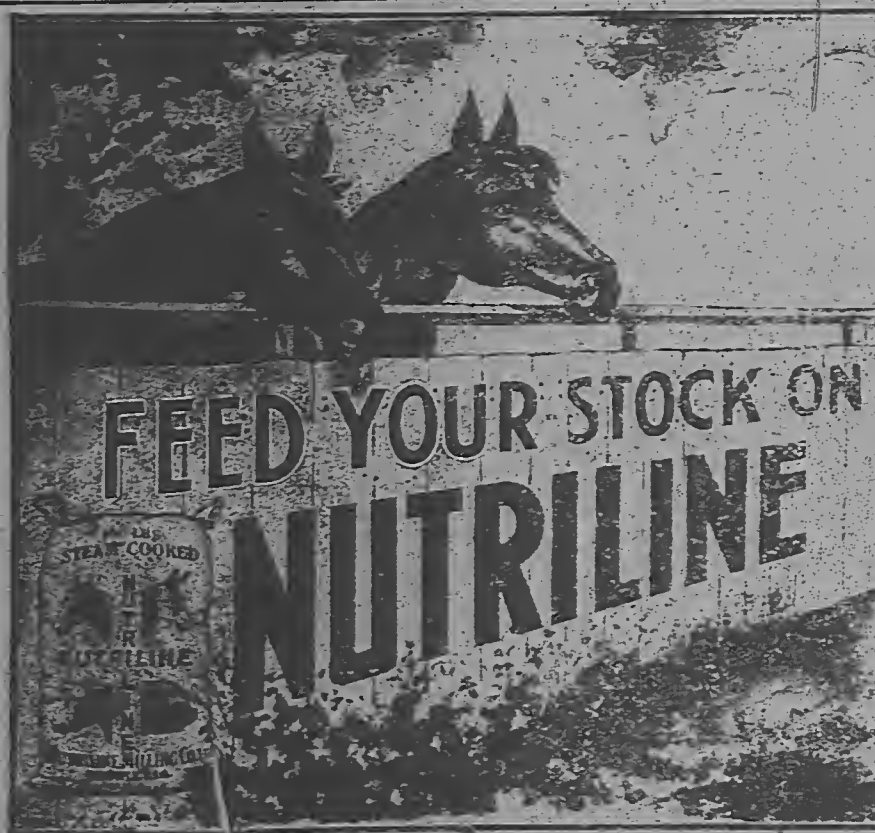
QUININE CANT.

Quinine cant is a term used by the Bureau of Entomology and Plant Quarantine to designate a certain class of insects which are known to be carriers of the malarial parasite. These insects are found in the Southern States and are particularly abundant in the Mississippi Valley. They are known to be carriers of the malarial parasite and are therefore a great danger to the health of the people. The Bureau of Entomology and Plant Quarantine is working to control these insects and to prevent the spread of the malarial parasite.

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 on possession of faith; and dur-
 God for the year 1891, and have re-
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the world. It contains no ingredient that your own family doctor will not endorse and say is a good thing. It does not depend on drugging the body, but tones the body, and cures its disorders with the remedies nature intended to tone and cure the body when that power was given to them.

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Epworth League

By Rev. Elmer T. Clark

TOPIC FOR OCTOBER 16.

WAITING FOR GOD.

(Hab. ii, 1-4; I Thess. v, 1-10)

The Historical Setting.

Habakkuk's mission in the world was to teach his people the one great lesson of waiting for God: the time in which he lived needed that message more than any other. It was about the year 600 B.C.: over twenty years had passed since Josiah had made his superficial reformation, and the reckless and tyrannical acts of Jehoiakim had made Judah a veritable hotbed of oppression and sacrilege. Assyria had fallen, the battle of Carchemish gave Babylonia the ascendancy over Western Asia, and Judah had just felt the heavy hand of Babylonia the year before. Torn by oppression and strife within, handicapped by a monarch who disdained both justice and the God of justice, threatened by a terrible and invincible power from without—such was the condition of Judah when Habakkuk appeared to tell the suffering people to wait for God.

Practical Observations.

1. There are certain times in the experiences of men when we can do nothing but wait for God. We are prone to speak of man's power and ability; yet even when so speaking we know that there are innumerable things which man cannot do, that there are movements affecting him over which he has no control, and that there are occasions when nothing he can do with himself could possibly influence his destiny in the right direction. In such times humanity must be re-enforced by divinity, help must come from without, man must be still and wait for God to manifest himself and take control. Habakkuk faced such a crisis, and his method of procedure is to be recommended to all men.

We must wait for God in times of sorrow and perplexity. When the clouds gather and the storms break, we are at the mercy of the elements: the only wise thing to do is to wait for him whose voice can still the tempest and whose foot can be safely placed upon the rolling waves. I believe steadfastly in the doctrine that God uses sorrow and suffering to train and perfect the characters of his children. I believe that because the Bible teaches the blessedness of mourning and suffering, because such things are here (and God uses all things, even sin itself, for the good of men), and because I have seen character beautified and developed by these things. But many times—indeed, most times—men, by their own actions and attitudes, frustrate God's own plans and rob themselves of the blessing of development which he would give them.

2. Those who wait for God must place themselves upon the tower of a great and sincere faith. When God speaks, it is to the consciences of men; and before his voice can thus be heard, the man must be upon a spiritual elevation, apart from the world and its vices, awaiting in expectation. The still, small voice came to Elijah in the mouth of the cave in the mountain; the visions were given to John upon the lonely Isle of Patmos; Jesus went up into the mountain to pray, and drew apart from his most intimate disciples. When we pray, enter into your closet, and there wait for God with the cares and the sins of the world shut out from con-

sciousness. Man's spiritual state, like and flows like the waves upon the bosom of the lake. We go from the Carina of triumph to the Juniper tree of despondency from the baptism witnessed by the visible presence of the Spirit and the audible voice of the Father, we are taken up into the mountain to be tempted by the devil, from the mount of transfiguration we must go down among the afflicted and the wretched; every time we seek to build three tabernacles we hear the voice that says, "Arise and get thee up, for his is not thy rest." We are given moments of spiritual elevation, that we may in them become fitted to live and do in other and more disagreeable moments. Let us seek them, let us long for them, and in them let us wait for God.

3. When God comes to us after our waiting, it is to place a responsibility upon us and to give us a task to perform. God never speaks to a man simply for that man's own sake; God wants his every word to go ringing through the ears upon which it falls and down the ages to all sons of men. Visions are but to equip men to serve. The Voice from the burning bush sent Moses back to lead a race out of slavery; the Light upon the roadway sent Paul into Damascus, where it should be told him what he should do; the Tongue of Fire that sat upon the disciples' heads in the upper chamber made those men great apostles.

Man's moral duty on earth, it has been suggested, is to receive and transmit messages from the divine mind. And God gives such visions profusely to those who wait for him: he speaks a various language to all who will listen. He may never again send wheels a-whirling and colors aglowing to dazzle the eyes of men, but his great visions are still being seen on earth. They come through sermons and hymns and prayers; they come through the air, the sunshine, the song of the bird, the call of the timber wolf; they come whenever men see an opportunity of doing good to one of the least of the children of earth, whenever we see the world suffering from sin and misery and degradation, whenever we see the power of evil dragging a brother down to despair.

4. Have you seen a vision like that? Then there was a moment of supreme importance in your life, there was a divinely given opportunity for you to grasp. There is a story that is full of interest and instruction for us. The Philistines one day came up against the Israelites and spread themselves out over the valley of Rephaim. King David faced a crisis in the life of his nation, and in that crisis he did what all great men do: before reaching the decision he waited upon God. And Jehovah said unto David: "Do not go up, but move in a circle and come upon the enemy over against the mulberry trees. And when you hear a sound in the tops of those trees is of an army marching through, then bestir yourself and strike. For at such a time I have gone out before you and have re-enforced your arm with divine strength." David did as he was told, and swept the enemy from the field.

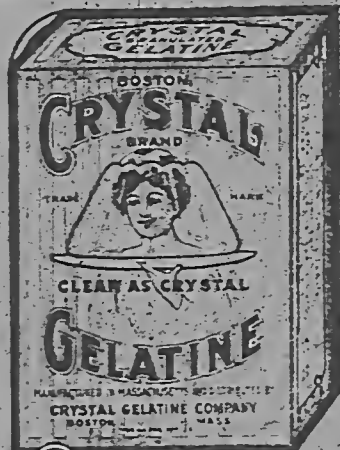
Let all the leaders of God's people wait upon God. Let all who would fight against the foes of right listen closely for the sound of the marching in the tops of the trees. And when you hear that sound in your own heart, then bestir yourself. For God has gone out before you, he has given you a great opportunity; then is a supreme moment in your life. Great men are made by responding to the sound in the tops of the trees: great deeds are done by action in a supreme moment; great men are discerned by their actions in a crisis.—Epworth Era.

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BY

REV. WALTER G. HARBIN.

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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

JAMES B. STANLEY, of the battleship "Iowa," who was drowned in Chesapeake Bay, off Annapolis, Sept. 1, 1910, youngest son of Dr. J. S. Stanley and Mary Elizabeth Stanley, was born June 22, 1889, in Detroit, Ala. In childhood he was converted and united with the Methodist Church in Verona, Miss. At the time of his death he was a member of the Methodist Church in Brooksville, Miss. In February, 1907, he joined the navy, serving during the cruise around the world on the "Minnesota." A few months ago, he transferred to the "Iowa," from the deck of which he fell and sank to rise no more. A bright, happy boy, he was the pet of his family, and wherever placed, his sunny spirit gained him many friends. One of his shipmates, Emile Falk, at the time of the fatal accident, risked his life repeatedly by diving under a coal barge in fruitless attempts to rescue his drowning friend. A letter to Dr. Stanley from the commander of the ship says: "Your son's record was good. To his parents, his brother and sister, we offer our love and sympathy. Why this young life should be so suddenly ended while many who are weary with the heat and burden of the day are spared, is past our finding out. God knows best." A. FRIEND.

THOMAS JEFFERSON WRIGHT, son of Susan W. Moorman and James L. Wright, was born Oct. 8, 1847; was married to L. A. J. Wyatt, Dec. 25, 1873; and died May 4, 1910. He leaves a wife, two sons and one daughter, with three brothers and four sisters and a host of relatives and friends to mourn their loss. Brother Wright was a useful man. Oh! how he will be missed. The family have lost a good husband and father, the community a good citizen, the church one of its best members. Brother Wright was a leading man. He was Consul Commander of the W. O. W., president of the Farmers' Union, of Yallobusha County, and steward of the Methodist Church. He was true to his church, a Methodist of the old type. He prayed the closing prayer at Pine Ridge at the close of the Quarterly Conference on Sunday and went to heaven Tuesday morning. Sleep on, dear brother. God called you home. He thought it best. To his will we submit. He knows best. A large congregation met at old Shiloh Cemetery to bid farewell to this good man. His casket was completely covered with beautiful flowers. Look up, loved ones, he is not dead, but alive for evermore. He is watching and waiting over there in the sweet by and by, where we will meet him again some "sweet day." Farewell, dear brother, till we meet to part no more. R. P. GOAR.

Sister **AMELIA M. COGGIN** was born in Itawamba County, Miss., on the 5th day of April, 1862. She was reared in a religious home, and at the early age of 10 tender years, was genuinely converted and joined the M. E. Church, South, at New Chapel Church, and remained a consecrated member of the same till on the 5th day of September, 1910, she passed through the ordeal of death. She went home to glory and joined the Church Triumphant, there to be forever with God and his glorified saints. On the 8th day of December, 1881, she was married to Brother W. T. Coggin, of Lee County, Miss., and this marriage was indeed a happy one. It was the kind of marriage that results when God doth join together and no man can put asunder. A couple more devoted to each other would have been hard to find. But on the day above named, God stooped down and took her to that good place prepared for his people. She leaves a husband and eight children—six boys and two girls

—to mourn their loss, besides a host of friends. As a girl she was possessed of a sweet and engaging temper, which made her a favorite in the home and community where she was reared, and this genial affable disposition never left her. As a wife she was affectionate and true, as a mother she had that special tact that brought her into the very life of her children, and she held them in a strong love force as few mothers can. Her life was filled with religious joy, that wether children to her and to the church at an early age. The husband and children needed her, and so did the church, but the Father of all spirits said, "It is enough, lay down the cross and take thy crown." My heart sympathy and prayers go out for the family. T. J. DURETT.

IRMA POWELL, wife of J. T. Birdsong, was born at Camden in Madison County, Miss., June 11th, 1882. After a brief illness, she died at Vicksburg, Sept. 11th. This daughter of a Methodist itinerant minister, Clarence A. Powell, of distinguished memory and not long gone but before the daughter was like the annual flowers in her brightness and beauty. Itinerant daughters, with frequent changing environments, take this annual flower quality, growing into mosaics of finely blended character by lights and shades of various influences. The writer has known and loved this attractive life from her childhood, a serious, clear-eyed child, whose eyes continued limpid as life deepened, and were clearest when they closed. The woman does not wish always to remain in the class of the annuals; her dreams bring visions to her, and loving construction of the home that will some day be hers, where she will reach the quiet and the peace of stars which leave the less twinkling class, and grow fixed, so with Irma. On the 12th of last October, standing beside the bed of her father, mother and loved ones grouped around, and the man of her heart by her side, Irma was married. Home directly to Vicksburg—and happily settled. Plays for which years are to contribute, maturing perfection, attachments, too soon to be wrenched loose, but sure and enduring. This Christian woman was qualified to make home here for her husband, and bright the sun streamed down the way which promised to be long and shining. But she is gone, the way closes, attachments jar, and wrench apart, the home as a child and not older than a child, must be remembered now and mourned for the charm which has vanished, and the promise which gave it beauty. To her companion, I need not say that the sweet wife's Christian life, with its years treasure given to him, passes by all perfect rights to him. She would have given for always her best to him, and her best was in her spirit self. Memory is not the only friend grief leaves us, no, it only settles firm the foundations which were earthly—uplifting, the vision where the structure is complete in heaven. We loved Irma—for she was lovely. God comfort those who sorrow and must sorrow for her. W. H. HUNTLEY.

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NEW ORLEANS CHRISTIAN ADVOCATE

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"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2554.

ROBERT A. MEEK, Editor.

NEW ORLEANS, THURSDAY, OCTOBER 20, 1910.

CHAS. O. CHALMERS, Publisher.

Editorial

THE WORK OF CONSERVATION.

As has been said of woman's work, a pastor's duties never cease. It would seem that after a revival, when the religious consciousness of the people has been quickened and there is unusual activity in every department of the Church, that he might with propriety abate the strenuousness of his labors and give to the weary brain and heart and body a season of relaxation and rest. But not so; for the period, which follows a time of spiritual refreshing is of more than ordinary peril, and the minister needs to be unusually alert and energetic. A great general is his Satanic Majesty. When the forces of righteousness are aggressive, he becomes correspondingly so. Where the greatest displays of divine power are seen, the most remarkable exhibitions of diabolical influence are apt to occur. This was true of the time of the incarnation, when Christ in bodily form walked among men. It was not a mere accident that so many possessed of evil spirits gathered about the pathway of the Son of man, or that the Master and his disciples were so often and so malignantly assailed by the wicked one. God in sending into the world his Son was putting forth his mightiest effort to destroy sin and crush the rebellion against his government, and Satan adroitly sought to match force against force—he bestirred himself to the utmost desperation because he knew that the climax of the battle was on. So to-day he fights hardest where the tide of the struggle seems to have gone most against him and he apprehends that his cause is most in danger.

This doubtless explains why in so many cases religious declension so quickly follows a great spiritual awakening. While the good people are on guard, the watchful enemy sows the tares amid the upspringing wheat, and almost ere anyone is aware, what promised to be a rich harvest is blighted and destroyed. It would seem that with the good meetings and gracious ingatherings we have every year, the Church would soon overrun and possess the land. Why do we make so little progress? It is because Satan tears down nearly as fast as we build up—because what we wrest from him in the summer, he regains in the winter; hence we are continually battling over the same ground—working over the same material.

The great problem which the Church needs to master is that of holding the territory won, of conserving the fruits of her victories. The minister who knows how to fold and shepherd his converts is the one whose work abides and who perpetuates his influence into the far future. With matchless eloquence George Whitefield swept through England and the United States; drenching thousands of cheeks with penitential tears and setting multitudes of lips to shouting hallelujahs of praise, but when his majestic form was laid low and the trumpet voice was hushed, scarcely any visible results remained to tell of his marvelous ministry. But where God gave Wesley converts, he organized them and provided for them means of spiritual culture, and a Methodism that reaches around the globe is but the lengthened shadow of the man of Epworth. Talmage made the mistake of only preaching to the people, and the Church which drank in his golden periods vanished with the passing of that gifted prince of the pulpit. Spurgeon knit his members together in the bonds of fraternal love and fellowship and united them in Christian activities; and though he no longer lives to lead them, they are yet a mighty factor in speeding the gospel on its widening way.

We frequently hear it said that the converts of evangelists do not stick. That depends very largely upon the spiritual care that follows. Neither will they remain faithful if led to Christ by a pastor unless they are given proper teaching and oversight.

The babe must be nurtured if it is to live and grow. Keeping his people safe in Jesus and developing them to the utmost in him, is an essential part of the work of every man called to preach the gospel. Merely starting men in the upward way is not enough. No matter how fair and promising may be the beginning of one's salvation, if it fails of completion, it is valueless and amounts to nothing. Our mission is not to make babes in Christ, but men and women in Christ—not to make Christians, to-day true and to-morrow unfaithful, but saints, who walk over with the Lord on earth and dwell with him evermore in the sky.

But how are the fruits of our revivals to be conserved? Tremendous and most perplexing is the task. It involves practically the whole vast question of a successful ministry. Indeed, for this manifold and difficult work no man is sufficient. When we shall have done our utmost, we shall still realize that we have largely failed. Lifeless matter is ever amenable to law and responds obediently to the skillful human touch, but the free and capricious will of man—who can sway and govern it? Making machines is easy, but the making of saints taxes the resources of both earth and heaven. Confessing our inability to prescribe a course that will anything like hold all we win in our aggressive evangelistic campaigns, we will nevertheless venture to make a few suggestions concerning this great work of religious conservation.

First, we observe that if new converts are to be kept true to Christ it must be done in and through the Church, which is God's appointed agency to save the world. When members are received they must be brought into the prayer meeting, Sunday school, and public gatherings of Zion, if they are to remain spiritual, grow in grace, and develop into usefulness. Aloofness from God's people almost invariably leads to religious declension and apostasy. Hence, the pastor who would retain and increase his recruits must bestir himself to keep them in touch with the services of the sanctuary. There is no surer evidence of a waning piety than an infrequent and irregular church attendance.

But since the Church is the agency which must be chiefly depended upon to foster and promote piety among our people, it necessarily follows that this will be successfully done in proportion as that organization is spiritual and faithful to its high and unworldly mission. It must have life in order to be able to give it; only as Jesus is lifted up, can it be expected to draw and hold the people, for the cry of men is yet to see him. The explanation of empty pews is the absent Christ. Let him be more in the prayer meeting, more in the teaching of the Sabbath school, more in the hymns that are sung, and more in the utterances of the pulpit, and the power of the Church to attract and save will be vastly augmented. Let the minister who would guard against having any of his flock fall away, seek to inject into all of the activities of Zion the spirit and high purposes of the Master.

Of the value of pastoral visiting and the ministry of intercession in keeping those whom God has given his honored servants, we will not now write. They are potent in their influence and cannot be neglected without disastrous consequences. A wise pastor will also have some regard for the social conditions existing in his charge. In communities where the church members have beautiful homes, young people, who have renounced the world and professed religion are sometimes left to drift back to the theater and the dance and card party because no wholesome social life is provided for them. To allow this to take place is to commit a grave and irretrievable blunder.

But the intricate and unceasing work of shepherding the sheep is not the pastor's alone. It belongs to all of the congregation. Christians are exhorted in the Divine Word to watch over, rebuke, edify, comfort, and pray for each other. They are to bear one another's burdens, and if one is overtaken in a

fault, the others are to restore him. That church is strongest which is most completely welded into a great spiritual solidarity, and the preacher who can most effectually do this is the most superior workman. When the laity are more awakened and enlightened and feel more appreciably their sense of obligation, the leakage in Zion will be reduced to a minimum. Then there will be more voices to speak, more hearts to pray, more eyes to see, more arms to uplift. May God speed the glorious day.

THE PASTOR'S AND PEOPLE'S RIGHTS.

The Discipline of the Methodist Episcopal Church contains the following paragraph: "No pastor shall engage an evangelist, other than one appointed by the Bishop of his own Conference, without first obtaining the written consent of his district superintendent." At the recent session of the Colorado Conference of that denomination Bishop Quayle is said to have interrogated every district superintendent (presiding elder), in the open session, as to whether he had enforced this requirement of the law. We have no fondness for wandering and irresponsible evangelists, and not the slightest disposition to defend them, but we frankly confess to a strong aversion to this disciplinary provision. Our objection to it is that it abridges the powers of the pastor, and echoes a note of distrust in him. We believe in trammeling the rights and prerogatives of the preacher in charge as little as possible. He is on the ground and knows the needs of his field as no one else can; hence we believe in allowing him some liberty of choice and latitude of action.

There is some tendency in our Church toward the establishment of a bureaucracy—of having everything governed by general boards, and converting the pastors into mere machines to execute orders. We are uncompromisingly opposed to this trend of affairs. No iron-clad rule will work everywhere; conditions vary, and methods that will succeed in one place will fail in another. We favor leaving to each local congregation some power of initiative and some degree of self-government. All of our thousands of churches cannot be compressed into one mold—cannot be made to see and think and act alike. We need to take care lest in managing things for our people from a distance, we do not at the same time destroy their interest in the work of Zion. We voted at Asheville to give the Church Conference the right to elect the official members of the congregation, because we feel that more responsibility should be thrown upon the great body of the laity. We look with not a little fear upon the movement toward a centralization of government which for some years has been going on in Southern Methodism. As we see it, we are confronted by no graver peril than that of getting too far from the people.

Bishop John W. Hamilton, who held the Upper Iowa Conference of the Methodist Episcopal Church, says the report that fifty-seven preachers of that body resigned on account of small salaries, is a piece of fiction; without the slightest warrant of truth to sustain it. The fact is, a good class of young men were admitted, and the itinerant ranks were rather overcrowded. Is it not strange how such misinformation gets afloat in the news currents? In the Spanish-American war, Mole St. Nicholas became famous as the starting place for thrilling rumors which were wholly untrue. But in this day of peace the place of their origin seems more difficult to locate. We believe that, as a rule, the secular papers seek to publish the facts about current events. Generally, it is their eager haste to give the news first that gets them into trouble. It is a time when the wise man is not in a hurry to credit all that he sees in the daily press.

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DIRECTIONS.

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THE SEVENTH-DAY ADVENTISTS.

By a Circuit Rider.

No. I.

The Seventh-day Adventists are becoming very active in many parts of the South. They teach several errors, and Methodists should inform themselves and be prepared to meet their arguments. They held recently a camp-meeting of three weeks' duration within the bounds of my pastoral charge, and they came from several States.

Much of their theology is speculative. They deny the immortality of the soul, and affirm that man becomes extinct at death; that everybody will be resurrected to be judged, after which the wicked shall be annihilated.

They teach that "the first day of the week is not the Christian Sabbath, but only a man-made institution."

In the literature which they circulate, they say: "It was not till about one thousand five hundred years after Christ that Sunday began to be called the Sabbath."

"I speak to you, Protestants who keep Sunday, a day formerly dedicated to the sun, and afterward brought into the Church by Constantine, and Roman Catholics, and called the Christian Sabbath, a day never known for the first day of the week by any of the writers of the New Testament."

In their preaching they affirm that Constantine, A. D. 321, changed the day from Saturday to Sunday, and that Tertullian, A. D. 200, was the first man to apply "the Lord's day" to the first day of the week. They read and preach all Protestants out of the kingdom who do not keep Saturday.

They disturbed the minds of some of our people, but a sermon by the pastor set them straight again.

Concerning Constantine, the facts are these: When he came to be Emperor more than three hundred years after the birth of Christ, Christianity had spread over the Roman Empire, and there were thousands of Christians. Constantine in the progress of his military career gained a victory over his enemies at Milvian Bridge, near Rome, A. D. 312, that made him the sole Emperor of the West. It was just before that battle that the incident occurred which resulted in his conversion. There was the appearance of a flaming cross in the sky at noon-day with the motto: "In hoc signo vinces"—under this sign thou shalt conquer.

Constantine then became a Christian (though he was not baptized until some time afterward), the first Christian Emperor the world ever had, and he put a stop to the persecutions of the Christians. He made a decree that Christianity must be tolerated. His decree required universal religious liberty—liberty not to Christians only, but to all men, to follow the religion of their choice.

What he did respecting the Sabbath has been twisted and perverted by the Seventh-day Adventists. He simply handed out a decree that ordinary work must cease on "the venerable Sunday," but he made an exception with the laborers of agriculture. This is the truth of the whole matter as told by such authorities as Eusebius, Lardner, Kitto, Putnam, and others. The laws which he made were civil laws respecting the Sabbath, just as other nations since his day have passed civil laws concerning the Sabbath. Constantine gave preference to the Christians in all appointments to civil and military offices, and Christianity became the established religion of the Roman Empire.

It is nowhere on record that he changed the day from the seventh to the first. He simply recognized officially the day which the Christians were observing, "the first day of the week," and he added civil laws to strengthen it. He gave the Christians nothing unknown to their practice. The Roman Catholics afterward recognized the same day, as all the denominations of Christendom have done, except a few erratic folk here and there, who are trying to create confusion, and butt their brains out against the custom of the world. The civilized nations of the world and the churches have given official and ecclesiastical recognition to what has been the

custom from apostolic times. It is a fact that the early fathers of the Church, scores of years before Constantine, and scores of years before the Roman Catholic Church was in existence, speak of the first day of the week as the Christian Sabbath, and observed by the Christians. Authorities tell us that the Roman Catholic Church did not start till A. D. 325, that there was no papal power till A. D. 600.

Justin Martyr, A. D. 140, says: "On Sunday we all assemble in common, since that is the first day on which God, having changed darkness and chaos, made the world, and on the same day our Savior rose from the dead." He also says: "They, both those who lived in the city and those who lived in the country, were all accustomed to meet on the day which is denominated Sunday for the reading of the Scriptures, prayer, exhortation and communion. The assembly met on Sunday because this is the first day on which God, having changed the darkness, and the elements, created the world, and because Jesus our Lord on this day rose from the dead."

Irenaeus, Bishop of Corinth, A. D. 167, says: "On the Lord's day every one of us Christians keep the Sabbath, meditating on the law, and rejoicing in the works of God."

The Epistle of Barnabas, second century, reads: "We keep the eighth day with joy, on which Jesus rose from the dead."

Tertullian, A. D. 200, says: "On the day of the Lord's resurrection alone we ought to abstain not only from kneeling but from all devotion to care, putting off even business, lest we should give place to the devil."

Clement of Alexandria, (contemporary with Tertullian) says: "A true Christian, according to the commands of the gospel, observes the Lord's day by casting out all bad thoughts, and cherishing all goodness, honoring the resurrection of the Lord, which took place on that day."

Ignatius, Bishop of Antioch, A. D. 107, says: "The Lord's day, the day consecrated to the resurrection, the queen and chief of all days."

Dionysius of Corinth, A. D. 170, says: "We keep the Lord's day holy."

Pliny, A. D. 100 (a heathen emperor), says: "They, the Christians, are accustomed to assemble on a stated day (before light) and sing a hymn to Christ as God."

The above statements refute the statements of the Seventh-day Adventists. Other authorities such as Eusebius, Kurtz, Webster, Putnam, Schaff, the Bible dictionaries, and modern encyclopedias, tell us that so early as A. D. 100, the Lord's day was generally observed.

Space in this article forbids me making the argument from the Scriptures, but I will do so in my next. Significance is attached to the fact that Christ appeared six or more times to his disciples on "the first day of the week," and to the fact that the disciples themselves came together to hear preaching on Sunday, the day Christ rose from the dead. (Acts xx, 7.)

It is true that Paul went to the synagogues of the Jews on Saturday, but it was to convince them that Jesus was the Christ, and that the entire Mosaic law was fulfilled in him. (Acts xvii, 2-3; xviii, 4.)

The Judaizing Christians tried to bring Christ's disciples into complete bondage to the law, and when they became open antagonists to the Church, the apostles laid aside the Jewish Sabbath, and they kept the Lord's day alone.

The Seventh-day Adventists, in contending for the Jewish Sabbath, and in refusing to eat meats are Judaizers pure and simple. They are more than nineteen hundred years behind the times, and have the same right to contend for "circumcision"

THE LOST PRESENCE.

Rev. Robt. B. Downer.

"Where, oh, where is he whom my soul loveth?" This agonizing wail, begun in Solomon's day, is yet heard in every hamlet, even in the city, full of this twentieth century civilization. Zion appears to have put on her beautiful garments of outward splendor, possibly never before have such gorgeous, comfortable, costly edifices been erected to express to the passing stranger the adoration of Christian hearts for the name of Jesus. Never before has Methodism's pulpits been occupied by such a goodly number of educated, cultured, specially trained ministers. Never before has the field of labor contained so many schools and colleges for the education of the masses. Never before have laymen seemed so concerned about missions, gladly consecrating their time and treasures to honor their Lord. Never before has the Bible had such searchings as it now is passing through. Never before has there been the universal praise from all quarters for the character and name of Jesus Christ, as the model man—fascinating, thrilling, eulogistic sermons about Christ—his bodily form, his mental calibre, his prophetic genius, his wise sayings, his beautiful dreams of earthly and eternal happiness, stirring audiences sometimes to an exaltation of feeling almost reaching to the shout of victory, as are being delivered. Sometimes ministers are thrilled by an invisible power as they throw the bridle reins of restraint into the hands of the unseen, yet pow-

erful energy, that for a time takes visible possession, almost extorting the cry—Ephraim. Alas, however, descending from the transfiguration mount, we hear the old heart wail: "Where, O where, is he whom my soul loveth?" Skeletons in the closet? Oh, yes, plenty of them. Pastors' hands tremble lest the closet keys by some misadventure allow alien eyes to view the gruesome occupants.

Zion inwardly needs comforting. As of old, there are souls daily inquiring: "How long, O Lord, how long?" meanwhile, weeping between the porch and the altar, praying for deliverance.

How my heart goes out in sympathy toward the pastor, surrounded by a clientele wholly absorbed in worldly mindedness, who live in homes where family altars have never been erected, or, if ever erected, have crumbled into decay, possibly in homes palatial, contributing to every needed want of the body, yet deficient in a place to feed the soul, as alluded to by Christ. (Matt. vi, 6.) Out of a membership of some 200 there may yet be a possible dozen or two willing, out of courtesy to their pastor, to grace the benches of a mid-week prayer meeting.

What a soul-rack pastors have in ministering to a charge whose highest ideal of the Christian life is to go to heaven when finally incited from the enjoyment of the sinful frivolities of the present life. Pastors rack their brains—searching the poets, communing with science, philosophy and their Bibles—to procure enjoyable tid-bits for their condescending auditors.

In time, some pastors lose heart and, mechanically, walk the treadmill of daily duties as slaves, glad when the sun goes down that they may sojourn for a few hours' rest in the land of Nod.

Brother Meek, I thank you for that suggestive editorial in the Advocate of September 15th on "Neglected Doctrines." Christ is still the fairest among ten thousand, and the one altogether lovely. He is still able to save unto the uttermost all who will come unto God—through him.

He yet calls: "Come unto me, all ye that labor and are heavy laden." "Take my yoke upon you," "learn of me," and ye shall find rest unto your souls. "The blood of Jesus Christ cleanseth from all sin" when we comply with the conditions. Speaking from my own personal experience, I believe that in the day we obey (Jer. xxix, 13, which says: "And ye shall seek me and find me, when ye shall search for me with all your heart,") the tide will turn.

Many are walking with Christ to Emmaus—hearts burning within, eyes hidden, and failing to invite the stranger to the hospitality of the "upper room." They still cry, "Where is he whom my soul loveth?"

Many have strong faith in the regeneration and growth route into the blessing of entire sanctification. May the Lord grant them a safe and speedy realization of their fondest dreams? But, Brother Meek, fifty-two years ago I was directed by a special sermon delivered by my presiding elder, Rev. Jno. G. Jones, to try the faith route, and, after a special presentation of my soul's desires, making the perfect consecration that Jesus required of the young man who craved eternal life, the Lord gave me a blessing—call it what you please—that toned up my fragmentary body, giving strength to render effective work for forty years, that tuned up my soul to a harmonious companionship that supplied all demands, turning desert wastes into oases which have driven away all fear having torment, giving a shouting, triumphant spirit, to begin, continue, and end my active ministerial life; and, now, almost helpless in body, I am filled with a strong desire to own a conveyance, that I may do an independent missionary work, visiting every house, warning every soul—repeat the story of the cross; and tell the people "the Comforter has come."

Speak disparagingly of my "experience," if any so desire; if I have been deceived, abiding in a fifty-two years' hallucination of mind—glory to God—the hallucination yet abides, makes me happy and content. I have been paid in full to date for all service I have rendered, and should there be no future, I have not lost a cent of real value by giving all to Christ in October, 1858. God owes me naught; but, then, there is grace upon grace. What that will mean to me remains to be seen; it gives no present concern.

"The word of the Lord is tried." What I want the people to know is: That there is "Balm in Gilead," and that the route into Perfect Love or Entire Sanctification is wide open, and whosoever pays the price can enter, eat of honey and the honeycomb; drink everlasting life's artesian water—never abide in cloudland, fear or darkness, but always in the light, as he is the Light; have fellowship one with the other; and daily realize that the blood of Jesus Christ his Son cleanseth us from all sin.

'Tis so sweet to trust in Jesus.

Just to take him at his word.

Just to rest upon his promise.

Just to know "Thus saith the Lord."

He who does not see the heroic in the common places of life would not find them elsewhere. After all, the heroic is in us, not in the circumstances or the occasion. These are but the opportunities for its exercise.

BACKWARD GLANCES.

By Rev. H. Armstrong.

VI.

This year (1881) was a very dry year—I suppose the driest year in all my life. It was a general drought all over the country. I was returned to the river, and it was well for me, in a temporal way, at least, as the river bottom was much more productive than the hill country. Our Conference met that fall in Pine Bluff, and just after the opening I was called home to attend the funeral of a lady, and did not get back until Friday. The preacher's pay was short, and the collections were shorter. Bishop McTyeire presided seemingly with much ease and with satisfaction to all. The Bishop preached on Sunday at 11 o'clock, one hour and fifty-two minutes. I said to my old friend, Dr. Hunter: "The Bishop was a little tiresome today." Dr. Hunter replied: "He was not tiresome to me. When he speaks he says something."

My work now had another appointment fifteen miles further up the river and on the opposite side. Being across the river made but little difference, except in high water. When the water would fall sandbars hundreds of yards wide in places would remain, the light-colored firm, and the dark places quick and dangerous. Once, in trying to get home, the ferryman put myself and horse over, and I, with a long hitch rein, led him. He walked over the light looking places, but would go down to his breast in the dark sand. I thought sometimes that I would have to leave him, but, being strong and active, he made it out. I shall never forget the many poor cows I saw hopelessly sunk in the sand, with their heads and a part of their necks protruding. With piteous moans they would turn their heads and look at me, praying in their way for help, where I was powerless.

Near my upper Old River church there lived a lady about middle age, whose name was Young. She had a fine cotton plantation, a fine dwelling, supplied with the finest furniture and carpeting, and a \$500 harp, with a number of other musical instruments. She had no children, and no white neighbors near, except the overseer with his small family. Old family servants who had known her from her infancy were in the main her company, except when her many visitors were with her. My service once each month was the only preaching for miles around. Mrs. Young did not claim my preaching, that I know of, as instrumental in her awakening, yet, strange to say, she became very much concerned for her soul and hungry for God. An old "aunt" in the yard said: "Mis has mos quit eating, and she don't do nothing but pray and cry." I was nearly sixty miles away, and one day she was so miserable that she sent out on the farm for old Steve, who was a great man to pray. The old negro came and threw his hat down on the gallery and asked Mrs. Young if she sent for him. She replied: "Yes, Steve, I want you to come in here and pray for me." And there was a sight for angels. A rough old negro man in an elegant parlor, kneeling near one of the most cultured and refined ladies in all the land! She told me all about it. Not, she said, in time of Steve's prayer, but that same day the burden was removed, and an indescribable deep and satisfying peace came into her soul. "Oh," she exclaimed, "here on this river, where there are so few white people, and they are generally so wicked, the Lord led me to see that I was a lost sinner, and now I am so happy!" I related her experience in public and in private as long as I was on that charge.

While 1881 was a very dry year, 1882 was a very wet one. It rained all summer, and while 1881 was very healthy, 1882 was very sickly. Malaria, chills and fevers, and swamp fevers, raged all along the river. Wife had a short spell of fever, but I escaped all the year except two chills. Some of my friends said that I was on the go too much, malaria had no chance to get me. They did not know all. I carried capsules of quinine in my saddle-bags all the time, and swallowed them often riding along. I took the liberty to add a schoolhouse nine miles above my upper church to my charge. Captain Sennett, an elegant, wealthy farmer, owned the schoolhouse and asked for preaching. I promised him one Sunday in each month at 4 o'clock p. m. from June until December. On my trip there in September I took a chill, but reached there and tried to preach, after which I went home with Captain Sennett, too sick to eat, and the captain gave me a severe lecture about my imprudence. Said he: "We appreciate your visits here, but do not expect you nor want you to come when you are sick." I replied that I was not sick when I started, and it was too far to go home, and so I came on and preached to my schoolhouse congregation, and I am glad that I did. The captain was a Christian (Campbellite) in belief, and I continued: "My church teaches that a soul, to be saved, must be born of God, powerfully, consciously, and may know it beyond a doubt. And we teach that every true gospel minister is called of God, impressed by the Holy Spirit, until there is no peace, day nor night, without obedience, and a minister of Christ deserving the name is a consecrated man, and will fill his appointments when conditions are such that any one else will go, and where

he himself is possibly able to go. Why, sir, replied the captain, my belief is that in a public congregation, when all is cool and quiet, and a man walks in and joins the church and is baptized, that he is all right, and as to a call to preach, preaching is teaching, and any man has a right to preach. President Giddens, who died last year, preached. "Captain," I inquired, "would you not prefer to have an inward witness that you are saved? Bless your soul, I have it, and water, nor anything is external, and anything to do with it."

No outward form can make me clean.
The leprosy lies deep within.
Nor running brook, nor flood nor sea,
Can wash the dismal stain away.

I finished my time, and the captain paid me \$35, and I am sure that his opinion of Methodism was very much changed.

THE ALEXANDRIA DEDICATION.

(In our issue of last week we made brief editorial mention of the dedication of the new Methodist Church at Alexandria, La. To the Daily Town Talk of that city, we are indebted for the following more extended account of that interesting event.)

Last Sunday (the 9th) was a great day in the history of the Methodists of Alexandria, and a notable day in church circles. It began with a Sunday school rally at half after nine o'clock, at which there was a large attendance and several inspiring addresses. Plans are being laid for a forward movement in the Sunday school.

At half after ten o'clock the auditorium was closely packed and before the service had progressed very far the Sunday school room as well as was crowded with a representative Alexandria audience. Service for the day had been called in at the Presbyterian and Baptist Churches and the pastors of these churches occupied seats in the pulpit, while members of their congregations swelled the audience, which was composed of people of all religious faiths.

The service was opened by an organ voluntary by Mr. W. D. Wadley, a master of the instrument, and a selection from the choir. After a hymn by the whole congregation, Rev. J. D. Harper, pastor of the Methodist Church at Winnfield, and a former pastor and presiding elder at Alexandria, led the congregation in a fervent prayer for God's blessing upon the occasion. "Lift Up Your Heads, O Ye Gates," was the anthem then sung by the choir, rendered with splendid effect. The choir for the occasion was composed of Mesdames Owen and Pulliam, sopranos; Mrs. McGimsey and Miss Trimble, contraltos; Messrs. Roberts and Wadley, tenors, and Messrs. Thomas and Butler, basses, and Miss Ena Dent, the accomplished organist of the church, at the organ.

Rev. Paul M. Brown, presiding elder of the Alexandria district, read the lessons, after which the congregation united in a hymn, followed by the offering. Miss Trimble then sang in a rich contralto, "Calvary," which was a beautiful and fitting prelude to the sermon which followed.

Bishop Murrain took for a text words from the tenth chapter and forty-second verse of St. Luke: "One thing is needful," and from that text preached a masterful, eloquent and inspiring sermon. His subject was "The Spiritual Life," and for nearly an hour held the closest attention of his audience, as, with faultless diction, pleasing voice and graphic illustration and description, he unfolded the beauties, value and safety of the religious life. It would be impossible to fittingly report the discourse. It is sufficient to say that it was a model of pulpit eloquence, and made a lasting impression upon his hearers.

When, after the sermon, the Bishop came to dedicate the church, he expressed his great gratification at being called to perform this pleasant office without having to first take up a collection, and paid a deserved tribute to the officers and members of the church, whose liberality and self-denial and zeal had made such an occasion possible. His praise of the architectural taste and beauties of the building was unstinted.

The officers of the church, a splendid looking body of men, some fifteen or more in number, stood before the chancel, and through their chairman, Mr. H. H. White, presented the church for dedication, free of all incumbrance. The Bishop, in the beautiful ritual of the Methodist, then pronounced the sentence of dedication and offered the dedicatory prayer. With hearts filled with praise the entire congregation sang the doxology, and the Bishop pronounced the benediction.

At 7:30 in the evening the main auditorium of the church was crowded with another representative audience and the pulpit was occupied by representatives of nearly all the other churches in the city. After an organ voluntary and a congregational hymn, Rev. Paul M. Brown led in prayer and Rev. J. D. Harper read a Psalm. During the evening the choir rendered three beautiful special numbers and the congregation joined heartily in several spirited songs. Rev. P. M. Brown spoke on the relation of the First Church to the District work. Rev. J. D. Harper, the only former pastor present, spoke feelingly of other days in Alexandria Methodism, and

Rev. George Jackson, a superannuated minister who has labored for many years in the vicinity of Alexandria, made a brief address.

Addresses of felicitation and congratulation appropriate and happy were made by the Rev. B. L. Price of the First Presbyterian Church, Judge J. R. Thornton of the First Christian Church, Rabbi L. J. Rothstein of the Jewish Temple, Rev. C. T. Alexander of the Emmanuel Baptist Church, and Mr. R. C. Jarreau of the Christ Church Episcopal. Many were the appropriate, complimentary and appreciative things said by these gentlemen and a spirit of brotherly love, which touched deeply the entire audience, characterized each one. Bishop Murrain, in a few well-chosen remarks, responded to them, after which Mr. H. H. White, on the part of the official boards, expressed appreciation for the zeal and liberality of the members of the church, thanking other citizens who had contributed and paying a high tribute to the ladies of the Home Mission Society for their unflagging zeal and successful endeavors.

The pastor, Rev. H. R. Singleton, then brought the service to a close with a few remarks, in which he thanked all who had made such an occasion possible, commended the members of the church for their liberality and steadfastness under the strain of the past three or four years, expressed his keen appreciation of the presence and help of Bishop Murrain, and the brotherly kindness of the representatives of the other churches manifested through all of his pastorate here, and especially by their presence and kind words on this occasion. The congregation joined heartily in singing "We'll Never Say Good-Bye In This World," and the Bishop pronounced the benediction, and "Dedication Day" became history.

The movement for a new church began under the pastorate of Rev. N. E. Joyner, to whom great credit is due. When the new pastor came he found that options had been given on the old property and taken on the new lots, and deals were consummated soon after. The old church was torn down, and the congregation for six months worshipped with the congregation of the Christian Church in their new building at the corner of Eighth and Jackson streets. The pastor of the Christian Church, Rev. L. A. Betcher, had been forced by ill-health to give up his pastorate for a while, and the pastor of the Methodist Church, by official action of the officials of the Christian Church, became their pastor as well.

When Mr. Betcher returned, the Methodist congregation went to the High School auditorium and for some time worshipped there, occupying their new church for the first time on the second Sunday in June, 1908, when Dr. W. F. McMurry preached the opening sermon. The cornerstone had been laid on Oct. 26, 1907, by Dr. Felix R. Hill.

The contract for the new Alexandria Church was signed on July 15, 1907, by the contractor, E. H. Baldwin, and Chairman H. H. White, of the building committee. The main entrance is through a wide loggia between the towers, opening into the tiled floor vestibules on each side. The auditorium is entered from these vestibules, and from the north vestibules the Sunday school room and primary department. The auditorium has a bowled floor, sloping from entrance to the pulpit platform. In the rear is the choir gallery and organ loft. There are portable rolling partitions between the auditorium and Sunday school room, the latter having a special entrance. The pastor's study has direct connection with the pulpit, and adjoining it a private toilet room. The Sunday school has an ornamental balcony containing five class rooms, which, with the class rooms and primary rooms on the main floor, can all be thrown together by rolling partitions.

The auditorium has wide diverging aisles and circular pews and a seating capacity of 438. The Sunday school room will accommodate 300 on the main floor, including 70 in the primary room, and 100 more in the balcony class rooms. The superstructure of this splendid church is of gray mottled St. Louis brick, while the foundations and trimmings are of white limestone. The red Spanish tile is on all the roofs. The windows in auditorium and Sunday school room are of art glass and contain many beautiful figures. The Kilgen organ, costing \$1,550, is a beautiful ornament to the church. Its sweet tones are heard with pleasure by all who attend. The total cost of the church, including furnishings, was \$38,597.

The building committee was composed of the following gentlemen: Hon. H. H. White, chairman; T. W. Holloman, secretary; W. C. Roberts, treasurer; Ed Rand, J. M. Nugent and Rev. H. R. Singleton.

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Church News

Dr. Wayland Hoyt, distinguished as a writer and one of the most eminent Baptist preachers in America, died at his home in Philadelphia on September 25th. He was seventy-three years of age.

The triennial National Council of the Congregational Church assembled in Boston on October 11, and continued its sessions into this week. Representatives from every part of the republic have been in attendance.

Mr. Robert Ringer, Secretary of the Young Men's Christian Association of Jackson, Miss., has been chosen General Secretary of the Association in New Orleans, and will soon take up his residence in the Crescent City. He comes highly commended as a trained and efficient worker.

The Philathea Union of Hattiesburg, Miss., has inaugurated a movement to build a home for working girls in that city. This is a noble undertaking, and we trust that it will succeed. In many ways the organized adult classes in our Sunday schools are making their influence felt for good.

Dr. W. E. Thompson, who for the past four years has been in charge of the St. John's M. E. Church, South, of Memphis, has been transferred to the Holston Conference and stationed at Centenary Church, Chattanooga. Dr. Thompson is one of the most forceful pulpit orators in Southern Methodism.

Dr. William Few will be formally inaugurated as President of Trinity College on November 9. An announcement of this event has been sent to all of the leading higher institutions of learning in the United States. The congratulatory address will be delivered by Dr. Harry Pratt Judson, President of the University of Chicago.

Rev. John Wordsworth, Lord Bishop of Salisbury, England, who came to the United States to attend the General Episcopal Convention at Cincinnati, has been visiting the University of the South, at Sewanee, and several Southern cities. He is a grandnephew of William Wordsworth, the famous poet, and one of the fifteen English Bishops who are members of the House of Lords.

Dr. John F. Goucher, of Baltimore and his two daughters, Misses Eleanor and Elizabeth Goucher, have sailed for the Orient, where the Doctor has numerous duties to perform for the Methodist Episcopal Church. Though his life has chiefly been spent in educational work, he has long been aflame with enthusiasm for missions, to which he has given large sums of money.

The founder of the Brotherhood of St. Andrew of the Episcopal Church was Mr. James L. Houghteling, who died on July 28, 1910. A memorial service in his honor was presided over by Mr. Clifford Pinchot, of Washington, during the recent convention of the Brotherhood in Nashville. The Episcopalians claim for Mr. Houghteling the distinction of having blazed the way for the general Brotherhood movement, which has now extended itself into seven or eight leading denominations.

The National Convention of the Christian (Campbellite) Church, in session at Topeka, Kansas, last week, was largely attended. A movement was made to provide for a central administrative body and the unification of the three missionary organizations of this denomination. The negro question was also discussed at some length. Professor J. D. Lehman, of Mississippi, declaring, "If we do not take steps to discharge our duty toward the negroes, their degeneration will rapidly undermine our society."

This is Bible Week in Memphis, Tenn. The various pastors of the city were requested to preach on the importance of Bible study last Sunday, and a series of services are being held with a view to promoting a higher appreciation of the Divine Book. All the Protestant denominations are co-operating in the movement. One of the most interesting features of the occasion is a large exhibit of Bibles and helps to biblical study which is being made in the parlor of the Young Men's Christian Association.

The Methodists of Oklahoma are planning for a well equipped Woman's College in Oklahoma City. A square mile of land has been secured in the suburbs of that municipality, and it is proposed to build the institution on a quarter section of this, selling enough of the remainder for residence lots to raise at least \$100,000 for the school. The leader in this movement is the Rev. N. L. Linebaugh, who is widely known for his enterprize and superior business capacity. Dr. George H. Crowell, an ex-North Carolinian has been chosen president of the projected college, though it is not expected to open until September, 1911.

The Episcopalians in their Convention at Cincinnati have voted against changing the name of the

Church. They have declared in favor of having suffragan bishops, and some of these will be elected for the larger dioceses and in fields where the race question is giving trouble. The measure which aroused the most interest was the proposal to have the Church endorse to some extent healing by faith, and to provide in the ritual a service to be used in assisting the sick. This movement was approved by the House of Bishops and the clerical part of the House of Deputies, but rejected by the laymen of the latter body. The final determination of the matter has not been made at this writing. The fact that "the Emmanuel movement" had its origin in the Episcopal Church is thought to have exercised considerable influence in favor of giving the sanction of the denomination to faith-healing.

The world's interest in Wesley continues to grow. Everything pertaining to him attracts instant attention. Richmond College, England, has brought to light a new portrait of him—painted by an artist named Horsley on the occasion of one of his last visits to Sunderland—and the church press in other lands is already reproducing the picture. The first of the six volumes of the new and improved edition of his Journal has just been issued in America by Eaton & Mains. It is edited by Nehemiah Curnock, formerly editor of The Methodist Recorder and an English scholar of distinction. This first volume is said to throw a flood of light on Wesley's early life and his experiences in America. France also has a new book which deals with the founder of Methodism, entitled, "La Jeunesse de Wesley, par Augustin Leger, Docteur es lettres." This volume has not yet been translated into English.

WESLEY ADULT BIBLE CLASS DEPARTMENT.

The organized adult Bible Class is no longer an experiment. There are more than fifteen thousand organized classes in the United States and Canada. Careful statisticians say that there are to-day five hundred thousand men in America studying the Bible who were not in Sunday school five years ago.

Looking to the federation of all classes in the M. E. Church, South, the General Conference at Asheville, in May, provided for the Wesley Adult Bible Class Department:

"Let Wesley Adult Bible Classes be organized in our Sunday schools, wherever practicable, for the development of Christian character by means of systematic religious instruction, Christian fellowship, and mutual helpfulness, and training in Christian service."

The Sunday School Board has formulated the following Constitution for the Wesley Adult Bible Classes:

CONSTITUTION OF WESLEY ADULT BIBLE CLASSES.

Article I.—Name.

This class shall be called _____ of the _____ Sunday school of _____.

Article II.—Object.

The object of this class shall be the training of Christian character for Christian service in the extension of Christ's kingdom, by means of Bible study, mutual helpfulness, and social fellowship.

Article III.—Membership.

Any person twenty years of age, or over, may become a member by attending the class and signifying a desire to join.

(When special conditions make it necessary persons under twenty may be included.)

Article IV.—Officers.

The officers of an organized Wesley Adult Bible Class shall consist of a Teacher, Assistant Teacher, President, Vice-President, Secretary and Treasurer, who shall be elected annually in September and their names and addresses reported to the Central Office at Nashville, Tenn., care of the Superintendent of the Wesley Adult Bible Class Department.

The class officers shall severally perform such duties as usually pertain to their respective offices.

The Teacher and Assistant Teacher, in accordance with the law and usage of the Church, shall be nominated by the Superintendent of the Sunday school to which the class belongs, and shall be confirmed by vote of the class. Vacancies ad interim shall be similarly nominated and confirmed.

Article V.—Committees.

There shall be at least four standing committees, namely: Executive, Membership, Social and Devotional. The Executive Committee shall be composed of the class officers, the chairmen of all standing committees, the pastor, and superintendent of the Sunday school.

Article VI.—Meetings.

The class shall meet every Sunday in connection with the Sunday school for Bible study. Meetings shall be held at least once a month. The membership shall constitute a _____ officers and committees shall _____ council to consider the _____

Article VII.—

The Executive _____

pervision of _____



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argument pre-
vail, to wean
you from
your time-tried
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The Membership Committee shall be responsible for securing new members, looking up absentees, and the visitation of the sick.

The Social Committee shall provide for the social and literary needs of the class.

The Devotional Committee shall be charged with all matters pertaining to the moral and spiritual welfare of the members.

Article VIII.—By-Laws.

As the work of the class progresses, such additional officers and committees as are deemed necessary may be provided, and any rules concerning class management and methods of work, not out of harmony with the general plan of the Department, may be adopted.

Certificate of Registration.

A Certificate of Registration will be furnished all classes adopting the Constitution, upon receipt of application, accompanied by twenty-five cents. The Certificate is artistically lithographed, with a picture of the Holy Club at Oxford; it will bear the seals of both the Wesley Adult Bible Class Department and the International Sunday School Association, and is suitable for framing for the class-room.

Emblem.

The red and white pin of the International Association with the letter "W" in the center has been adopted as the emblem of the Wesley Classes.

The Motto.

The words, "My Brother and I," spoken by John Wesley, referring to the joint work of the members of the Holy Club at Oxford, are recommended as the motto to all Wesley classes.

The Adult Student.

The Adult Student will be the medium of communication between the Central Office and the classes. In addition to excellent lesson helps and articles on class work, a new department will be added, in which class problems will be discussed.

Advantages of Class Organization.

There are many advantages in class organization. The working force of the class is multiplied; each member is given a part in class activities. Responsibility is distributed; instead of leaving the teacher to bear the burden of responsibility, the members share it with him. Workers are discovered and developed. A social spirit is promoted. It furnishes the school and Church an agency for service.

Status Not Disturbed.

After classes organize they are earnestly requested to report to the Central Office and co-operate with the Wesley Adult Bible Class Department. The status of classes in relation to other unions will not be disturbed neither will it be necessary to make any changes in class names, in the affiliating with their own denomination. What is earnestly desired is the closest fellowship and co-operation of every adult Bible class in Southern Methodism, in order that there may be unity of policy and action in the endeavor to realize the object for which the classes were formed.

For information concerning the Department and work of organized classes, address Chas. D. _____, Superintendent, Wesley Adult Bible Class Department, 810 Broadway, Nashville, Tenn.

That is a good day in which you make some one astonished how little it takes to make
Feel that the day is wasted in which
exceeded in this."—Talmage.

Concerning Missions.

MISSISSIPPI CONFERENCE.

The press superintendent would be glad to receive the half yearly reports from the conference officers so that she may have them published next month.

The following excellent paper was read by Mrs. E. J. Harris of the Central Church, Meridian, at one of their Home Mission meetings this summer.

MRS. M. W. SWARTZ,
Conference Press Supt.

Is the Educational or the Evangelistic Work the More Necessary Among the Immigrants Who Come to Our Shores?

Some years ago there was held in the city of Chicago what was known as the World's Fair, and it was, without doubt, one of the greatest exhibitions of the kind ever given in this or any other country.

There were on display the finest specimens of the natural products of the world, the finest specimens of man's handiwork, and the most perfect specimen of man himself. This last was a South Sea Islander—a savage—and though perfect as to stature, measurement and muscle, he was yet inferior to the average graduate of any of our common schools.

What is it then that gives the college man superiority? The intellect brought to a high state of cultivation by education, training and study.

But the question is: Whether purely educational work among the immigrants who come to our shores is as important as evangelistic work? And I hold that it is of the highest importance. In an address before the City History Club of New York City, made up largely of children of foreign parentage and of foreign birth as well, Mr. Hamilton W. Mable made the statement that we would welcome any number of immigrants to our shores, provided they come to us with loyal hearts and open minds, willing to drop race prejudices and alien customs and habits into the harbor when they come in sight of the Statue of Liberty. Now, of course, this means that they must imbibe a knowledge of our constitution, our government, our ideals and our hopes for the country.

The kindergarten in any city does splendid work in this direction, for it takes the children of Italian, Polish, German, French, Hungarian and Jewish parents and teaches them the primary lessons of wholesome, clean living, and of good citizenship. Take a city like New York, for instance; the only hope in amalgamating its mass of humanity from all parts of the civilized, and perhaps, also, uncivilized globe, is in education. You cannot try to root out a man's religious prejudices or beliefs until he can at least understand the language you speak, and has some idea of the ideals you cherish which have brought you to your convictions.

Man is by nature religious. From the early dawn of his history we find him feeling after God, perhaps groping his way in darkness, yet coming nearer and nearer to the light.

It is this longing for the higher and better that must be trained and directed in the right channels, for a man will act upon his belief, and religion is ethics in action. This, we admit, cannot be done by instruction in philology, geometry and botany. These are very good things to have when needed, but a deeper, truer knowledge of God, "whom to know aright is life eternal"—this is the pearl of great price which, when found, the merchantman sold all he had in order that he might buy it.

When Jesus was on the earth two thousand years ago, he gave much of his time to teaching the people, inasmuch that even the Jewish rabbis, those learned doctors of the law, questioned: "From whence hath this man this wisdom?"

Moreover, he urged the twelve, and then the seventy, to "Go into all the world and teach all nations, teaching them to observe all things whatsoever I have commanded you." And later came the insistent cry: "Come over into Macedonia and help us." But did they do so? Not at all. Centuries passed and America was discovered. Because of religious persecution, English, Dutch and Huguenot peoples settled in this unknown world in order that they might worship God after their own convictions. Still, the Savior spoke: "Go ye," followed by that tender promise, "and, lo! I am with you alway." Did they go? By no means. Then what happened? "From all the dark places of earth's heathen races" they gathered together by shiploads, thousands and hundreds of thousands, and came to us, strangers in a strange land. And again we hear the voice saying: "Teach."

My friends, this is what we must do whether we like it or not. We can engage in foreign missionary work without leaving the shadow of our own doorposts. Chinese, Mexicans and Syrians infect our country as disease infected the early colonies. But a ministry to morals alone will not meet the need. I am glad that the churches of our day are realizing the importance, and, indeed, the necessity, of reaching the people through the physical needs of the individual. Immigrant Homes, Homes for the Friendless, Doors of Hope, Day Nurseries, Reading

Rooms and Travelers' Aids, all have their place in the Christian's field of labor.

Rescue the perishing.
Care for the dying.
Snatch them in pity from sin and the grave.
Weep o'er the erring one.
Lift up the fallen.

This is the prime work of the Woman's Home Mission Society, and indeed, if we take our cue from the Master, it is what it should be. He fed the hungry, comforted the sorrowing, healed the sick, and if he were here to-day, he would not be indifferent to the physical wretchedness of men—and we are charged with the same mission.

Let us first establish the brotherhood of man, then will be time enough to teach the alien the Fatherhood of God. Then the foreign outcast and the American pariah alike, even though submerged in the depths of despondency and poverty, can shake himself free and exclaim: "I shall not be afraid for the terror by night, nor for the arrow that flyeth by day, nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noon-day," for "the Lord is my Shepherd, I shall not want."

With such a religion wars would cease and strife and discord be at an end; then the battleships of the seas would be anchored in the harbors of peace; the guns stacked on the field of liberty; the swords beaten into ploughshares and the spears into pruning-hooks. Corruption in private life and public trusts would not be practiced; prisons would give up their fettered throngs; crime and suicide would curse the land no more; for love would fill the hearts of men, and the earth would be filled with the knowledge of the Lord, even as the waters cover the sea. We would have better fathers, kinder mothers, more obedient children; frowns would be changed to smiles and tears be wiped away; death robbed of its sting and the grave its victory; earth would be a paradise and every home a mansion of the blest. Such a religion would bankrupt hell, establish heaven on earth, and make man truly and, indeed, the image and likeness of God: his Creator. Then from Christiania and Stockholm on the North, to the Persian Gulf on the South, and from the Chinese littoral on the east to the Pacific slope on the west, would resound the glad angelic song, "Glory to God in the highest, and on earth peace, good will toward men."

Sept. 19, 1910.

REGARD THE LIMIT.

By Rev. S. A. Steel, D. D.

Some time ago I was in one of the largest steel mills in Pennsylvania. The elegant mansion on the hill is one of my homes, and a sweeter, happier one cannot be found between Lake Erie and the Gulf, for the Georgia lady who presides over that fireside has transported to that Northern clime the beauty and the fragrance of Savannah roses. One day I went through the immense mill, watched the whole process of turning iron into steel, and steel into machinery. In one room I saw them testing the steel. A bar eighteen inches long was put between two clamps, the power was applied, and the bar of solid steel was slowly stretched until it snapped. The limit of elasticity was carefully registered and recorded. Up to that limit the metal will safely bear any strain, but it is dangerous to exceed it.

So even solid steel has a limit of elasticity. This summer, under peculiar circumstances, I came near exceeding it. Physicians in Ohio, physicians in West Virginia, physicians in old Virginia, physicians in Arkansas, physicians in Texas, thumped me and sounded me, and "examined" me, and concurred in independent verdict: "Sound as a dollar, but exhausted; quit." Dr. Eastman, at Hot Springs, Ark., said: "Cancel everything; go home and take the petting cure; it will do you more good than all the baths; quit." When I reached Merrie Meade, my home doctor said: "Now quit—quit reading, writing, thinking, above all worrying. Nothing but absolute rest will avail."

Well, it was a hard prescription, for I love work; but it was unavoidable, and I yielded to the inevitable. I exceedingly regretted the necessity to disappoint our friends at Mansfield in the meeting, but after brave effort to get in shape I had to give it up at the command of my physician. I am glad to tell you the rest cure is proving effective, and with the approach of cold weather I hope to recover my strength. Hereafter I will be more careful. Today, October 5th, I am sixty-one. I have only recently learned that at sixty a man may be imprudent, that nature does not react as rapidly as at forty. But don't you call me old till I am eighty; and then be sure you mean my mortal frame; for I never felt at twenty-five a keener interest in life, a more ardent zeal, a finer flame of hope. The path grows brighter with the flight of years; each hill top reveals a wider view; and the "sweet fields beyond the swelling flood stand dressed in living green." The eternal verities of the Gospel never appeared so true or glorious as they do after the test of more than half a century. But it is a sad reflection that I will only really know

how to live here when I will have to move! I am still learning, and I hope to be ready to make a better start "over there." So here I sit and wait.
Brownwood, Texas.

FROM THE SPIRIT.

By C. H. Wetherbe.

Any theory which excludes the truth that the Holy Spirit directly imparts light and instruction to a true child of God is a false theory.

There are very many religious people who affirm with great positiveness that the Spirit instructs and guides Christians only through the words of the Bible. They scout the proposition that the Spirit so operates in a believing soul as to give distinct information in respect to the truth, or personal duty or privilege. And yet these people say that they take the Bible as their guide in reference to all questions of truth, of belief and duty. If this be so, then they are blind readers of the Bible, for the Bible most plainly declares that the Holy Spirit does directly impart light and instruction to believing ones. Christ said to his disciples just before his death, that the Spirit would teach them what to say. Here are his words: "The Holy Spirit shall teach you in that very hour what ye ought to say." Christ did not tell them that they must depend upon some written words for their proper instruction. He even forbade them to study and meditate beforehand as to what they should say to their opposers. They were to expect that the Holy Spirit would directly and promptly teach them just what they ought to say in their defense. He would impart all needed knowledge and give the right wisdom to them. Then ponder these words: "The Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you." But the objectors in these days say that those words applied wholly to the apostles. They did not. Christ's words prove that the Holy Spirit acted directly and minutely upon the minds of those men, irrespective of any written word. He was in their hearts, in their persons, as an instructing and guiding power. And Paul, in writing to Christians, uses this expression: "Not in words which man's wisdom teacheth, but which the Spirit teacheth." He referred to the express teaching which the Spirit imparts to Christians. So it is that, when the earnest believer, as he studies the Bible, asks God for a correct knowledge of the truth, the Spirit directly enlightens his mind, leading him into the meaning of God's Word. We do not depend enough upon the Holy Spirit.

NORTH MISSISSIPPI CONFERENCE ENTERTAINMENT.

1. Will the Presiding Elders be kind enough to furnish the name and postoffice of every lay delegate, candidate for admission on trial and for readmission, and local preacher recommended for orders?
2. Brethren who expect to come to Sardis by private conveyance will please let the fact be known, that provision may be made for their horses. This is important.
3. Others besides preachers and lay delegates who desire to attend Conference are requested to correspond with the undersigned. They will be informed by mail whether entertainment can be provided. The pastor will not be responsible for the entertainment of persons who do not write to him in advance, and in time to get a reply.

Please write immediately to

JNO. W. BOSWELL,
Sardis, Miss.

October 11, 1910.

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The Home Circle

PATTY'S PENNY.

Oh, the beauty of that store window! Patty Price stood before it with her brown eyes round with anticipation of good things to come. Her bare toes burrowed into the sand and stones without feeling their hardness; her two short braids quivered with excitement, and one little brown hand clasped tightly the penny that was to purchase so much happiness.

What should it be? One thing she knew—it was to be candy, for it was so long since she had tasted any that her mouth watered for it. From the chocolate sticks, so tempting in their rich brownness, her eyes turned to the gayly-colored papers of peppermint and winter-green lozenges, and then strayed on to brighten into determination as she saw a box of colored candy marbles, such beautiful marbles, and six for one-cent. "Two for each of us," said Patty to herself, for she was a generous little soul and always remembered little brother and sister at home.

So intent was she on her choice that she did not hear the sound of wheels, nor did she see her good friend, the rural postman, jump from his delivery wagon with the big mail-bag in his hand. But he saw her, and his jolly face broadened into a smile as he said:

"Hullo, Patty! Going to buy Miss Brown out?" Then she went up to him and slipped one hand confidently into the big one held out to her, saying, "See what I found this morning," and opening the other hand, displayed the moist treasure within.

"Why, let's see that penny, Patty," said the postman with a twinkle in his bright eye. "Why, that looks just like the one I lost yesterday afternoon!"

Then it was Mr. Rice's penny, and not hers, after all! Poor Patty! her heart seemed to sink right down into her feet, it was such a disappointment. Well, one thing was certain, she wouldn't enjoy buying candy right under his very eyes with a penny that he had said was his. So she slipped away while the postman went on into the office, never thinking again of his joking words.

She would go and ask mother if she ought to give it back to him. Mother always knew what it was best to do. So in haste she came into the room where her mother sat mending little garments in all stages of dilapidation, and with words tumbling over one another in their hurry, and with some tears, finally made herself understood.

Mrs. Price put her arms around Patty and drew her close, while her other worn hand gently smoothed the roughened hair. "Mother knows it's hard to give it up, dear, when you have so few pennies to spend for yourself, and she's sorry for her little girl. But mother knows, too, that you do not want anything that does not belong to you, and that you will be a brave girl and give the penny to Mr. Rice as he comes along. There he comes up the street now!"

Patty gave her mother a kiss, wiped some tears away and hurried out to the gate where Mr. Rice saw her standing as he came driving along. He saw her little outstretched hand, and as he reined up his horse, heard her childish voice: "Here's your penny, Mr. Rice."

For the first time he remembered his words at the office.

"Why, Patty, child," he began, "did you think I really meant that was the penny I lost? Bless your heart, I lost my penny in a village ten miles away. Now run right off and spend that one quick, before any one else claims it." And with a hearty laugh and "get up there" to his old horse, he drove off.

Mrs. Price, watching from the window, smiled and said, "I guess it's all right" as she saw Patty's flying feet disappearing down the street, and a little later she was sure, for Patty burst in, vehemently demanding: "Where's Ruth and Bennie? I've got something for them."

Then with a big hug for her mother: "He was just joking, mother, and I didn't have to give it to him at all. But I'm glad I did what you told me to, for I feel lots better inside."

And mother said: "I knew you would."—Georgia M. Root, in Pacific Presbyterian.

HOW CHARLES AND MARY LAMB WROTE STORIES FOR CHILDREN.

A hundred years ago a thin but lively little London boy was taking life as he found it in Christ's Hospital, the "Blue Coat" school for the sons of poor men. The little boy was Charles Lamb, and life as he found it there was a pretty hard matter, for the masters beat the boys shockingly, and the lessons, Latin and Greek, were long and severe. The great stone school with its paved floors was cold and damp, and the meals were very scant of nourishing food. It was a dreary enough school life, compared to what we have now, but Charles Lamb's father could afford no other, and little Charles took his floggings and poor food with as much courage and patience as he bore

his trials in his little "Aunt Mary" as called well, and bright spots came often in the form of holidays. Then he would trot out to his father's house, where his loving, older sister, Mary, would always have delicious meals ready by the cozy fire. She listened eagerly to his brother's stories of school life, or if he chose to get a book from the tall bookcase, the two would read together.

For Lamb, from a little boy, was a lover of books, and one of the happiest events of his childhood was the gift of a kind old gentleman gave his school chum, Samuel Taylor Coleridge. It was a free ticket to the King's Library. Many a rainy holiday, when the teaching streets in London were too chill for the little boys in long blue coats and school uniforms, to wander in them, Lamb and Coleridge went in happy haste to the library, and may add here that books and libraries were far scarcer and more prized then than now.

Lamb's choice always went to the great writers of Queen Elizabeth's day, and first of all he chose Shakespeare. He loved the men and women who thronged those pages with their joys and sorrows; he read and re-read the mighty plays. No doubt on his visits home he and Mary often talked and read together of Shakespeare.

Lamb's childhood passed as quickly as does that of every child, and young manhood found him full of troubles. His parents died, he had to work desperately hard, and to take constant care of Mary, who had grown very delicate. But the brother and sister were happy nevertheless, for they loved each other dearly, and Mary kept their little rooms so bright and cheery.

One day, thinking perhaps of the way she and Charles had enjoyed Shakespeare, Mary had an idea. She would do three things at once—make a little money, write about the poet she loved, and do something for the little people of whom she was so fond. The plan was to write the stories of Shakespeare's plays for children; that they might early enjoy them and become acquainted with them. Charles decided to do the tragedies, while Mary did the comedies, and it was a great success, for in those days few people had given a thought to books for children.

"Now," Lamb's Tales from Shakespeare has become a classic, and every child should turn, as soon as possible, to the pages the gentle brother and sister wrote for him so long ago. Therein he will find, as Charles Lamb says in the preface, "a lesson of all sweet and honorable thoughts and actions, to teach courtesy, benignity, generosity, humanity, for of examples teaching these virtues his pages are full."

—M. C. C. in Scattered Seeds.

RESULTS OF WORK DAY.

The result of "Work Day" for the Louisiana Methodist Orphanage is about \$1,200 to Saturday of last week. Many of the larger Sunday schools and churches have not reported, and we are hoping that the amount will reach as much as last year at least, which was about \$2,000. We are very grateful to those schools who have helped in this effort, and we trust the results will be gratifying to all. With \$5,000 due in fifteen days, the situation is serious, and we urge the brethren to send in the money they have collected. Sincerely,

ROBT. W. VAUGHAN.

Ruston, La., Oct. 10, 1910.

PREACHERS' AND LAYMEN'S MEETING.

The fall meeting of the pastors and laymen of the Greenville District was held in Clarksdale October 5th and 6th.

All the pastors were present, except two, who were kept at home on account of sickness. Some laymen were present. Rev. W. S. Shipman opened the meeting with religious service at 2:30, Wednesday afternoon. Rev. W. W. Woodard addressed the Conference, setting forth in his remarks the purpose of the meeting, after which Bishop J. H. McCoy was introduced and presided over the meeting.

Before the program proper was entered upon, Brother Woodard called for a brief statement from the pastors as to the outlook for paying all Conference claims in full.

Each pastor reported that these claims would be collected in full. The reports of the pastors showed an advance on all lines of church work. Early in the spring fifteen pastors paid the whole of their foreign and domestic missionary assessments. One new church has been built this year at Belen; several new structures are in process of erection. Quite a large amount of money has been expended on repairing church and parsonage property.

A topic which was discussed freely was "Early Methodism in the Delta." Rev. J. W. Honnoll and Dr. Price gave a full history of the beginning and growth of Methodism in this Mississippi Valley. The growth and development of church have kept pace with the material developments. When Brother Honnoll first came to this territory there were few churches. At the present time we have fifty-three church organizations, with several new ones soon to be effected. Methodism has entered every community in the Delta, with the exception of one or

two small communities where there are no church organizations. But the time has come when we have the Baptists to compete with. That Church is seeking to enter this section, and is putting forth every means possible to take the field. One great Methodist preacher once said he feared only two things—they were the "devil and the Baptists." We Delta preachers realize that in this field Methodism has these two forces to meet and contend with.

The necessity of establishing a Greenville District Training School was laid upon the hearts of all present. Bishop McCoy spoke to this subject, showing the need of such schools to serve as feeders to our church colleges. Brothers W. S. Lagrone and Shipman made quite impressive speeches on this subject, as did also Brothers Mounger and Cogdell. A committee was appointed to investigate the advisability of such an enterprise. This committee is to make its report at the District Conference.

The preaching was done by Bishop McCoy and Brother Honnoll. The Bishop preached a strong sermon on "Christian Hope," which deeply impressed all present. Bishop McCoy, by his fraternal and democratic administration of the affairs of the meeting, and by his spiritual sermon, won all present. Brother Honnoll, as he always does, preached a strong sermon. The meeting closed Thursday afternoon, and everyone left feeling that the purposes of the meeting had been accomplished.

T. M. BRADLEY, Secretary.

LAYMEN'S MEETING OF MONROE DISTRICT.

We, the members of the Methodist Episcopal Church, South, of Gibbsland, Louisiana, respectfully invite the leaders and local committees of the Laymen's Movement to meet with us at such a time as our district leader, Rev. W. G. Harbin may appoint.

Signed by: J. P. Jones, lay leader; C. C. Clark, C. A. Berry, committee.

The invitation above was forwarded to me by the pastor of the church at Gibbsland some days ago, since which time I have been striving to fix upon a time which the pressure of engagements might leave me free to come to.

After much prayer and thought, I am prepared, as lay leader of the Ruston District, to accept this invitation on behalf of the lay leaders in the district, with deep gratitude to the pastor and local committee, and to the church at Gibbsland.

This meeting will be held Nov. 26, 1910, embracing only the one day. Leaders from all over the district can come to Gibbsland in the morning, and return in the evening, missing but one day from affairs at home. Bishop Murrah has been invited to address the meeting, and a careful program will be prepared and announced through the columns of this Advocate in a very early issue. Let every lay leader in the district prepare to attend this rally, and let each one begin now to arouse interest in this meeting, and make an earnest effort to secure the attendance of every laymen he can from his church.

WALTER G. HARBIN,
District Leader.



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Christian Advocate.

ROBERT A. MEEK, Editor.

CHAS. O. CHALMERS, Publisher.

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J. M. Henry, Rev. W. W. Drake.MISSISSIPPI CONFERENCE—Rev. I. W. Cooper, D.D.,
Rev. E. H. Mounger, D.D., Rev. J. T. Leggett.NORTH MISSISSIPPI CONFERENCE—Rev. J. T.
Murrah, Rev. W. W. Woollard, Rev. H. S. Spragins.*Editorial.*

Is the pastor's salary up, or in arrears? If behind, he needs it. An empty pantry and pocketbook are not promoters of either piety or efficiency in service. The officials in every charge should do their utmost to pay in full.

The Rev. Henry Haigh was the fraternal messenger from the British Wesleyan Conference to the recent general assembly of Canadian Methodism at Victoria. While on this side of the Atlantic, he wrote some most entertaining letters to The Methodist Recorder. In his last communication to that excellent periodical, he thus refers to his overland journey to the seat of the General Conference: "The only place on the train which seemed to be neglected was the smoke-room—and that on the way to Conference! For awhile, after some experience elsewhere, I hardly felt it could be a Conference train. But the Canadian ministers almost to a man have forsworn tobacco, as they have forsworn alcohol. The laymen seemed to me to be just as abstemious." Happy Canada!

Let no one imagine that we endorse all the views expressed by correspondents of the Advocate. Far from it. It is quite enough to be responsible for what we ourselves write. To allow only the editor's sentiments to find voice in our columns would be to make of the paper a close corporation, indeed. Under proper and necessary limitations, we believe a church organ should be an open forum for the discussion of all religious matters of interest. But no brother has a right to demand that he be heard, or that what he has to say shall at once appear. We cannot print anything like all we are asked to publish, and we deem it our duty to use the space at our disposal as we think best for the interests of the Church. One who takes offense because an editor cannot use his copy needs to go to the mourner's bench.

From a recent number of the Times-Democrat, we appropriate the following remarks concerning one who was faithful in lowly service: "Home-returning folk speak of the death in New York City recently of Albert Meislahn, ringer of the chimes at Trinity Church, who died at the age of sixty-two. He had rung the chimes for fifty years, and was buried from the church which he served for half a century. The bells that long knew his friendly, skillful touch, were tolled as he lay beneath them. He was born in the shadow of Trinity, and almost as soon as he could climb the stairs he began helping the official bell-ringer. From his twelfth year to his retirement, he climbed the eighty-eight steps to the belfry tower at least 10,000 times. Such a life of loyal service cannot but leave its impress upon the world; the hurried brokers and business men down in Wall Street, frenzied financiers in the mad rush for foothold in big New York, will leave no more wholesome lesson than the old bell-ringer whose chime-melodies told of the passage of the hours and the nearness of eternity to all who would pause to listen for the lesson. The least of us may leave our message to and our imprint upon the world through fidelity in our sovereignty over a few things."

WILL YOU OBSERVE, OR IGNORE IT?

The fifth Sunday in this month, October the 30th, has been named as "Advocate Day." It is our earnest request that at that time a special effort shall be made in every congregation to secure renewals and new subscribers to the Conference organ. We make this urgent appeal to our preachers and people because we are really in need of their assistance. A united movement in behalf of the New Orleans Christian Advocate throughout Mississippi and Louisiana would undoubtedly give it a great forward impulse. We ought to issue in New Orleans a paper second to none in the Church. The welfare of Methodism demands this. The tide of immigration is turning southward, worldly influences are becoming stronger, and denominational competition fiercer. A journal, well equipped and aflame with enthusiasm, must sound the notes of advance, if we are to enter the open doors about us and make the most of our widening opportunities. The Methodist Episcopal Church has the best papers of any denomination in America. It recognizes the importance of having a strong press, and is putting up the money to maintain it. On the other hand, our Conference organs, with a few exceptions, are struggling for life. Nearly everywhere they need to be re-enforced, improved and enlarged. What place would the old-time gunboat, with tattered rigging and a rusty gun or two, have in a modern navy? or the slow-moving horse gin of the days ago, turning out a bale or two of cotton a day, in this time when machinery lifts the fleecy staple from the wagon and hands out the finished product, wrapped and banded, with startling rapidity? All about us the music of progress is in the air: in every department of endeavor, "Equipment" is the watchword of the hour.

A paper to succeed must have adequate funds. It cannot live on the free air and compliments. And in the case of the Advocate, a better income is imperatively demanded. There is no going forward without it—it is even doubtful if we shall be able to maintain the present standard. What shall we do? This is not merely the problem of the editor and publisher, but also of Louisiana and Mississippi Methodism. Shall we advance the price of subscription? That would bring financial relief, but it would tend to defeat the very object for which the paper exists. Put an agent in the field? That would cost \$2,500 or \$3,000 a year, and it would tax him to earn his salary? Let the editor travel and solicit subscribers? That involves large expense, and, as he is without editorial or clerical assistance in his part of the work, who would perform the task of editing (more than enough for one man) in his absence? No, no; under existing conditions our reliance must be directly upon our preachers and people. It needs to be recognized that the Advocate is not published for private gain, but is an enterprise of the Church. It can no more be maintained independent of the co-operation of our pastors and laity, than can our Missionary or Church Extension operations. Like other institutions of Methodism, its home lies in the loyalty and active support of the ministry and membership of the Church in its territory.

What should be done on "Advocate Day?" Talk to the people about our paper: tell of its claims, and of their need of it in their homes; but do not stop with talk. Send men through the congregation to take renewals and new subscriptions; follow this up the next day by looking up absent delinquents and seeing that everyone is urged to continue to subscribe. We do not desire to lose a single name upon our files, if it can be avoided. Will you not help us, brother? We earnestly appeal to you to do so. Not because any personal interest is involved, but for the good of your own flock, of Methodism in our section, and of the increasing kingdom of Christ.

A PORTRAIT PRESENTED.

On October the 13th, a fine oil painting of Major R. W. Millsaps, the generous founder, was presented to Millsaps College, at Jackson, Miss. The presentation speech was made by Bishop W. B. Murrah, and the address of acceptance by President D. C. Hull. The portrait is the work of Mr. Betts, a noted Chicago artist, and is said to be a striking likeness

of Mississippi's most distinguished banker and philanthropist. It will occupy a prominent place on the wall of the college chapel, having been substituted for the familiar crayon picture which has hung there for many years. It affords us great pleasure to chronicle this interesting occurrence, which will be a source of gratification to every Mississippi Methodist.

The service which Major Millsaps has rendered our Church in that State is immeasurable and enduring. He has given it resources and a forward impetus which must powerfully affect its future for all time to come. Indeed, his liberal contributions, reaching up into the hundreds of thousands, have enabled us to build in eighteen years the foremost denominational institution in that commonwealth, forging past all of our sister churches in educational equipment, though some of them have been engaged in the task of college building for three-quarters of a century. Nor is it Methodism alone which has been blessed and enriched by the benefactions of Major Millsaps. The institution made possible by his beneficence is an ornament and benediction to the entire State, and is contributing much to the development of a worthy and progressive citizenship.

Mississippi Methodism has felt the impress of many masterful hands in the course of its history—of Gibson, Withers, Paine, Marshall, Wheat, Andrews, Adams, Galloway, and many others whose names will long shine resplendent. In that great galaxy belongs the founder of Millsaps College, and centuries after he has gone hence, his memory will be revered and honored by succeeding generations.

PURITY FEDERATION CONVENTION.

This gathering will assemble in New Orleans on October the 25th—Tuesday of next week. It is one of a chain of conventions which are being held in the leading cities of the country for the promotion of individual and social purity. This is a warfare in a great cause, and the movement is of national significance. The two sins which most threaten the life of the republic are the greed of gain and unbridled lust. Against the latter, this organization is making a vigorous and much-needed fight. A number of distinguished moral and social reformers will attend the meeting here and deliver addresses. They deserve the co-operation of every man and woman who desires to see society made cleaner and better. Detailed announcements concerning the exercises of the convention will be given in the city papers in due time. Meanwhile, any information desired as to the plans for the meeting may be had by applying to the Rev. W. W. Holmes, chairman of the local committee on arrangements.

CHIEF-PASTORS IN THE CITY.

The announced assembling of the Bishops in semi-annual session in New Orleans on Thursday of this week is awakening much interest among the Methodist people and general public of the city. At this writing, the program of exercises which has been arranged is tentative and incomplete. The sessions of the Episcopal College will, of course, be executive, and will be held either at the First Methodist Church or at the Grunewald Hotel. A public reception will be tendered the distinguished visitors at the First Methodist Church Thursday evening at 8 o'clock, and the Brotherhood of Rayne Memorial will entertain them at the same hour Friday evening. It is expected that several of the Bishops will remain over the Sabbath and that most of our pulpits in the city will be filled by them next Sunday. The Methodism of New Orleans appreciates the presence of these worthy leaders of the Church, and prays that their conference may be overshadowed by the Holy Spirit and make for the peace and prosperity of Zion.

THE DEATH OF DR. J. M. BEARD.

We regret to announce the death of Dr. J. M. Beard which occurred in this city on Sunday, October the 9th. His obsequies were conducted in the First Methodist Church the day following at 3 p. m. Dr. S. H. Werlein, Dr. F. N. Parker, Dr. J. A. Rice, Rev.

J. F. Foster and Rev. A. I. Townsley taking part in the service.

Dr. Beard was born in North Mississippi, and when a mere youth served the cause of the Confederacy under Gen. N. B. Forrest. For many years he was an active and influential member of the Louisiana Conference. Among the charges that he served were Algiers, Moreau, New Iberia, Mansfield, and Rayne Memorial and Felicity, of this city. He was also presiding elder of the Crowley District, and for a brief time edited the New Orleans Christian Advocate. Those associated with him in the itinerancy speak highly of him as a minister and man. At the time of his demise, Dr. Beard sustained to the Church the relation of a local preacher. We hope that some one informed as to the career of the deceased will furnish us a fitting memoir in the near future. To the sorrowing family and friends we extend sympathy, and pray that grace to sustain them may be granted in this trying hour.

THE AMERICAN BOY SCOUTS.

With the plan to organize a branch of the American Boy Scouts in New Orleans, we are in hearty sympathy. It is a good order, and tends to develop its members physically and to awaken in them a spirit of kindness and humanitarianism. But that those initiating the enterprise should connect it with the Wild West Show is unfortunate and regrettable. It will tend to discredit the order in its very infancy. And especially objectionable is the announcement that the showmen will give the boys lessons in scouting next Sunday. Such a bold profanation of God's holy day and influencing the youth of the city to join in it, is nothing short of an outrage. It deserves the outspoken rebuke of the Christian public. Such management will arouse the churches into an antagonism of this deserving order, when otherwise it would have their encouragement and approval.

MEETING OF PUBLISHING COMMITTEE.

The Publishing Committee of the New Orleans Christian Advocate will meet in annual session in the office of the Christian Advocate, 512 Camp St., New Orleans, La., on Thursday, Oct. 27, 1910, at 11 a. m.

N. E. JOYNER, Chairman.

PERSONAL.

Bishop J. H. McCoy will spend next Sunday with the Rev. L. M. Broyles at Corinth, Miss.

We are pleased to report that Rev. L. A. Sims, of Epworth Church, this city, who was operated on for appendicitis several days ago, is convalescent and has left the Sanitarium.

Rev. A. F. Vaughan has just closed a ten days' meeting at Lafayette, La., in which he had the efficient aid of Rev. W. H. Coleman, of Homer. We have not been apprised of the results.

The September Bulletin of the Lake Charles Church is a bugle call to the membership to get busy. This congregation is prospering under the leadership of Brother Drake, who is in the midst of an interesting meeting.

We are grateful to Rev. J. S. Rutledge, our pastor at Indian Bayou, La., for valuable work done for the Advocate. He reports his charge in good condition, with "the revival fires kindled last summer still burning."

Mrs. Jacob Cohen, an active and appreciated worker in the Carrollton Avenue Church, is ill at the Touro Infirmary. She is greatly missed by her friends and fellow-laborers in the Master's cause. We wish her a speedy recovery.

The Methodist parsonage at Washington, Miss., was destroyed by fire on the morning of the 17th inst. The house was valued at \$3,000, and the loss was partially covered by insurance. Our pastor there is the Rev. R. Bradley.

Among the speakers who addressed the Sunday School Institute held in New Orleans last week was Mr. R. M. Weaver, of Corinth, Miss. He is a worthy Methodist layman and a practical Sunday school man, who believes in the efficiency of modern methods.

Rev. L. E. Wicht, of the Haynesville Mission, is busily occupied winding up the work of the year. The pastor's salary will probably be paid in full, but he fears that some of the Conference claims may not be wholly met. The charge has gone forward under his guiding hand.

Bishop E. D. Mouzon, of San Antonio, Texas, will address the Epworth Leaguers of the city at the First Methodist Church on Friday evening at 8 p. m. That he will bring to these young Wesleyans a stirring message, needs not to be said. The general public are cordially invited to attend.

On page 7, third column, of this issue there occurs a mistake in the head-line, "Laymen's Meeting of Monroe District." It should read, "Laymen's Meeting of Ruston District." This error was made in printing the first side of the paper, and was not discovered until the first side was off the press.

Bishop Murrah arrived in New Orleans Monday and will remain throughout the week. He is held in high esteem by the Methodist pastors and people of the Crescent City. He is expected to preach at Carrollton Avenue Next Sunday at 11 o'clock, and at Louisiana Avenue in the evening.

Rev. W. T. Griffin, of Gulfport, was in the city last Friday and favored the Advocate office with his presence; but the editor, not being in, missed seeing him, which he much regretted. Brother Griffin has charge of the Sailors' Rest at Gulfport, where he and his associates are doing a noble work.

Rev. J. S. Parker, of the Rankin Street Church, of Jackson, Miss., has kindly sent us an interesting report of his work, which will appear next week. He has recently had a fine meeting, in which he was assisted by the Methodist pastors of that growing city. He has had 65 accessions up to the present time.

Rev. Theo. Copeland, who at the late session of the St. Louis Conference was assigned to Cabanne Church, in St. Louis, is much pleased with his appointment. The stewards have attested their appreciation of the new pastor by raising the salary \$600, which make the stipend of the charge \$3,000 and a house.

Rev. J. I. Hoffpauir, of Abbeville, La., brought his wife to the city for medical treatment a few days since. She is quite ill at the New Orleans Sanitarium. Their son, Mr. E. A. Hoffpauir, an accomplished civil engineer of Vicksburg, Miss., is also here to be with his mother at this time of solicitude. Let prayer be made for this stricken and anxious family.

Rev. W. W. Holmes is delivering in the Louisiana Avenue Church a series of sermons on the following subjects: "The Giving Church," "The Teaching Church," "The Working Church," "The Social Church," and "The Spiritual Church." Mr. Holmes has announced that he has no purpose to go to the foreign field, as has been reported, but that he feels that his work is among the people of Louisiana.

Rev. J. J. Kelly, who for weeks was so critically ill in a sanitarium in this city last summer and whose life at one time was almost despaired of, is now at his post of duty at Winnaboro and is able to meet his appointments. This is, indeed, good news, which we are happy to chronicle. Brother Kelly reports thirteen accessions, a number of infants baptized, and about \$100 raised for benevolent claims since his return home.

Dr. John A. Rice, of the Rayne Memorial Church, this city, has issued a neat card announcing a series of Sunday morning and evening discourses which will extend to the meeting of the Louisiana Conference. The themes are happily chosen—two of them dealing with the death of Christ, and we doubt not that their delivery will awaken much interest. Dr. Rice is strikingly original and versatile in the plan and scope of his pulpit work.

For reasons deemed wise, Rev. A. I. Townsley has postponed the revival services at the Second Methodist Church for one week; so they will begin on October the 30th instead of on the 23d, as before announced. As stated in our last issue, the preaching will be done by the Rev. W. R. Hendrix, of Louisville, Ky. As a preparation for the meeting, prayer services will be conducted from the 23d to the 30th, under the auspices of the Woman's Missionary Society.

We were delighted a few days since to receive a cheery letter from our long time friend, Dr. W. T. J. Sullivan, who resides near the beautiful campus of Millsaps College. We appreciate more than we have words to express his hearty and kindly commendation of our editorial utterances. Mrs. W. L. C. Hunt, who is a sister of Mrs. Sullivan and whose honored husband was translated some months ago, is now one of the inmates of this charming Christian home.

Rev. T. H. Lipscomb is making ready for Conference in his charge at Indianola, Miss. Within the past few days he has secured \$235 on the Conference collections, and if there is any balance he will get it. Going up short is an experience of which he knows nothing. For the third time in succession Brother Lipscomb will report the sessions of the North Mississippi Conference for the Commercial Appeal. Our great contemporary knows when it gets hold of a capable man.

Dr. Lewis Powell, after four years of faithful service at First Church, Memphis, has been transferred to the Louisville Conference and stationed at Settle

Memorial Church, Owensboro. This is said to be a magnificent charge. The Doctor's son, Rev. Paul Shell Powell, preached his first sermon in his father's church in Memphis on September 18th to a large congregation. Though only nineteen years old, he is an A. B. graduate of Vanderbilt University. He will take a full theological course at Vanderbilt before entering the active work.

Rev. George Fox, of Bastrop, La., is having success in his work. Some time since he was blessed with a gracious revival at Humphrey's Chapel, in which the church was greatly quickened and there were nine accessions. He was assisted by Rev. T. S. Randle and Rev. Scott Randle, of Gilbert, who rendered excellent service. "Much credit," writes Brother Fox, "is also due to Sister Randle, who led many of the prayers and exhorted sinners to come to Christ. There is laid up for her a crown bedecked with many a star, which God, the righteous Judge, will give her on that day."

The Rev. W. L. Linfield, Treasurer of the Board of Missions of the Mississippi Conference, in sending in his report for the third quarter, says: "Considering the ravages of the boll weevil in the central and western part of our territory, I think the showing is fine." A glance at the statement furnished fully justifies this verdict. And that our brethren are doing so well for the cause of missions gives great gratification. Never was the outlook on the firing line so hopeful. We must allow nothing to necessitate any halting upon the part of the Church. If need be, let us stint and sacrifice to give the precious gospel to those who are lifting appealing hands to us.

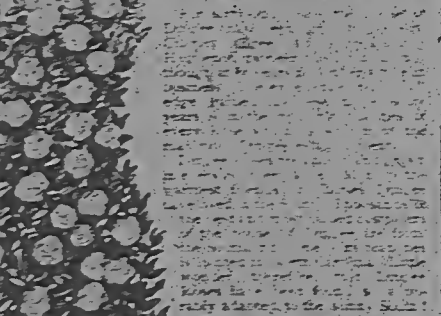
Rev. R. A. Clark, of Okolona, Miss., requests us to state that Dr. W. F. McMurry, Secretary of the General Board of Church Extension, will dedicate the new Methodist Church there on Sunday, November 6, and that all former pastors are cordially invited to be present. Brother Clark adds: "I have about \$1,200 to raise within the next two weeks to be ready for the dedication, but I have no fear that I cannot do so. We expect to make this a great day for Okolona Methodism. Our officials are busy winding up the finances of the year's work, and I expect to go to Conference with a 'clean sheet and a \$19,000 church free of debt. We had our Sunday school rally last Sunday and 200 were present.'"

The famous Young Men's Bible Class at Corinth, Miss., now has a rival in the Wesley Class at Tupelo, of which an account may be found elsewhere. Mrs. Vic Thompson Hoyle is the teacher of the latter, and if our Corinth friends keep up they will have to bestir themselves. We know what Mrs. Hoyle can do. We tried to keep pace with her in League work in the days ago, and we were always in a trot. In the selection of a name—"The Wesley Class"—so far in advance of the action of the General Conference, the Tupelo workers have achieved quite a distinction. We are pleased to see the Mississippians forging forward in Sunday school activity. May these fine classes speedily multiply!

Bishop A. W. Wilson, our honored Senior Bishop, will occupy the pulpit of the First Methodist Church in this city next Sunday at 11 a. m. Highly favored, indeed, is this congregation. For profound spiritual insight and vigorous and majestic thought, it is doubtful whether Bishop Wilson has an equal in any Church in America. And his saintly life and the noble service which he has rendered, have securely enthroned him in the esteem and affections of his brethren from the Atlantic to the Pacific. With the bearing of a Hebrew prophet and a heart whose every beat is loyal to the Southern Methodist Church and the cause of Christ, there is in the connection no figure so towering and imposing as this trusted and revered Chief-pastor, who stands near the close of his great career, with an unsullied record behind, and inspiring prospect before. May he yet be spared for many years to bless and lead the on-moving hosts of Southern Methodism!

From the Times-Democrat of the 17th inst. we appropriate the following account of the dedication of the Methodist Church at Amite, La., last Sunday: "Free from debt, the handsome new Methodist Episcopal Church, South, erected at this place by the members of that denomination on the site of the old building, was formally dedicated yesterday at 11 o'clock. Bishop W. B. Murrah, D.D., of Jackson, Miss., delivered the dedicatory sermon. Judge Robert R. Reid, chairman of the building committee, presented the building, which was consecrated in the presence of a standing congregation which taxed the capacity of the building. Rev. C. C. Miller, presiding elder; L. C. Wilson, former pastor, and H. W. Bowman, preacher in charge, participated in the services. The church was beautifully decorated with flowers and pot plants. A select choir of well-trained voices rendered appropriate music. Following the invocation, Dr. C. S. Stewart presented to the church a handsome Bible, which was accepted by the Bishop on behalf of the members. Bishop Murrah delivered an effective and eloquent sermon. He talked over an hour, during which time he held the wrapt attention of the congregation." Brother Wilson, Brother Bowman and his people are entitled to much praise for projecting and carrying to consummation this notable enterprise.

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MISSISSIPPI CONFERENCE.

Seashore Dist.—Fourth Round.

Vanceleave, at New Prospect Camp Ground	Oct. 22, 23
Ocean Spr's, at Oak St.	Oct. 27
Bay St. Louis	Oct. 29, 30
Columbia	Nov. 5, 6
Oakvale, at Oakvale	Nov. 7
Long Beach	Nov. 12, 13
Coalville, at Poplar Head	Nov. 16
Hub, at Byrd's Ch'p	Nov. 19, 20
Carriere and McNeill, at C.	Nov. 19, 20
Poplarville	Nov. 21
Gulfport, 29th Street	Nov. 23
Moss Point	Nov. 26, 27
Pascagoula	Nov. 26, 27
Escatawpa	Nov. 26, 27
Lumberton	Nov. 30
Gulfport, 25th Ave.	Dec. 1
Wolf River Mission	Dec. 2
Biloxi, Main Street	Dec. 3, 4

W. B. JONES, P. E.

Vicksburg Dist.—Fourth Round.

Bolton, at Bolton	Oct. 29, 30
Edwards, at Clinton	Oct. 30, 31
Harriston, at Lorman	Nov. 5, 6
Port Gibson, Pt. G.	Nov. 12, 13
Anguilla, at Anguilla	Nov. 19, 20
Mayersville, at Fitters	Nov. 22
Satartia, at Mt. Olivet	Nov. 26, 27
Hermanville, at H.	Nov. 29

Bishop E. D. Mouzon will address the District lay leaders at 11 a. m., in Crawford Street Church, Vicksburg, October 24. Let as many men of the district come as possible.

G. H. GALLOWAY, P. E.

Natchez Dist.—Fourth Round.

Fayette	Oct. 22, 23
Washington, at W.	Oct. 24
Natchez, Jefferson St.	Oct. 24
Natchez, Pearl St.	Oct. 25
Barlow, at Brandywine	Oct. 29, 30
Bayou Pierre, at Center Pt.	Oct. 31
Homochitto, at Wesley chap.	Nov. 5, 6
Scotland, at Bethel	Nov. 12, 13
Centreville	Nov. 19, 20
Meadville, at M.	Nov. 25
Nebo, at Nebo	Nov. 26, 27
Gloster	Nov. 29
Wilkinson, at Mt. Carmel	Dec. 1
Liberty, at L.	Dec. 3, 4
Adams, at A.	Dec. 5

The preachers in charge will please see very carefully after wise answers to questions 24, 27 and 29, and that full answers be given to question 31 (New Discipline).

Meridian Dist.—Fourth Round.

Lauderdale, at L.	Oct. 23, 24
DeKalb, at New Hope	Oct. 29, 30
North Kemper, at Pleasant Grove	Oct. 31
Scotoba, at S.	Nov. 5, 6
Bucatunga, at B.	Nov. 13, 14
Waynesboro, p. m.	Nov. 14
Wayne Mission, at Winches	Nov. 15
Matherville, at Winifred	Nov. 16
East Clark, at Coopers Ch'p	Nov. 19
Shubuta and Quitman, at Q.	Nov. 21
Meridian, 7th ave.	Nov. 23
Vimville, at Coker's Chap.	Nov. 24
Meridian, 5th st.	Nov. 25
Enterprise and Stonewall, at Enterprise	Nov. 27, 28
Meridian, Central	Nov. 29
Meridian, East End	Nov. 30
South Side and Poplar Spgs., at Poplar Springs	Dec. 1
Porterville, at P.	Dec. 2

W. H. LEWIS, P. E.

Brookhaven Dist.—Fourth Round.

North Wesson, at Beauregard	Oct. 22, 23
Wesson	Oct. 23, 24
Gallman, at Gallman	Oct. 29, 30
Crystal Springs	Oct. 30, 31
Topisaw, at Sartinsville	Nov. 5, 6
Buford, at Waterholes	Nov. 12
Tylertown, at China Grove	Nov. 13
McComb, Centenary	Nov. 16
Prentiss, at Carson	Nov. 19, 20
Bogue Cointo and N., at Norfield	Nov. 23
Silver Creek, at New Hebron	Nov. 26, 27
Hazlehurst	Nov. 30
Pearlhaven, at P.	Dec. 3, 4
Brookhaven	Dec. 5

J. T. LEGGETT, P. E.

Hattiesburg Dist.—Fourth Round.

Sumrall	Oct. 21
Oloh, at Oloh	Oct. 22, 23
Lux, at Lux	Oct. 25
Hattiesburg, Court St.	Oct. 29, 30
Ellisville, at Ellisville	Nov. 1
Soso, at Soso	Nov. 3
Leakesville, at Rounsaville	Nov. 5, 6
Lucedale, at Lucedale	Nov. 7
McLain, at Cox Ch'p	Nov. 9
Eucutta, at Eucutta	Nov. 12, 13
Vosburg and Heidelberg, at Vosburg	Nov. 14
New Augusta, at Richton	Nov. 17
Seminary, at Seminary	Nov. 19, 20
Bethel, at Hebron	Nov. 21
Magee, at Magee	Nov. 26, 27
Hattiesburg, Broad St.	Nov. 28
Collins, at Collins	Nov. 29
Eastabuchie, at Eastabuchie	Dec. 1
Purvis, at Purvis	Dec. 3, 4
Hattiesburg, Main St.	Dec. 5

M. B. SHARBROUGH, P. E.

Newton Dist.—Fourth Round.

Raleigh, at Raleigh	Oct. 21
Rose Hill, at Reid's Ch'p	Oct. 22, 23
Trenton, at Polkville	Oct. 28
Homewood, at Carr Ch.	Oct. 29, 30
Shiloh, at Lodabar	Nov. 5, 6
Morton, at Pelahatchie	Nov. 6, 7
Decatur, at D. Wed.	Nov. 9
Walnut Grove, at Zion	Nov. 12, 13
Carthage, at Carthage	Nov. 13, 14
Chunkey, at Meehan Wed.	Nov. 16
Hickory, at —	Thurs. Nov. 17
Lake, at Lake	Fri. Nov. 18
Hillsboro, at Hillsboro	Nov. 19, 20
Forest, at Forest	Nov. 20, 21
Montrose, Wed.	Nov. 23
Stallo, at Mt. Pisgah	Fri. Nov. 25
Indian Mission	Nov. 26
Neshoba, at Henry Ch'p	Nov. 26, 27
Philadelphia	Nov. 27
Edinburg, Mon.	Nov. 28
Laurel, First Ch. Wed.	Nov. 30
Laurel, Sixth St. Thurs.	Dec. 1
Laurel, Kingston	Thurs. Dec. 1
Newton	Dec. 3, 4

T. J. O'NEIL, P. E.

NORTH MISSISSIPPI CONFERENCE.

Oxford Dist.—Fourth Round.

Water Valley, at First Ch.	Oct. 16, 17
Water Valley Circuit, at Pleasant R.	Oct. 22, 23
Water Valley, at Main St.	Oct. 23, 24
Potts' Camp, at Bethlehem	Oct. 27
Red Banks, at Victoria	Oct. 28
Holly Springs Circuit, at Early G.	Oct. 29, 30
Ashland, at Ashland	Nov. 1

Charleston, at Charleston	Nov. 5, 6
Coffersville, at Bethlehem	Nov. 11
Grenada Ct. at Bethel	Nov. 12
Grenada	Nov. 13, 14
Randolph, at Randolph	Nov. 18
Toccoola, at Toccoola	Nov. 19, 20
Lafayette, at Lafayette Springs	Nov. 21
Holly Springs	Nov. 25
Waterproof, at Pleasant G.	Nov. 26, 27

J. E. CUNNINGHAM, P. E.

Jackson Dist.—Fourth Round.

Eden, at Carter	Oct. 20
Mendenhall	Oct. 22, 23
Benton	Oct. 29, 30
Yazoo City, 7:00 p. m.	Oct. 30
Jackson, Galloway Chapel, 7:00 p. m.	Oct. 31
Deasonville, at New Hope	Nov. 5, 7
Florence, at Monterey	Nov. 12, 13
Fannin	Nov. 19, 20
Harrisville	Nov. 23
Lintonia, at Anding	Nov. 26, 27
Yazoo City, 7:00 p. m.	Nov. 30
Flora	Dec. 3, 4
Jackson, Capitol Street, 7:00 p. m.	Dec. 5
Jackson, First Church, 7:00 p. m.	Dec. 6

J. R. JONES, P. E.

Greenville Dist.—Fourth Round.

Lula and Lyon, at Lyon	Oct. 20
District Mission at Bellview	Oct. 20
Lake Cormorant, at Poplar Corners	Oct. 22, 23
Coahoma, at C. (evening)	Oct. 23, 24
Friars Point	Oct. 24
Cleveland Cir., at Shipman's Chapel	Oct. 29, 30
Boyle, at Boyle (evening)	Oct. 30, 31
Rosedale, at Rosedale	Nov. 2
Glen Allan, at G. A.	Nov. 6, 7
Gunnison, at Gunnison	Nov. 13, 14
Hillhouse and Perot, at B.	Nov. 19, 20
Shaw and Merigold, at Merigold (evening)	Nov. 20, 21
Leland, at Leland	Nov. 27, 28

W. W. WOOLLARD, P. E.

Winona Dist.—Fourth Round.

Minter City	Oct. 22, 23
Lambert, at Lambert	Oct. 29, 30
Tutwiler, at Tutwiler	Oct. 30, 31
Schlater, at Sunny Side	Nov. 5, 6
Inverness, at Inverness	Nov. 6, 7
Tom Nolen, at Bellfontaine	Nov. 11
Slate Springs	Nov. 12, 13
Eupora, at Maben	Nov. 15
Winona Ct., at Bethlehem	Nov. 19, 20
Rutledge, at Drew	Nov. 22
Moorhead, at Moorhead	Nov. 23
North Carrollton, at Poplar Springs	Nov. 24
Mars Hill, at Bethesda	Nov. 26
Indianola, at Indianola	Nov. 27, 28

E. S. LEWIS, P. E.

Aberdeen Dist.—Fourth Round.

Beuna Vista, at —	Oct. 22, 23
Prairie, at —	Oct. 23, 24
Tremont, at —	Oct. 29, 30
Fulton, at —	Oct. 30, 31
Greenwood Sp., at —	Nov. 5, 6
Smithville, at —	Nov. 6, 8
Shannon, at Shannon	Nov. 12, 13
Okolona, at —	Nov. 13, 14
Houlka, at —	Nov. 17, 18
Derma, at —	Nov. 19, 20
Pittsboro, at Pleasant G.	Nov. 20, 22
V. and C. City, at C. City	Nov. 23, 24
Nettleton Ct., at —	Nov. 26, 27
Amory and Nettleton, at A.	Nov. 27, 28

JAMES H. FELTS, P. E.

Durant Dist.—Fourth Round.

Poplar Creek, at Salem	Nov. 5, 6
Varden, at Varden	Nov. 7
West, at West	Nov. 8
Pickens, at Goodman	Nov. 9
Durant	Nov. 9
Blackhawk, at Acona	Nov. 12, 13
Lexington	Nov. 13, 14
Ebenezer, at Hebron	Nov. 14
Sidon, at Sidon	Nov. 15
Kosciusko Ct., at Marion	Nov. 16
Kosciusko Station	Nov. 16
Chester, at Chester	Nov. 18
Ackerman, at Salem	Nov. 19, 20
Rural Hill, at Center Ridge	Nov. 25
Louisville, at Rocky Hill	Nov. 26, 27

N. G. AUGUSTUS, P. E.

Sardis Dist.—Fourth Round.

Wall Hill, at Chulakoma	Oct. 20
Tyro, at Free Springs	Oct. 22, 23

Cockrum, at Green Bay	Oct. 29, 30
Olive Branch, at O.B.	Nov. 1
Mt. Pleasant, at —	Nov. 2
Institute	Nov. 2
Pyhalia, at Pyhalia	Nov. 3
Courtland, at Courtland	Nov. 5, 6
Enid, at Enid	Nov. 8
Eureka, at Terza	Nov. 10
Pleasant Hill, at P. H.	Nov. 12
Hernando and Hernando	Nov. 13, 14
Hernando	Nov. 15
Long Town, at Long Town	Nov. 17
Arkabulla, at Arkabulla	Nov. 19, 20
Senatobia	Nov. 22
Crenshaw, at Crenshaw	Nov. 26, 27

Columbus Dist.—Fourth Round.

Starville, at Starville	Oct. 22, 23
Sturgis, at Sturgis	Oct. 29, 30
Shughak	Nov. 5, 6
Hebron	Nov. 12, 13
Mathiston, at Mathiston	Nov. 19, 20
Cedar Bluff	Nov. 20, 21
Columbus Circuit	Nov. 26, 27

J. E. THOMAS, P. E.

Corinth Dist.—Fourth Round.

Booneville Ct., at Carolina	Oct. 22, 23
Booneville Station, at B.	Oct. 23, 24
Belden Ct., at Liberty	Oct. 29, 30
New Albany Sta., at N. A.	Oct. 30, 31
Dumas Ct., at Mt. Olive	Oct. 31
Marietta Ct., at Marietta	Nov. 3
Dry Run Mission, at String	Nov. 5
Yellow	Nov. 6
Hatchie Mission, at Mt. Carmel	Nov. 11
Mooreville Ct., at Andrews	Nov. 12, 13
Chapel	Nov. 19, 20
Mantachie Ct., at M.	Nov. 19, 20
Jonesboro Ct., at Mt. P.	Nov. 19, 20
Tishomingo Circuit, at Paradise	Nov. 25
Wheeler Ct., at Wheeler	Nov. 26, 27

BEN P. JACO, P. E.

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Sunday School

LESSON FOR OCT. 23.
REVIEW

Golden Text: And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem. (Luke ix, 51.)

HOME READINGS.—Monday, Peter's Confession, Matt. 16: 13-28. Tuesday, A lesson on forgiveness, Matt. 18: 21-35. Wednesday, Jesus on the way to Jerusalem, Matt. 19: 1, 2, 13-26. Thursday, The laborers in the vineyard, Matt. 20: 1-16. Friday, Jesus entering Jerusalem, Matt. 21: 1-17. Saturday, The king's marriage feast, Matt. 22: 1-14. Sunday, The wise and foolish virgins, Matt. 25: 1-13.

THE GIST OF THE LESSONS.

The Review should embrace the lessons from July 17 to October 16. They fall within the period of the Transfiguration and the close of the first day of the last week of our Saviour's life on earth. Peter's confession just immediately preceding the transfiguration. Following the transfiguration Jesus left Galilee for the last time and proceeded slowly to Jerusalem. His public activity at this time is often referred to as the "Perean Ministry." Our lessons touch only on one or two incidents in that ministry. A fuller account is given in John's Gospel. Next comes the triumphal entry into Jerusalem, and the delivery of many important parables in and near the temple.

July 17.—Peter's Confession, Matt. 16: 13-28. Peter would have dissuaded Jesus from the work. He came to do. Has God given you your work? Then you must do it, though your dearest friends would move you from it. You find by losing. That is not according to the mathematics we learned at school, but it is heavenly mathematics—we find our real life by losing our lower life in service for others.

July 24.—The Transfiguration, Matt. 17: 1-8, 14-20. Peter had a vision of the glorified Christ and would have remained with it in forgetfulness of the needy multitude below. Some people look on church services as things in themselves and to be enjoyed, whereas their inspiration should be carried out to others.

July 31.—A Lesson on Forgiveness, Matt. 18: 21-35. The followers of Jesus are not to make forgiveness a matter of mathematics. They are to cultivate a spirit of forgiveness, which forgives without count. God has forgiven us much, and we only imitate him in less degree as we forgive others.

August 7.—Jesus on the Way to Jerusalem, Matt. 19: 1, 2, 13-26. The claims of the kingdom must have the highest place in your life. Riches, or the desire for them, cannot enter in along with them. One or the other must be supreme.

August 14.—The Laborers in the Vineyard, Matt. 20: 1-16. So much pay for so much work, that is the basis on which worldly labor is rewarded. God's basis is the spirit in which the service was done. What a world of encouragement there for even the most humble worker!

August 21.—Jesus Nearing Jerusalem, Matt. 21: 1-17. Greatness is not a matter of birth, or rank, or outward show, but of spirit. It manifests itself in service for others, for service is of the very essence of greatness.

August 28.—Jesus Entering Jerusalem, Matt. 21: 1-17. As Jesus entered Jerusalem so many hundreds of years ago, so is He ready to enter your heart and life now. The people of Jerusalem little suspected his real greatness. To you, too, he will reveal himself beyond all thought.

Sept. 4.—Two Parables of Judgment, Matt. 21: 23-46. "We needs must love the highest when we see it." We must, or our appreciation of the true and good will be taken away.

Sept. 11.—The King's Marriage Feast, Matt. 22: 1-14. All men are called to the Kingdom of God. If any are not among the chosen, it is be-

Famous "Pint of Cough Syrup" Recipe.

No Better Remedy at any Price.
Fully Guaranteed.

Make a plain syrup by mixing one pint of granulated sugar and 1/2 pint of warm water and stir for two minutes. Put 2 1/2 ounces of pure Pinex (fifty cents worth) in a pint bottle, and fill it up with the Sugar Syrup. This gives you a family supply of the best cough syrup at a saving of \$2. It never spoils. Take a teaspoonful every one, two or three hours.

The effectiveness of this simple remedy is surprising. It seems to take hold instantly, and will usually stop the most obstinate cough in 24 hours. It tones up the jaded appetite and is just laxative enough to be helpful in a cough, and has a pleasing taste. Also, excellent for bronchial trouble, throat tickle, sore lungs and asthma, and an unequalled remedy for whooping cough.

This recipe for making cough remedy with Pinex and Sugar Syrup (or strained honey) is a prime favorite in thousands of homes in the United States and Canada. The plan has been imitated, though never successfully. If you try it, use only genuine Pinex, which is the most valuable concentrated compound of Norway white pine extract, and is rich in quinal and all the natural healing pine elements. Other preparations will not work in this recipe.

A guarantee of absolute satisfaction, or money promptly refunded, goes with this recipe. Your druggist has Pinex or will get it for you. If not, send to The Pinex Co., 236 Main St., Ft. Wayne, Ind.

cause they have chosen not to obey the call.

Sept. 18.—Three Questions, Matt. 22: 15, 22, 34-46. Which is the greatest commandment was the problem the scribes set themselves to answer. All are great, said Christ, for all are summed up in the little word "love." He who loves fulfills the law of God, though he may do it unconsciously.

Sept. 25.—Temperance Lesson, Gal. 5: 15-26. "They that are of Christ Jesus." Do you belong to that class? Then you are one with Christ in the uplifting of the world and mankind. Of necessity, too, you must be opposed to anything that drags man down, and what more so than the liquor curse?

Oct. 2.—The Wise and Foolish Virgins, Matt. 25: 1-13. Jesus is coming again, though we do not know when. We are most prepared for that coming as we keep the lamp of service trimmed and burning.

Oct. 9.—The Parable of the Talents, Matt. 25: 14-30. Don't underestimate the value of your gifts. Faithful service is not reckoned according to the amount you do, but according to the way in which you live up to what you have.

Oct. 16.—The Last Judgment, Matt. 25: 31-46. It is reasonable that every man must give a final account of his life. That life will be judged, not by its professions, but by its actions. You claim to be a Christian; how is your life bearing that claim out? From the Christian Guardian.

THE POWER OF A SINGLE LITTLE GERM.

The most dreaded and hardest fought creature in the whole world is the "germ." One tiny little germ can in a remarkably short time destroy the human body and cause death in the most organized form. For instance, you have a cold, bruise, boil, carbuncle, burn, felon, other insect bite, or a sore of any kind; it festers, the blood poison germ creeps in, the suffering is intense and often times death. "Gray's Ointment" is a germ destroyer. It prevents complications from all kind of skin eruptions; it promptly arrests all pain and permanently cures these skin troubles, which if left alone are so disastrous. Get a 25c box of "Gray's Ointment" from your druggist, and keep it always on hand—you can't tell when you will need it. If you have never used it and want to test its merits, write Dr. W. F. Gray & Co., 509 Gray Building, Nashville, Tenn., and they will send you a free sample box.

Mr. W. R. Crise, of Bertlett, Mich., writes: "It is without doubt the best Ointment for healing wounds I ever saw."

CHURCH EXTENSION COLLECTION.

Louisiana Conference.

By reference to the minutes of the Louisiana Conference Board of Church Extension it is seen that last year we were asked for \$2,810.37 as donations to needy churches, but after sending off the pro rata due the General Board we only had \$1,000 to appropriate, and so some needy churches had to go unaided. But had our assessment of \$1,000 been collected in full, leaving us \$200 for Conference appropriations, we could almost have paid everything asked, and the rest of the \$2,004 sent the General Board would have come back to us and more. Please, therefore, brother pastor, see that the Church Extension Claim is not overlooked, and that it shall be considered one of your most important collections.

P. O. LOWREY,
Secretary of Board.

ANNOUNCEMENT.

The World's Christian Citizenship Conference, which will be held in Philadelphia November 16-20, promises to be epoch-making. Already more than one thousand delegates have been appointed, representing almost every Christian interest in our own and other lands. Scores are being daily appointed, and the number will doubtless reach thousands. Congregations, Missionary Societies, Sabbath Schools, Men's Brotherhoods, Christian Endeavor and other young people's societies, Ministerial Associations, Y. M. C. A.'s and Y. W. C. A.'s and various Christian reform organizations are entitled to appoint delegates. Any such organization desiring yet to appoint should do so at once, and send without fail the names and addresses of all appointees to the General Superintendent, J. S. Martin, 603 Publication Bldg., Pittsburg, Pa. Any person desiring to attend, whether delegates or not, should likewise immediately write the General Superintendent. This is the only way to insure seating accommodations.

CHURCH DIRECTORY.

New Orleans District, Rev. F. N. Parker, D.D., presiding elder, residence, 241 Olivier Street.

First Methodist Church, St. Charles Ave., near Calhoun St., Dr. S. H. Werlein, pastor; residence, 5830 Prytanis St., phone, Uptown 329.

Rayne Memorial Church, St. Charles Ave. and General Taylor St., Dr. John A. Rice, pastor; residence, 1421 Constantinople St.

Second Methodist Church, 2531 Burgundy, near Lafayette Ave., Rev. A. I. Townsley, pastor; residence, 2728 N. Rampart St., office hours, 9 to 11 a. m.; phone, Hemlock 978.

Parker Memorial, corner Nashville Ave. and Perrier St., Rev. C. D. Atkinson, pastor; residence, 734 Nashville Ave.

Louisiana Avenue, cor. Louisiana Ave. and Magazine St., Rev. W. W. Holmes, pastor; residence, 1514 Fern St.; phone, Walnut 402.

Felicity Street Church, cor. Felicity and Chestnut Sts., Rev. Albert S. Lutz, pastor; residence, 1323 St. Andrew St., phone, Jackson 968-L.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St., Rev. Henry T. Carley, pastor; residence, 1125 Fern St.; phone, Uptown 1238.

Algiers, Lavergne Street, cor. Delaronde, Rev. J. F. Foster, pastor; residence, 214 Seguin.

Epworth Church, cor. Banks and Scott Sts., Rev. L. A. Sims, pastor; residence, 232 South Pierce St.

Rev. John L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Rev. N. E. Joyner, Superintendent St. Mark's Hall, 619-21 Esplanade, residence, No. 1634 Sixth Street; phone, St. Mark's Hall, Memlock 1455.

R. F. Harrell, Secretary Y. M. C. A., 815 St. Charles St.

Mary Werlein and McDonoghville Rev. W. B. Perritt, pastor; residence, No. 1026 Tchoupitoulas street; phone, Malne 412.

Rev. R. A. Meek, Editor New Orleans Christian Advocate; residence, 724 Nashville Ave.; phone, uptown 679.

It's Nerves

That make life worth living—when they are all right. But when weak or exhausted it's different; some of the organs do not get enough nerve energy. Their action becomes weak. The penalty is aches, pains and misery. Dr. Miles' Nerve Restorer restores nervous energy. It establishes normal activity, so that nature can correct the irregularities.

Dr. Miles' Nerve Restorer has completely cured me of nervousness and indigestion. I suffered untold misery for months. The first half bottle of Dr. Miles' Nerve Restorer relieved me. I have used 7 bottles in all, and now I feel as well as ever, eat heartily, digestion good, nerves strong, sleep well.

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If first bottle fails to benefit, money back.

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CHURCH EXTENSION No. 6.

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J. R. BINGHAM, Treasurer,
Circulation, Miss.

MEMORIAL RESOLUTIONS.

Whereas, it has pleased our all-wise Father to transplant to the courts of heaven our beloved sister, Mrs. R. F. Abney, whose Christian life and influence for good was such that her death was just a passing over to the Beulah Land; and,

Whereas, we feel that this holy, consecrated life of fifty-nine years, with its benign influence, will live on to perpetuate a boundless power, leading and guiding others to the realms above; therefore, be it resolved:

1. That Montrose Sunday school and church realize that only time, with its healing, can cure our irreparable loss of one who was so earnest and true, and ever ready to aid in the cause of Christ.

2. That we deplore the loss of such a friend, and extend our heartfelt sympathy to the bereaved family.

3. That we will emulate her beautiful example.

4. That this tribute to her memory be spread upon the minutes and copies furnished each member of her family; also sent for publication in the Jasper County Review, the Bay Springs News, and the New Orleans Christian Advocate. Respectfully submitted,

MRS. E. F. PRUITT,

MRS. C. F. NEILL,

MRS. TINCIE NICHOLS.

RESOLUTIONS OF RESPECT

Adopted by the Methodist Sunday School of Rosedale, Miss.:

Whereas, God in his infinite wisdom and mercy has seen fit to remove from earth to heaven our dear, Christian friend, Miss Maggie Newman; be it resolved:

First, That we, as members of this Sunday school, feel deeply the loss of our cheerful, efficient secretary.

Second, That our church, its societies, and this entire community have suffered an irreparable loss in the death of this true, conscientious woman.

Third, That we extend to her family and to her friends in other places our sincere loving sympathy.

Fourth, That we send a copy of these resolutions to our home paper, to the New Orleans Christian Advocate, and spread a copy of same upon our Sunday School record.

Mrs. ANNA B. FARRAR,

Miss TILLIE MONTGOMERY,

Miss HATTIE D. CHAMBERS.

Greenville, Miss., and Lonoke, Ark., papers please copy.

A Box of Relief for Skin Troubles



Heiskell's Ointment will cure all skin troubles, such as eczema, itching, and all other eruptions. It is the best remedy for all skin troubles.

Heiskell's Medicinal Toilet Soap keeps the skin healthy. Heiskell's Blood and Liver Pills keep the system pure. Write for our new booklet—Health and Beauty.

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Epworth League

By Rev. Wm. H. Coleman

TOPIC FOR OCTOBER 23.

REPENTANCE AND RESTORATION

(Zeph., 3:11-13; Acts, 3:19-20)

What is Repentance?

In the New Testament (Greek) there are two words used to express repentance, and one to express repentance and restoration, or reformation or conversion.

The first to which attention is directed is *Metamelomai*, which means sorrow for sin, and is translated "repent," but it is never used to express that degree or type of repentance that results in conversion or "restoration." For instance, it is the word used for repent in the parable of the two sons (Matt., 21:29), in which connection it merely signifies a change of mind of a sorrow for sin. Again, it is the form used, in Matt. 27:3: "Then Judas which had betrayed him, when he saw that he was condemned, repented." Judas' repentance was not unto salvation, for the Savior said (John, 17:12): "None of them is lost but the son of perdition," speaking of Judas.

Therefore, genuine repentance is more than simple sorrow for sin; it is definitely expressed in the second word, to which I call your attention, *Metanoeo*, which signifies not only a sorrow for sin, but a turning away from, a forsaking of sin. This is the word that is always used when repentance unto salvation is spoken of. John the Baptist uses it in exhorting the people to repent; Jesus began his ministry by using it in exhorting them to repent; Peter on the day of Pentecost and in our second reference uses it.

Then, the word that signifies repentance and restoration, or conversion, is *Epistrepho*. In Acts 26:20 it is translated "turn to God."

Therefore, there is involved in genuine repentance, a sorrow for sin, a turning away from sin, and a turning to God for restoration into divine favor and fellowship, and for a reception of the sense of pardon and the witness of the Spirit.

Why Repent?

Our Savior said: "Except ye repent ye shall all likewise perish." Man involuntarily turned away from God, violated his law and entered into the degradation and death of sin. God in mercy made it possible for him to return. But he can return only as "a new creature in Christ," who died to redeem him, and he can become this new creature in Christ only by being sorry for his sins, forsaking his sins, and turning unto God by faith in Christ.

When Should We Repent?

Now, "Behold now is the accepted time; behold now is the day of salvation." (2 Cor. 6:2.)

"And the time of this ignorance God winked at, but now he commandeth all men everywhere to repent." (Acts, 17:30.)

Now, while you are thinking about it; now, while you are conscious of the necessity of every one's repenting; now, while you see yourself a lost sinner; now, while the Spirit of God knocks at the door of your heart

for admittance. An old gentleman once told me that in early life he had entered the Spirit and driven conviction from his heart, and that, in so doing, he had sinned away his day of repentance, and could not repent and be saved.

What is the Result of Genuine Repentance?

Coming into the saved relationship, entering into vital union with Christ; entering into possession of the infinite riches of grace so abundant for every soul that will continue to use the means of grace; entering into a sublime consciousness, by the witness of the Holy Spirit, of the glorious heritage of a son of God, an heir of God, and a joint heir with Christ.

No doubt many people would like to take up a course of beneficial reading, and also to start a club, but don't know how to proceed. The Bay View Reading Club offers superior work, with courses and club plans, and its work is very popular. Write to J. M. Hall, Boston Boulevard, Detroit, Michigan, for the circular.

A CHURCH DEDICATION.

Dear Brother Meek: Bishop Murrell was on hand at Horn Lake Sunday, 2d of October, the dustiest day I have ever seen in Mississippi. Preparations had been made under the shade of the great giant of the forest for the comfortable entertainment of a very large crowd. The dust no doubt kept some away. The collection possibly kept a few away. About 400 came. The Bishop preached a great sermon on Moses' choice of the spiritual, instead of the riches, honor and splendor of the Egyptian throne. The people were captivated from the very beginning. You could almost see the great statesman as the Bishop outlined his character, touching the salient points. I will never forget his description of the funeral and burial of that great servant of God.

The people were all charmed with our own Mississippi Bishop and vied with each other in expressing their appreciation of his services. Of course, after such a sermon, the money came pouring in.

The church is clear of debt—the faithful few becoming responsible for the deficit.

We have preoccupied an important area of country which will in a few years become a suburb of the growing city of Memphis. We are about ready for Conference.

W. D. WENDEL

Hernando, Miss., Oct. 10th.

For Impaired Nerve Force
Take Horsford's Acid Phosphate
It quiets and strengthens the nerves, relieves exhaustion, headache and impaired digestion.

SUMMER TIME REFRESHINGS.

Dear Doctor Meek: Good interest has prevailed with us in the revival meetings of this August and September.

Very many services alone would have amply repaid for all the work performed and any expense of time or money. God's forces often are silent, and the greatest results do not always appear upon the surface.

Only the fewest people of these congregations are among the unsaved. There were conversions, however, and fifteen new names were added to the membership of the churches.

At Tibbee Station the preaching chapel had been renovated, and a new organ placed. Rev. E. M. Broyles, of Corinth, kindly paused with us for three days. As a consequence of his sermons of great excellence and the presence of the highest, many were made to sit together in heavenly places, and the fruits will abide as the years pass.

At Maynew Rev. H. S. Spragins was the appreciated assistant who successfully dispensed the word of life, greatly to the comfort and help of the good congregations. A gracious refreshing was a natural result.

Rev. V. C. Curtis, himself an ex-

Bilious?

Doctors all agree that an efficient liver is positively essential to health. Ask your own doctor about Ayer's Pills.

J. C. Ayer & Co., Lowell, Mass.

"How are your bowels?" the doctor always asks. He knows how important is the question of constipation. He knows that inactivity of the liver will often produce most disastrous results. We believe Ayer's Pills are the best liver pills you can possibly take. Sold for over 60 years.

MODES OF THE HEAVENLY LIFE

BY

REV. WALTER G. HARBIN.

Rev. C. K. Dickey, M.A., B.D., has the following to say of this book in the Central Methodist Advocate:

"I have just finished reading the book, *Modes of The Heavenly Life*, by Rev. Walter G. Harbin, Haynesville, La., and I have never read a more fascinating book of the kind. My heart was strangely warmed as I read the stirring messages from the graphic pen of this gifted pastor-evangelist. The book is a series of five sermons on the work of the Holy Spirit. The author has given the world a small book that will long abide. It is truly said, 'No one can read it without being stirred to holier aspirations.' By Dr. R. A. Meek, in the introduction. The book may move you to tears as it did me. It is sure to make you want to be a better person and inspire you to greater and more heroic service for our Master. The style is easy and inviting to all classes of readers. The English is good; the diction is pure and the illustrations are well chosen and captivating. The book is modern and yet sound and Biblical. The one sermon on power is worth the price of the entire volume."

Price, 75 cents, postpaid. Order from C. O. Chalmers, 512 Camp St., New Orleans, La.



STEWART HOME AND SCHOOL

FOR BACKWARD CHILDREN AND ADULTS.

Expert training and care by specially trained teachers and experienced physician who has devoted his life to this work. Home school—30 acres of beautiful lawn and woodland for pleasure grounds. Cottage system. Fully appointed buildings, electric lighted and steam heated. Highly endorsed and recommended by prominent physicians, teachers and patrons.

A beautiful book will be mailed upon application.
DR. JOHN P. STEWART, Box 4, Farmdale, Ky.

pastor, and preacher of the occasion, was present at Curtis Chapel.

Good crowds attended and fine interest existed from the first. Many times the congregations were greatly moved, and all the fruits of a real revival appeared.

The final service was a climax to no few benedictions.

At Antesia the steady-going revival of eight days was up to anticipation.

Rev. W. E. M. Brogan, of Starkville, gave great satisfaction in the pulpit and among the people. A really good meeting was the general verdict, and five additions to the church was a special result.

Rev. J. E. Thomas, of the district, was the principal worker at the Kilgore quarterly meeting. The combination demands of the existing situation were quickly estimated, and revival preachings, financial disquisitions and general collections were the promiscuous and rapid-fire procedure of this ministerial expert.

"Something was doing" in sundry directions, and three joined the church.

A much enjoyed feature of Saturday was the sumptuous dinner on the ground, following the very interesting sermon by Rev. R. P. Neblett, of Second Church, Columbus, on "Jonah and the Whale."

These five churches are a station in part and also a circuit, and contain all the elements of a best pastoral charge.

Columbus, West Point and Starkville are suburban to this goodly location.

A. H. WILLIAMS

ELECTED VICE-PRESIDENT.

Dear Brother Meek: Please announce through the columns of the Advocate that Mrs. George Ellis, of Lucedale, Mississippi, has been elected by the Executive Committee of the Mississippi Conference Woman's Home Mission Society to the office of Third Vice-President in the place of Mrs. W. H. Huntley, deceased.

MRS. B. F. LEWIS,

Corresponding Secretary, Columbia, Miss.

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210 Teachers NEW ORLEANS 2470 Students

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Our 1911 Model Machine saws faster, runs easier and will last longer than ever. Adjusted in a minute to suit 12-year-old boy or strongest man. Ask for catalog No. 124 and low price. First order gets agency.

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For all forms of rheumatism, gout, lumbago, stiff, swollen and tender joints, use

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RHEUMATIC REMEDY

It quickly relieves the severe pains; reduces the fever and eliminates the poison from the system.

Free trial package upon request.

Dr. Whitehall Megrimine Co.,

SOUTH BEND, INDIANA.

Obituaries.

ELSIE MASSEY was the youngest daughter of B. R. and Mrs. Nan Massey. She was held in high esteem by all who knew her. She was just entering into young womanhood when the grim monster Death came and claimed her for his victim. She had made her peace with God just a little more than two years ago. It was her disposition to dispense sunshine everywhere she went. She frequently went about the home singing some sweet song of Jesus and his love. So weep not, dear father and mother, sister and brothers, we shall not hear Elsie's voice on earth again, but shall hear it above. She has filled her mission here on earth, and Jesus has called her home. She has accomplished the work God had for her to do, so she is now at rest, where there is no more sickness, sorrow, pain nor death—forever with the redeemed, singing hallelujahs to God. T. L. OAKES, Her Pastor.

Mrs. **FANNIE HEDRICK**, whose maiden name was Fannie Chaffin, was born at Columbia, La., May 7, 1850, and died at the home of her daughter, Mrs. C. W. Birch, near Port Gibson, Miss., Sept. 24, 1910. She was left an orphan at the age of twelve years. On January 5, 1871, she was happily married to Mr. J. A. Hedrick, of Claiborne County, and for many years they resided at the old home place, near Martin, Miss., where eight children were born to them; four of whom survive. Sister Hedrick was converted shortly before her marriage and united with the Methodist Church, of which she remained a loyal, consistent member until death. Sweet-spirited, affectionate and thoroughly unselfish, she was indeed a devoted wife and mother, a kind neighbor, and a Christian whose light shone brightly and steadily. She suffered much during the last few weeks of her life, but she bore all with wonderful patience, and passed away sweetly trusting in Jesus. She is mourned by her aged husband, four married daughters and their families, and by a large circle of friends. May God graciously comfort the bereaved ones, and may they all some sweet day join the sainted mother in the heavenly home. M. M. BLACK, Pastor.

Died, Aug. 8, 1910, **LONNIE**, eldest son of Mr. and Mrs. J. H. Simpson, Watson, Miss., age 27 years, 9 months. No scene could have been more pathetic than the interment of this splendid young man, who was loved by many and admired and respected by all. In the zenith of his bright young manhood, endowed by nature with many noble traits, possessed of a high sense of honor, intellectual and tactful, kind-hearted and courteous, he was sure to be successful in any vocation in life. He was married in 1908 to Miss Katie Coleman, of Byhalla, Miss., and to them was given a lovely little daughter, who was the pride and joy of their happy hearts; but, all too soon, the joy of the future became a sombre hue. Ill health with persistent trend entered the little Eden, and finally sapped the life and strength of the brave boy who was the joy and stay of father's and mother's declining years, the comrade and brother of Gordon, the beloved of his sweet young wife, the father of dear little Louise, who will never know his tender, loving care. Oh! it was so sad—so much to live for; and yet this patient sufferer was ready to do the Master's will. He had given his heart to God and united with the church when quite a boy; so the only dread was the universal one, the parting from loved ones, and such cheerful devotion to Him was never exceeded on this earth. How often the sympathetic friend has witnessed the scene—a frail, bright-eyed young man, surrounded by his noble father, his gracious mother, his dear young brother, his beloved wife, all smiling at baby Louise, while tears were in the hearts of every one of that sweet home circle, because the thought of the coming

separation shadowed each brave heart, but the loving, patient endurance of these sore tried hearts seemed a living manifestation of God's gracious Spirit. Oh, may it abide with them always, and the picture thus poorly portrayed be revealed throughout the ages in its immortal setting in a home on high! M. T. W. L.

Mrs. **MARY G. DONIPHAN** died at her residence on Sicily Island, La., on Aug. 4th, 1910, aged 87 years and 8 months. She was born at Natchez, Miss., July 10, 1823, where she married the late Col. T. A. S. Doniphan, once editor "Mississippi Free Trader." She became a member of the M. E. Church, South, about 1837 or 1838, and lived an active Christian life until her health failed. She left in her will \$100 to her church at Florida Station, on the N. O. & N. W. R. R. She was never a mother, but adopted a daughter, Mrs. H. M. Peniston, of Sicily Island, who survives her, together with six nieces and one nephew to mourn their loss. A character so angelic, a life so full of good to all, has gone home to meet her maker and loved ones of yore. Her home here was the haven of rest for many pastors and presiding elders who have gone before, and many living will remember her. She was the life and the strength of Pine Hill Church and Sunday school. She fed many a weary Confederate soldier journeying home. She helped many a neighbor in distress and trouble and raised several orphan children to a happy marriage. Her tenants and laborers all were beneficiaries of her good deeds and loved and honored her. And her examples and precepts are living and acting while she is no more with us, but in the happy realms above. These noble and Christ-like deeds will shine in her crown like bright stars in the firmament. She was a dear lover of the New Orleans Christian Advocate and the New York Christian Herald. We shall miss her and mourn, but do not wish her to return. We hope to so like that we shall meet her in heaven. Her nephew,

A. L. HOPKINS.

Mrs. **LULA GATLIN FANT** was the youngest child of Brother and Sister N. W. Gatlin. She was born at Johnston Station, Miss., August 15th, 1868. Having been reared in a Christian home, and possessing inherent qualities of loyalty to her Christ and the church, she was a useful adherent to his cause in the days of her youth. While yet in her teens she was married to S. A. Fant, who yet lives to mourn his loss. The added responsibility and cares of home did not deter from her devotion to the work of the church. Whenever able she was found in her place at all the services. She was blessed by nature with a good voice, and this, conjoined with the kindling flame of her Redeemer's love, caused her to serve through song as few of us can. While connected with all its enterprises, her chief work for the church was in the Sunday school with the young. Having been a regular attendant in her childhood days, she gave her heart to God early and joined the M. E. Church, South, and thus was well equipped for her leadership in the work. She was taken sick February 14, 1910, and for seven months she lingered and suffered. For the last four months of her illness it was a struggle to live, but her brave spirit was manifest throughout all these trials. During this time the writer frequently talked with her about her assurance of acceptance with Christ. There was never a doubt in her mind or heart. She was always ready for his call. Her faith was made perfect through suffering. After forty-two years and one month of sojourning in this world of sorrow and sunshine, with aged father and mother, husband and four sons and two daughters, together with friends drawn around her bedside, she departed this life at 3:47 on Wednesday evening, September 14th. We shall all miss her. Our loss is heaven's gain.

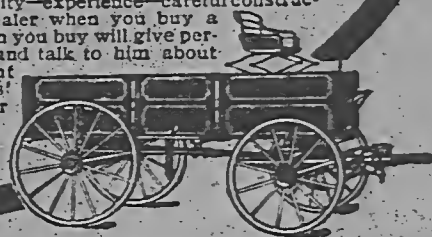
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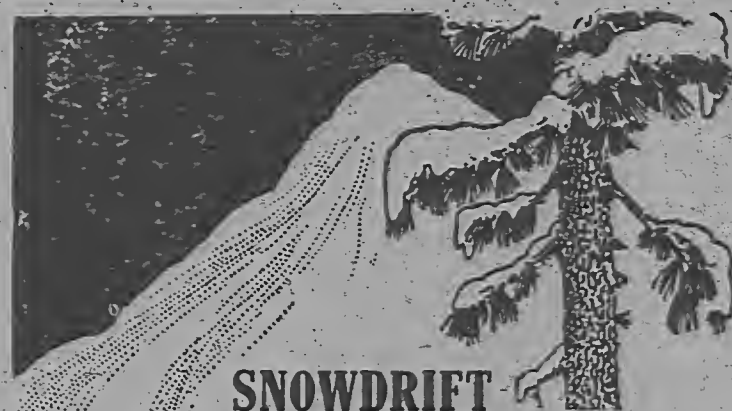
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An Appeal for Our French Mission Work.

By Rev. R. E. Martin.

Dear Brother Meek: Will you allow me space in the dear Advocate to say a few words for the French Mission of Louisiana?

Having worked three years in this field, I am glad that I have learned a good many things which I think would be helpful to the church members, as well as the public in general, but specially to those who have subscribed to that cause.

I said above that I have worked three years: I mean three years for the M. E. Church, South—worked eight years for another denomination, and know perfectly well the few things which I am telling in this writing.

The accompanying picture is proof that the French people of Louisiana can be reached with the gospel of our

One of the main things that induces these people to quit the Roman Catholic Church is to be relieved from paying so much money for religious services. It will take a long time to teach them that our Church also expects its members to support all her institutions.

Oh, brethren, do not let this stand in our way. It is possible to reach about two-thirds of this Creole population, if not more. But this work must be treated as a mission field.

Since we can expend millions of dollars in the foreign field, how is it that we cannot secure more for the home field?

If our Church cannot maintain missionaries in this part of the world, she is not doing what the Lord ex-

pects her to do. And she is not doing what some other churches will do. The Baptists and Presbyterians are beginning to send missionaries into this field. These missionaries are provided with enough money to do the work committed to them, and this is the only way to do it.

Christ said: "Go ye into all the world and preach the gospel." He said also: "When the gospel shall be preached in all the world, then the end shall come."

Well, brethren, this is a part of the world, and Christ will see that his gospel is preached in southern Louisiana, even if he has to break all of the rules and regulations that the churches stand for today.

Some say we can't raise the money. I understand that, for this writing shows that it is hard for me to get money from the field in which I work.

Oh, but understand that it is among the poorest and the most ignorant class that I am working. This is the reason why I say it should be conducted as a mission work.

Now, to those who love Christ and know him personally, and also love our Church, I see a way for you to overcome these difficulties and barriers which seem to be in our way.

For instance, I saw in the New Orleans Christian Advocate that the good people of one of our towns have raised the salary of the pastor to \$2000. I rejoice with him, for doubtless he has suffered enough in the past to be paid that much to-day. O, but listen, why might not these good people, or any others who have the cause of God at heart, let the salary of their pastor remain at \$1000 and give the other \$1000 to one missionary in this French field? Surely they would have no less credit among men and a good deal more before God; for they would be helping him to pull away from fanaticism, dark ignorance and sin, thousands of souls.

What a great difference there is between a pastor who lives among Christian people, who are receivers of help and favors, and gets \$2000 a year as a salary, and a missionary who has to live among non-Christian people, who has to pay for everything he needs—food and lodging and traveling expenses—and yet gets only \$300 a year.

Oh, but you say, we pay a man according to what he knows, not what he does. This may be right, but I do not believe that Christ asked Peter about his knowledge, but he said to him "Follow me." It made no difference to Christ if Peter knew that the Pacific ocean is the biggest ocean, and the Amazon River is the largest river in the world, and Mt. Everest the highest mountain. But he said to him: "Go ye into Jerusalem and tarry there until you receive power from above." My dear brethren, let me plead with you and say that such are the only kind of men we need in this French field—men who have received the blessed power from above, men full of the Spirit of God, who love God above all things, and their fellowmen as themselves—men who can partake of the sufferings, troubles, sorrows and distress of others—men like Christ, who love to go to the sinner with a smile of kindness, shake hands with him and tell him I am willing to help you in any way possible. It is that power which holds me up and gives the courage to go on and preach the words of God at four different places; and besides this, I sometimes help in meetings. I support a family of eight members, paying my own expenses, as above stated, and yet I get only \$300 a year.

Now, in conclusion, will say that I thank God for what he has done for me. I wish also to thank every member of the Louisiana Conference, and everyone who has helped in this French mission work.

A few words to that Mississippi brother who wrote in the Advocate of August 12th under the caption: "Let the Church Show Appreciation." You said it is a reproach and injustice to pay a man only \$300 just because he serves a poor charge. Brother, I agree with you in this matter, but let us remember the words of Christ: "The first shall be the last, and last be the first."

Brother Vandenburg, I thank you for what you said about Prudhomme charge in the issue of September 1st. Yes, a French minister is needed. Let us pray to God that he may move many to come in this field.

I really believe that if the present conditions continue to exist, some of those who work in this mission will be compelled to quit. I do not believe that our Lord ever asked any one to starve his family to death in order to serve him.

Now, may this appeal do good to some one. I ask your prayers.

R. E. MARTIN,
French Missionary.

Bourg, La.

One of the great lessons of life is to learn not to do what one likes, but to like what one does.—Hugh Black.



The French Congregation of the M. E. Church, South, of Bourg, La.

Lord Jesus Christ. But, brethren, it will take a longer time than some of you realize. It will take continuous effort, hard labor and prayer to establish Christianity among them.

Being a Creole myself it seems to me that I am prepared to understand their ways and what should be done to convert them.

It seems to me that our Church intends to push this mission forward in order to reach the entire southern part of the State. Blessed be God if that can be done at an early date. I am afraid some of our leaders have a wrong idea of how it should be done.

I do not write this to criticize our Church and those who are at the head of it, but only to explain things of which I know personally. It looks as if some of our brothers expect a large financial return in this field. Oh, do not deceive yourself that way.

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"Try to be happy in this present moment, and put not off being so to a time to come, as though that time should be of another make from this, which has already come, and is sure."—Thomas Fuller.

"Life is not made up of great sacrifices or duties, but of little things, of which smiles and kindness and small obligations, given habitually, are what win and preserve the heart."—Sir Humphrey Davy.

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NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 57—No. 42.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2855.

ROBERT A. MEEK, Editor.

NEW ORLEANS, THURSDAY, OCTOBER 27, 1910.

CHAS. O. CHALMERS, Publisher.

ADVOCATE DAY, NEXT SUNDAY, OCTOBER 30th, 1910

APPROVED BY BISHOP MURRAH.

I note with gratification that a special day has been named for bringing the claims of our Advocate to the attention of our people. The importance of this should be emphasized. The church paper meets a need that nothing else supplies. There is no other one thing that promotes all of our interests so effectively.

We have the paper. Above all things now, we need that it should be widely circulated throughout Louisiana and Mississippi.

I shall watch the outcome of Advocate Day with eager interest.

W. B. MURRAH.

ENDORSED BY BISHOP MCCOY.

My Dear Doctor Meek: Your efforts to extend the circulation of the New Orleans Christian Advocate should command the hearty support of all the pastors and representative laymen in the patronizing Conferences. We cannot hope to interest our people in the enterprises of Methodism without first informing them. Ignorance and apathy go inevitably together. Inspiration waits on information. The religious newspaper has come to be an indispensable factor in the inception and furtherance of the large affairs of the kingdom. How any pastor can bring himself to overlook its value, is more than I can understand.

I have taken great pleasure, in my travels through North Mississippi, in commending the Advocate to our people. You are making one of the best papers in the connection. I trust that the brethren will show their appreciation of your efficient services, and at the same time enlarge the field of your usefulness, by pushing the campaign for new subscriptions. We should stop short of nothing less than one subscription to every Methodist home.

With every good wish for the Advocate and for its editor, I am fraternally yours,

J. H. MCCOY.

New Orleans, La., Oct. 22, 1910.

A WORD FROM BISHOP MOUZON.

Every man, when he becomes a member of the church, puts himself under solemn obligation to support the institutions of the Church. The Advocate is one of the institutions which every Methodist is pledged to support.

The Methodist Church stands for something—a personal experience of the power of God and a certain organized movement to spread scriptural holiness over the world. Our church papers stand as the exponents of our Methodism. Every man who loves his church will subscribe for her papers both for his own soul's good, and in order to spread abroad the truths and principles for which his church stands. We despise sectarianism; but we need a more loyal denominationalism.

Our pastors should attend more than they do to the character of papers and magazines which are read by our people, and more particularly by our young people. A man's thoughts determine his character; the religious paper that our people read will determine the character of our people. We

must have both piety and intelligence—growth in grace and in knowledge.

The preacher is the key to every situation. The wise pastor will put the Advocate into the hands of his people.

EDWIN D. MOUZON.

THE FAMILY ALTAR AND CHURCH PAPER.

Dear Brother Meek: The Licensing Committee of the Columbus District will shortly be called together to examine five candidates for license to preach. Of this number, four are from homes in which there has been for years a family altar and into which the New Orleans Christian Advocate makes weekly visits.

Question: Does this instance warrant the assertion that a family altar and a church paper in every home would very largely, if not altogether, solve the problem of the dearth in the ministry? Answer, Mr. Editor.

W. E. M. BROGAN.

WHY WE PLEAD FOR A LARGER CIRCULATION.

1. It would enable us to do more for the cause of Christ and for Methodism, which we believe to be in its teaching and polity the most Scriptural Church in existence. This is the great object for which the Advocate exists. We now have between seven and eight thousand subscribers and a reading circle of perhaps twenty or twenty-five thousand. The more this is widened, the greater will be our opportunity to speed the coming kingdom of our Lord.

2. It would give us a better income and enable us to produce a more instructive and helpful periodical—so that we would not only touch more people, but impress them more. We want to print on better paper, to develop new departments, to secure editorial assistance, and produce a religious journal second to none in the connection. With a larger circulation, our advertisements would become more remunerative, and all to the slightest degree objectionable could be discarded. Ten thousand paid-up subscriptions would place us in a position to do better and more satisfactory work in every particular.

3. But is not this movement to reach the ten thousand mark undertaking rather too much? Far from it? In reality, with our constituency, we ought to have not less than fifteen thousand subscribers. Look at the following figures: The Raleigh Christian Advocate, serving a church membership of 73,358, has a circulation of 7,000, or 1 to 9; the Texas Christian Advocate, serving a membership of 243,467, has a circulation of 21,000, or 1 to 11; the circulation of the Alabama Christian Advocate is 1 to 13; that of the Southern Christian Advocate, 1 to 8; of the North Carolina Advocate, 1 to 12; of the Wesleyan Advocate, 1 to 16; of the Central Methodist Advocate, 1 to 9; of the Baltimore Southern Methodist, 1 to 9; of the Florida Advocate, 1 to 10; of the Western Methodist, 1 to 11, and of the Pacific Advocate, 1 to 7. Ours is about 1 to 20, and, in point of per capita circulation, we stand in the lowest class, along with the Midland Methodist and the Baltimore and Richmond Advocate. What is the explanation of this? Is the church membership in other States more intelligent or in a better financial

condition than ours? Nay, verily. There is no finer or more substantial Methodism to be found anywhere on the globe than that which exists in Louisiana and Mississippi. Our poor showing must be due to our failure to cultivate properly our field—to press with sufficient force and persistency upon the attention of our people the claims of the Conference organ.

4. "Advocate Day" has been appointed with the hope that a general effort will be made to increase, in some measure at least, the circulation of our paper in the Methodist homes of the two great States which constitute its patronizing territory. We urgently request the assistance of every pastor and interested layman in securing its observance. We trust that not a single congregation will ignore it. Men pass, but institutions abide. One year more will terminate the present contract of both the editor and publisher with the Committee representing the Conferences; others may take their places. But the New Orleans Christian Advocate is here to stay; and, in proportion as we build it up and make it strong, will it strengthen and carry forward the interests of our beloved Church. Let every Methodist help in making it in every sense a greater and more influential paper. The Baptists have two weeklies in Mississippi and one in Louisiana. Shall we not sustain one, where they have three? It is not a question of ability; but of interest and loyalty. Let every brother lend a hand, and the forward movement begin next Sunday.

IN THE SILENT ACRE.

"He left an estate estimated at a million."

The phrase has a familiar ring. It is often uttered in everyday speech, often published in the news-columns, but there is one place in which man has thus far never dared to engrave it.

If success is to be measured by dollars, if the chase for money is the true aim of humanity and its highest destiny, then of all places it should be graven deep on that one shaft where it has never yet been placed—the tombstone.

No marble shaft, raised in reverence, love, pride or sorrow, has yet borne a dollar-mark.

Every other standard of worth—save that of wealth—finds its place there. Upon the white stones, defying Time, is written every other tribute to the lives of men—their kindness, their fidelity to duty, their love of family, their probity and their integrity. And yet, dashing along this broad road of life which must lead to the common goal, humanity seems to be possessed of the desire to attain the one object that in the end has no value.

Out in the Silent Acre the vision is, perhaps, straighter and sees farther into things that are real than in the down-town crowd. So it is that this judgment of the tombstone upon the true values in life is the reflection of all human hopes. For the tombstone is the signal station to Eternity. And it is to the glory of mankind in a day when dollars seem to be the chief aim of existence, that, deep in our hearts, we keep the scales of judgment so well balanced that no man ever yet wrote as his epitaph: "He left an estate estimated at a million."

As long as men yearn for love, for friendship, for the sympathy and regard of the living, no man ever will.—Jackson Daily News.

PROGRESSIVE SANCTIFICATION.

By R. C. James Mudge, D.D.

Methodism has a marvelous inheritance which it cannot afford to ignore. But to make the most of it requires wisdom. It is not wise to ignore the fact that in the course of one hundred and fifty years many of our old-fashioned and old-fashioned ideas have changed. The fruits of the recognition of this fact are of disloyalty to the founders. We should not be expected to remain stationary in all the details of doctrine than in those of policy. We cannot afford to do. Modification in the one as well as in the other are imperatively demanded from time to time by the altered conditions that confront us. Yet, of course, such adaptations should be so managed as to retain all advantages while dropping all encumbrances.

This process, we fully believe, is called for in the case of the doctrine of Christian Perfection, which, from the beginning, has stood so close to the center of Methodism's peculiar message and largest effectiveness. It has not, practically, the place now it once had. And the reason is obvious. There has been a lack of adjustment. The old presentation has failed now for some time to commend itself at the bar of clear thought, and the opposition of intelligence, joined to the opposition of carnality, leaves it very little chance to make headway. Furthermore, certain evils, not unknown in early days, have developed so offensively as to offer serious obstacles, creating in many minds a distrust at the terms most commonly employed. Evidently, then, what is needed for the best interests of the Church is a new statement of this precious truth, such an one as will free it both from intellectual objections and from practical obstructions. Only thus can it take once more the place from which it has fallen, and do the good for which it is designed.

A very little alteration will accomplish this. Two things, and only two, must be made prominent in the teaching that shall meet the need. The essentials are these: (1) Perfect loyalty to Christ; a consecration brought sharply up to the furthest, latest limit of light or knowledge, involving in most cases a very distinct second work of grace, a marked epoch in experience from which an exceedingly blessed new departure is taken. (2) Unceasing devotion to the progressive realization of a complete mastery of all that is involved in ideal character, and faultless Christ-like living. These two things are enough. Less would not do; more are not necessary. A single aim, whole-hearted in its mighty purpose to do all God's will and nothing else, combined with an intense longing to know ever more and more what that aim in its widest inclusiveness, its fullest development, its entire articulations and implications, may comprise, cannot fail to result in a magnificent life. It means loving and serving God with all our present powers, together with a persistent effort to increase those powers, to know more and so be able to do more for him.

A statement on the above lines does not lend itself to fanaticism, or censoriousness, or misapprehension. It does not lead one into metaphysical bogs unfathomable, or raise points of doubtful philosophy and recondite, obsolete theology. It steers clear of distracting, belligerent dogmatics and uncharitable, unprofitable controversy. It affords no standing ground for partisanship, cliques, or schismatical proclivities. It is unassailable, unmistakable, strategic, clear, conclusive. It is sufficiently Wesleyan to secure all the benefits which the church has found in the ordinary holiness movement. It is sufficiently catholic to unite under its banner all genuine believers in Jesus, all deeply earnest souls who are hungering for the closest possible walk with God. It leaves in the background certain incomprehensible speculative quiddities in no way important or productive of the best results, but which have, on the contrary, led to much evil. It gives free scope for a thoroughly reasonable, simple, Scriptural propaganda such as we have not had for a long while, and cannot have under the more usual teachings, but which the church tremendously needs. It lays the emphasis on a right will and a constant growth. It makes the Christian life one from beginning to end, as the Bible does, one in kind but subject to ever-increasing degrees of knowledge, which, when followed by corresponding consecration, open the way for ever-increasing degrees of purification or empowerment. It makes the whole mind and image of the Master the specific goal toward which we constantly press and to which we steadily approximate. It embodies a wholesome holiness, a sensible sanctification, a practical Christian perfection, something which can be preached in our churches without embarrassment or embitterment, without fear or friction, and something approved by the most critical philosophic thought. It is a continuous rather than a consummated sanctification, not an absolute finality at any point, but exerting an immense stimulation at all points. If adopted it will inaugurate a higher type of religion among us, and will contribute vastly to the spiritual prosperity of the church, bringing back much of the old-time power.

Is there any good reason why this proposed modification should not be adopted, why this old doctrine in somewhat altered dress should not take a new start in these days, and marvelously bless the people? The present writer can see none. The

limitations of this article do not permit him further enlargement. He will welcome correspondence on the subject, and if there be sufficient response will gladly print a more extended exposition, for which his fifty years of experience and study in these things should give him some special qualifications. He is an intense lover of holiness in all senses of the word, and of the Methodist-Episcopal Church in all its departments of activity.

Malden, Mass.

ARE CHILDREN BORN REGENERATE?

By Rev. T. H. Lipscomb, B.D.

The reply of Dr. Featherstun, in the Advocate of October 6th, to my discussion of the state of infants, in the Advocate of August 4th, which Dr. Sawyer was kind enough to approve, raises a question which is now looming large in Southern Methodism, and which is of vital importance to the integrity of her doctrine and to the maintenance of the evangelical character of her ministry.

However, he obscures the issue by entitling his article, "Are Children Born Saved?" and by raising a cloud of dust about our "harking back to the Calvinism, etc., of the dark ages, when men believed there were infants in hell not a span long," as though, forsooth, I had taught a thing of which I had never even dreamed—that children dying in infancy are damned. And to follow such implications with the specific quotation from me, which he kindly gives, "we believe that children dying in infancy are sanctified, as well as saved, through Christ's atonement," seems to me incongruous and self-contradictory.

We both agree on the truth—so universally accepted among us that it is commonplace—that all children dying in infancy are saved, and no man can justly imply that I teach otherwise.

But there is, as his article indicates, a vital point at issue between us; and to discern it we must be a little more exact in our use of language. The word "saved" is ambiguous in theological discussion, as it includes both justification, regeneration, and sanctification in its full meaning; and yet may be used in a popular sense as referring to any one of the three, especially the two former.

Now, we are all agreed that infants are born under a dispensation of grace equivalent to a justified state; free by the grace of God from the condemnation which the sin of humanity has brought upon us all as a race, for "as by the offense of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life." (Rom., 5:18.)

But we emphatically deny that Methodism teaches, or has ever taught, that children are born regenerate, in any sense in which that word is used in the New Testament, or rightly in Christian theology. Dr. Featherstun asserts flatly that they are: "They are born regenerate," and in so doing takes issue, not with me only, but with practically the whole of Christendom—Protestant and Catholic as well. For, if there is one thing on which theologians of all ages and of all churches have agreed, it is the fact of man's inborn depravity. If Dr. Featherstun denies this we refer him to Fisher's History of Christian Doctrine, in the recently published International Theological Library; or to Watson's Institutes, and the works of Wesley and Fletcher. If he has forgotten his own church standards, Watson, whose discussion of this subject is particularly full (Vol. II, pp. 57-60), while holding, as do we, that all children dying in infancy are saved, asserts (as flatly and positively as does Dr. Featherstun the contrary): "As to infants, they are not, indeed, born justified and regenerate." Who most truly represents Methodism, Dr. Featherstun or Richard Watson, I leave others to judge.

But the great, clear, overwhelming, universally accepted utterance on this subject, is the seventh of our twenty-five Articles of Religion—not ours alone, but on this point, a statement of the faith of the Church Catholic. It reads:

"Of Original or Birth-Sin," (notice the caption).

"Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but is the corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil and that continually."

But Dr. Featherstun quotes the New Ritual in support of his statement: "They are born regenerate," as though, perchance, he could array Methodism against herself—the New Ritual against the Articles of Religion—a ridiculous ploy to put us in, indeed, could such conflict be shown to exist. But even could he do this, I would have historic Methodism, in all her glory and power, with me; and he would have a new-hatched, unfledged Methodism, trying to fly through untried spaces, with only one wing escaped from the shell. However, we deny that it is the intent of the New Ritual to teach infant regeneration, though its language is ambiguous; not, however, if considered in the light of the movement for its revival.

Let us review a little familiar history. It is well known that the Roman Catholic Church teaches innate depravity, as do other churches, but it teaches

also baptismal regeneration; allowing (though with less emphasis today) that children dying unbaptized are lost. So it places great stress on infant baptism. The Calvinistic, Lutheran and Episcopal Churches agreed with the Catholic in its teaching concerning depravity, and the English church especially in its teaching concerning baptismal infant regeneration, with a less clear expression as to what becomes of those dying unbaptized. So, holding the doctrine of baptismal regeneration, their ritual for the baptism of infants naturally included language indicating, and prayers for, regeneration. Our ritual, taken almost literally from the English Prayer Book, contained, until this year, several expressions which some thought implied too clearly that we accepted that doctrine. So a Commission on Revisals was appointed at the General Conference in Birmingham in 1906, with the special intent, as is said in the Introduction to the New Ritual, of eliminating these objectionable features: one of which is specified as that the old ritual "squints at the Romish doctrine of baptismal regeneration."

So, we find the New Ritual, while asserting "Forasmuch as all men, though fallen in Adam, are born into this world in Christ the Redeemer—under a dispensation of grace as we have always held—omits the old allusions to and prayers for regeneration; and, lo, Dr. Featherstun, despite the explanation of the omission as given by the Church, jumps at the argument that since no prayer is made that they be regenerated, they are already regenerated, and need no regeneration. They are born regenerate. Is this the intent of the Church? Plainly no. For in the order for the Baptism of Such as are of Riper Years the necessity for regeneration is emphasized, Christ's "Ye must be born again" is read, and prayer is made that those baptized may receive "that which by nature they cannot have; that they may be baptized with the Holy Ghost, received into Christ's holy Church, and be made lively members of the same."

If to eliminate all mention of regeneration as inappropriate and misleading in the order for the baptism of infants, and then to emphasize and pray for regeneration in the order for the baptism of such as have come to years of accountability, is to teach that we are born regenerate, make the most of it. To a child, it seems, it would make plain that we do not teach infant regeneration; but rather that the birth from above comes when the heart is surrendered to God in faith.

But we would not imply, neither would the teaching of Methodism nor of the old or New Ritual permit us to imply, that the infant is left without the influences of God's Spirit upon its heart from its earliest days. It is this which is the source of the good which we find in all; and so we have in Article VIII the doctrine of the prevenient grace of God, inclining us toward a good will, and working with us, when we have that good will. Oh no, God is ever active in our behalf; and as the child responds to the holy influences which come from him, he will lead him onward and upward, teaching the lesson of spiritual need, and bringing him to Christ as a personal Savior. But certainly this prevenient grace of God, leading toward and preparing for regeneration, must not be confounded with regeneration, which comes only as, in conscious need, one seeks a Savior from sin's guilt and power. And if any deny the need of this for themselves or others, we know how St. John characterizes such: "If we say that we have no sin (no sinful nature) we deceive ourselves, and the truth is not in us." "If we say that we have not sinned, we make him a liar, and his word is not in us."

Now, briefly, as to the interpretation of the passage, "Of such is the kingdom of heaven," in saying "Of those who are like children in humility, in trustfulness, in teachableness, in obedience—of such is the kingdom of heaven." I did not, of course, mean to exclude the children themselves; and Dr. Featherstun's inference that I did exclude them, and sent those dying to hell, seems to me purely gratuitous. I was writing a practical exposition of a Sunday School lesson, for adults mainly, and was placing the emphasis where I felt it would be most profitable.

But while I admit, in the words of Calvin, that "Christ comprehends as well little children themselves, as those who in disposition resemble them," (does it not astonish Dr. Featherstun that the Calvin whom he refers to with horror should agree with him in the interpretation of his text?) yet I deny that upon it a doctrine of birth-regeneration—deny that upon it a doctrine of birth-regeneration—I suppose it may be called; it has not been named, yet; it is a new thing in theology—can be based, which is contrary to the unanimous teaching of Christ and his apostles elsewhere to the doctrines of all Christian churches, and to the experience of humanity in all ages. The very words regenerate, born again, are misnomers if they refer not to a birth after and other than the birth of the flesh. Certainly Christ, his apostles, and our Methodist fathers preached "Ye must be born again" ardently and effectively, even though it may become the custom, instead, to tell us that we were born again when we were born, so that we needn't be born again.

But, as a last resort, our modern theologians may reply: Yes, but they were preaching to sinners, men who had degenerated and fallen from their first

estate. Such is, of course, a makeshift, for they well know that they were preaching to all-unconverted persons; but the taking of such a position enables us at least to clearly recognize those who take it; not as indeed moderns, in the very vanguard of progress, but as ancients more ancient than we, routed and discredited ancients at that; and we read to them the words, old when Wesley re-wrote them: "Original sin standeth not in the following of Adam (the example of Adam who fell from a state of innocence and goodness) as the Pelagians do vainly talk." Sad it is, indeed, to see our would-be advanced brethren standing under the banner of Pelagius, long since routed by Augustine (the despised), but still, through the centuries, engaged in a guerilla warfare against the solid phalanx of the Church.

But one more objection Brother Featherstun raises. He argues, doubtless to the comfort of some, but widely at variance with the Scriptures and Methodism's great motto, "Without holiness no man shall see the Lord"—that my insistence that the evidences of depravity—willfulness, selfishness, anger—which appear in infants, reveals the fact that they are not by nature ready for heaven; proves too much; for, if that be true, then we are not ready. Of course, we are ready, full of willfulness, selfishness, anger, as he claims; and, as it is easier to let down the bars of heaven and revise the Scriptures than it is to conform our lives to their demands, he proceeds to do away with such restrictions, and sends wilful, crying babies, and selfish, quarrelsome folks, all unchanged, into a heaven which must needs then be unholy.

But, worse still, he denies my allowing to dying children, taken before they can appropriate the grace of God for their renewal, the sanctifying touch of God's Spirit to fit them for entrance into what has until now been recognized as a holy heaven, with the question, "Has a dying child more claim on God's love and grace than a living one?" We answer, no; though one needs a different expression of God's grace from that which the other needs. The dead child cannot be led into regeneration and sanctification, as God will surely seek to lead the living one; so he must be lifted into such a state; and the transformation wrought without its volition, for it can exercise none. So we believe still that "the spirits of children, dying in infancy, are sanctified as well as saved through Christ's atonement."

But what is this new type of Christian in whom the evidences of depravity are so manifest and the mind and spirit of Christ do not appear; and what kind of a regeneration is this that Dr. Featherstun is now preaching? Certainly not that of the Scriptures, or of evangelical theology. But we forbear taking Dr. Featherstun to task concerning these low standards. His last question, however, I will turn upon himself, and ask him: Is death a regenerating or sanctifying agency? And does he dare assert that men or infants can go in an unholy, unchanged condition into the presence of God? And I will then answer his question. No, death is not a regenerating or sanctifying agency, but the Holy Spirit of God is; and is within the reach of all who earnestly pray, "Create in me a clean heart, O God, and renew a right spirit within me," so that they are without excuse who fail to bear in their lives the fruits of the Spirit; and this same sanctifying spirit is given to infants dying, as shown above.

Yet both Dr. Featherstun and I can agree, no doubt, that though both allow the old claim that death is not a sanctifying agency, yet our only hope for the salvation of many who might be called imperfect Christians, is that in the hour of death they in penitence look unto God, and that death certainly releases the soul from the temptations and trials which flesh is heir to, and allows it, if such were its aspirations, to soar upward into that perfect purity and holiness which it longed for but attained not on earth.

But certainly, we will not build our hope of heaven on the evident imperfections of little children, claiming that they dying go thither unchanged, so we dying may go thither unchanged also; nor will we deny to a dying child that grace of God which it cannot seek for itself, but which is offered us freely as sufficient for all our need.

So it is evident that the conception of birth-regeneration which Dr. Featherstun presents is out of harmony not only with Methodist doctrine, but with all accepted Christian theology, and, worse still, is destructive of those high standards of regenerate life and character and that exalted conception of heaven which have been and must ever be the crowning glory of Methodism.

God grant that this new doctrine shall not prevail in our midst.
Indianola, Miss.

THE SEVENTH-DAY ADVENTISTS.

By a Circuit Rider.

H.

The object of this article is to present from the Scriptures a few of the arguments for "the first day of the week," and answer one or two inquiries and statements of the Adventists.

It is true there is no expressed commandment in the Bible authorizing the change of the Sabbath from

the seventh day to the first. But we must not be misled over the absence of a specific commandment. There are facts in the Bible showing that the change was made.

Now, this is one of the methods of the Adventists. They put the question in their literature, and with a flourishing of trumpets and a blowing of horns say: "Show us the commandment!" In this way they catch a few people who are uninformed, and who are blind to logic and facts.

If there had been a formal decree at the beginning of Christianity changing the Sabbath to the first day of the week, the Jews and weak Christians would have been greatly offended, and many of them would have been lost to the Church. The Apostles pursued a course which gave light gradually, and many of the Judaizing Christians were saved to the Church. They saw eventually that Christ was the end of the law for righteousness to every one that believeth, and that all the rites and ceremonies and sacrifices of the Mosaic law were fulfilled in him. Many accepted the new order of things and adapted themselves to the way of the gospel.

The Adventists want to know why the Apostles did not state in so many words that the Jewish Sabbath was done away. The answer is: "It was not necessary to do so. Why single out one item in the Mosaic economy and declare its substitution by another day, when the whole burden of their preaching was that the entire system of Moses was superseded by a higher and better dispensation? Surely the greater includes the less, and if a new dispensation was begun under the lead and guidance of Jesus Christ, of whom Moses in the law and the prophets did write, it was only necessary to accept Jesus as the Christ in order to enter upon the new order of things, of which the first-day Sabbath was the central institution."

Because the New Testament tells us in a few places that the Apostles went to the synagogues of the Jews on Saturday, the Adventists clap their hands in false triumph, and affirm that there is no evidence that Sunday has taken the place of the Jewish Sabbath. They overlook the fact that the Apostles worshiped with the Jews in order to reach them, to win them away from their legalism to the light and liberty of Jesus Christ.

When it became necessary for them to break away from the Jews they did so, and they kept the Lord's day, the first day of the week. At first, for the sake of expediency, they did several things which they did not do afterward. Paul took Timothy "and circumcised him because of the Jews." (Acts, 16:3.) The Adventists have just as much right to contend for circumcision as for the Jewish Sabbath.

Rev. 1:10: "I was in the Spirit on the Lord's day." Wesley's Commentary says: "On this day our Lord rose from the dead; on this day the ancients believed he would come to judgment. It was, therefore, with the utmost propriety that St. John on this day both saw and described his coming."

The testimony of Wesley and the early Church fathers is preferable to the theory of modern Adventists. Instead of interpreting New Testament passages by the words of modern Adventists, we will come nearer the truth if we interpret them by the practice of the primitive Church.

Psa. 118:22-24 reads: "The stone which the builders refused is become the headstone of the corner. This is the Lord's doing, and is marvelous in our eyes. This is the day which the Lord made; we will rejoice and be glad in it."

The day which Jesus, the Lord made, and about which the prophet spoke, was the day which saw the Redeemer rise from the dead. This is the day his people are rejoicing in, and which has been commemorated every week in the Church from the time of the Apostles. It is not a myth that Jesus is the divinely established corner-stone. It is not speculation that he rose from the dead on the eighth day. The Lord's day is the day in which he changed darkness and chaos, and the day of his resurrection. All the Rabbinists interpreted this psalm of Christ. Jerome, A. D. 340, so interpreted it, and Matt. 21:9 proves it: "And the multitudes that went before and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord. Hosanna in the highest!"

This triumphal entry of Christ into Jerusalem was on the first day of the week, "a fitting prelude to the next first day of the week, when he burst the bands of death, and walked forth from the tomb Lord of death and life."

It was also on the first day of the week that he appeared, after his resurrection, to Mary Magdalen (Mark 16:19; John 20:11-18), to the women returning from the sepulcher (Matt. 28:9), to Peter (Luke 24:34), to the two disciples on the way to Emmaus (Luke 24:13), and to ten of the disciples at Jerusalem, Thomas being absent (John 20:19).

John 20:26 reads: "And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst."

The Adventists deny that "after eight days" means Sunday. But the way the Scriptures count time, it does. For instance: "As Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth."

Wesley says: "As the Hebrews had no word to ex-

press a natural day, they used night and day, or day and night for it. So that to say a thing happened after three days and nights was with them the very same as to say, it happened after three days, or on the third day." Apply this fact to John, 20:26, and the phrase "after eight days" means the next Sunday. Count the part of the first Sunday on which the disciples were assembled as one day, then Monday two, Tuesday three, and so on, and the next Sunday makes eight days, or "after eight days."

Now, why did Jesus appear to all of the disciples on the first day of the week? And why did he work "signs" in their midst when he appeared to them? Simply to convince them that he was the Son of God, and to give them the Holy Spirit. (John, 20:22, 30, 31.)

Significance is attached to the personal appearing of Christ on that day. He chose to come on the first day of the week to convince them, and to give them the Holy Spirit. This is the day above all others he is convincing the world. It is "the Lord's day" for rest and worship, and for the propagation of the gospel.

The Adventists say in their literature that "John 20:19 is the only recorded instance in which Christ met with the disciples after his resurrection."

They are mistaken!

They also say that the disciples were not assembled to honor the resurrection (they did not know about it), but "were assembled for fear of the Jews."

They make much bustle or ado with this argument, overlooking the fact that the real significance is attached to the personal appearing of Christ to them on that day. He chose the first day of the week several times in succession to convince all of them, to give them the Holy Spirit; thus intimating the sanctity and importance which subsequently would be attached to the day.

(To be continued.)

CHURCH AND PARSONAGE INSURANCE—IS THERE A BETTER WAY?

By Rev. P. O. Lowrey.

It seems to be a settled policy with business men to carry a good amount of insurance on property and human life, although they are greatly enriching the insurers thereby. That there should be some kind of a sinking fund for an emergency, there can be no question, for it is possible to keep the policy paid annually, while a burn-out might ruin a business without the premium paid, and a death without the insurance benefit might leave a needy family in destitution.

Our Board of Church Extension is very positive in its demand that our church property be kept insured, but leaves us no alternative in the matter but to enrich the old line companies with their high salaries. The Louisiana Conference Minutes reveal the fact that in 1909 our few insured churches carried \$419,810 in policies, for which they paid \$2,369, and collected on premiums for damages \$130, leaving \$2,239 in favor of the insurance companies. In 1908, \$2,199 was paid out and nothing collected back, thus leaving the insurance companies enriched by the total of our outlay. Why this waste? Could not a great Church have saved this \$4,438 in these two years?

Just how, would be a problem to be evolved like our other problems—the way "felt" in small beginnings until experience and business sense settles on a definite policy. The Conference Church Extension Board might establish a sinking fund into which a definite per cent of the value of our church property might be paid by the several congregations, and received back in the same ratio to aid in rebuilding, or the whole question could be handled by the Parent Board.

Anyway, it might be done, and for one we should like to see this money used for the strengthening of our finances rather than enriching secular multi-millionaire institutions.

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Secular News and Comment

It was a very interesting and profitable session, and the speakers were so full of life and vigor that the audience was kept in a state of high interest throughout the entire afternoon.

The Panama Canal Commission, which was organized in 1904, has now completed its work and the canal is open to traffic. The canal is a great boon to the commerce of the world, and it is a great credit to the United States.

President Taft has announced that he will not seek re-election in 1912. He has decided to retire from public life and to devote his time to his private affairs. This is a great relief to the country, and it is a great credit to the President.

The Panama Canal has cost up to the present about \$34,000,000. Of this amount, \$10,000,000 was paid to the French Canal Company and \$24,000,000 to the Panama Republic for the strip of land through which the waterway will pass. It is estimated that the enterprise will be completed early in 1913.

The press dispatches report that England, France, Spain, and Germany have proclaimed readiness to recognize the provisional government of Portugal, and also the permanent republican form of government as soon as it is properly constituted. This looks as if there is no possibility of a re-establishment of Manuel's shattered throne.

The general health of the United States Army is reported to be steadily improving. The loss of efficiency from sickness and injury during the past fiscal year was 41.1 per cent, as compared with 42.6 for 1906, 40.1 for 1907, and 49.7 for 1908. This improvement is doubtless due to an increasing knowledge of how diseases spread, and, consequently, better sanitation.

The portrait of the late Senator J. Z. George in the Mississippi Hall of Fame was decorated with ivy by the Daughters of the Confederacy on October 20th. That was the anniversary of the birth of the grand old Commoner, who did so much for the State of his adoption. Sprigs of green were also entwined about the paintings of Jefferson Davis and General Stephen D. Lee.

Will Carlton, the noted poet, whose home is in Brooklyn, N. Y., reached his 65th birthday on Oct. 21, and was the recipient of many congratulations from friends and admirers. Mr. Carlton was born in the town of Hudson, Mich., and was engaged in newspaper work for many years in Detroit, Chicago, and other cities of the Middle West before the publication of his farm ballads brought him fame as a poet.

David Bennett Hill, formerly Governor of New York and United States Senator from that State from 1881 to 1897, died at his home at Wolfert's Roost, near Albany, on October 20th. Mr. Hill was a bachelor and 67 years of age. He was a lawyer of eminence and an astute politician, and was for many years a recognized force in public affairs, though we think he was an opportunist rather than a man of profound convictions.

Jones County, Miss., is to have an Agricultural High School. The County School Board, at a meeting held on the 21st inst., selected a site for the school at Ellisville; the City Council of that place pledging \$10,000 in cash and free water and light as an inducement to secure the institution. The school will be located in the southern part of the town, and the work of construction will be begun about the first of next year.

The Civic Association composed of prominent ladies of Baton Rouge, La., will assist the gentlemen of that city in raising \$15,000 to advertise its advantages throughout the country. A desirable type of immigrants is one of the great needs of all sections of the South. And to make the attractions and opportunities of Dixie known will do much toward turning the tide of population our way. Climate and all things considered, it is the fairest and most-inviting portion of the nation's broad domain.

At the last session of Congress an appropriation of \$100,000 was provided for the establishing of postal savings banks throughout the United States, and a Board of Trustees for the system has been appointed by President Taft, composed of Postmaster General Hitchcock, Secretary McVeagh and Attorney General Wickard. On the 22d inst. the Board held a meeting and approved a list of forty-eight second-class postoffices in as many States at which the plan will be given its first trial. Gulfport was selected as the site for the first postal bank in Mississippi, and New Iberia was announced as the place in Louisiana.

In the death of United States Senator Jonathan Prentiss Dolliver, which occurred at his home at Fort Dodge, Iowa, the nation has lost one of its foremost citizens. He was an orator of uncommon gifts, a debater of high rank, and an upright Christian gentleman. Senator Dolliver was one of the

most successful supporters of the insurgent movement in the Republican Party, and was a close and trusted friend of Mr. Roosevelt. He was the son of a Methodist preacher and a conspicuous layman in the Methodist Episcopal Church, which sent him as a special messenger to our General Conference some years ago. He was born in Preston County, Va., on May 22, 1838, and was a member of the State University of the latter com-

A list of names, in which thirty-seven ballots were cast, and eleven more celebrities to the Hall of Fame at the University of New York. The following is the list with the vote received by each: Har- Beecher Stowe, 74 votes; Oliver Wendell Holmes, and Edgar Allan Poe, 69 votes each; Roger Williams, 61; James Fenimore Cooper, 52; Phillips Brooks, 50; William Cullen Bryant, 49; Frances E. Willard, 55; Andrew Jackson and George Bancroft, 52 votes each; and John Lathrop Motley, 51. As a result of this last selection, the author's corner has doubled its representatives and gone far ahead of the statesmen in numbers. Eleven bronze tablets for the names chosen will be designed with an appropriate quotation from the works of each, and the formal unveiling will take place in October, 1911.

Mrs. Julia Ward Howe died at her summer home at Middleton, R. I., on October 17th. She was born in New York City on May 27, 1819, and was in her 92d year when the summons came. She was of distinguished lineage, numbering among her ancestors Roger Williams, Governor Samuel Ward of Rhode Island, and General Marion of revolutionary fame. At the age of twenty-four, she married Dr. Samuel Gridley Howe, the widely known philanthropist, and throughout her long and illustrious life was a resident of Boston—the center of American letters. Gifted as a poet and essayist, she wrote many things of rare literary excellence, but the most famous product of her pen is her "Battle Hymn of the Republic," which was written while visiting the Federal camps near Washington in 1861, and first published in the Atlantic Monthly.

The first attempt to cross the ocean in an airship, which was made a few days since, by Mr. Walter Wellman and five associates, ended in failure, though happily no human lives were lost. This daring enterprise was financed by three great newspapers—the New York Times, the Chicago Record-Herald, and the London Daily Telegraph—which subscribed \$25,000 to promote it. The America, the ship in which the venture was made, was constructed on the old idea of having the craft lighter than the air displaced. It was 228 feet long and 52 feet in diameter with a lifting capacity of 23,650 pounds. When described, the America had been in the air 72 hours and had traveled a distance of over 500 miles. The passengers were rescued by the steamship Trent, which they saw passing and signaled by a wireless message, the transfer to the sea vessel being effected by means of a life-boat which the air craft carried.

A fearful hurricane prevailed from Cuba up to Charleston and Cape Hatteras from the 18th to the 22d of last week. It is thought 20 or 25 vessels have been wrecked with a deplorable loss of life. Those lost were nearly all sailing ships or large schooners loaded with lumber or oil. The steamers seem to have ridden out the gale without harm. Around Hatteras was the worst of the storm, and there the Southern Pacific steamer Comus had a thrilling experience, running right into its vortex, but coming safely out. Wireless messages from several ships described the gale as "terrific with mountainous waves." And also from Friday, the 14th, and several days following, another cyclone raged in the Yucatan channel and the Gulf of Mexico, and this time also many sailing craft went down, only part of one schooner's crew being saved, and that by accident. Four or five steamers from Central America to New Orleans, were caught, but came safely into port after being some days overdue.

Dr. H. H. Crippen, the American dentist, who is charged with having murdered his actress wife, and whose spectacular flight across the ocean and apprehension when the ship reached this side of the Atlantic attracted world-wide attention, was convicted on October 22 and sentenced to be hanged on November 15. The dispatch with which the trial of the noted criminal was conducted and the outcome of it, is a striking testimonial to the wisdom of English laws and the efficiency of her courts in the administration of them. The technicalities which here clog, and so often hold in complete check, the machinery of justice, there seems to have little recognition. The people of Great Britain, not only obey the law better than our people, but also enforce it vastly better. We may well let them be our teachers in this respect. President Taft never preached a more wholesome doctrine than when he urged that our judicial system should be so reorganized and our laws so framed that undue delay in the trial of cases would be made impossible. Such action would do more to rid the country of lawlessness of all kinds than anything else conceivable. Indeed, it is the only thing that will give our citizenship a proper regard for our courts and dispose them to await with confidence the adjudication of personal wrongs.



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TWO BISHOPS IN COLUMBUS.

We have been highly honored here during the past week. Bishops McCoy and Candler have been to see us. Bishop McCoy came and preached on Sunday, Oct. 16, in the morning at First Church, and at night at Second Church. He pleased our people immensely. On Saturday night the ladies of First Church gave a reception to him and the Methodist teachers the pupils of the L. I. and C. and 500 people shook hands with him. He spoke to the L. I. and C. girls on Monday morning. Bishop Candler spent twenty hours in the city, having come to perform the marriage ceremony for his niece, Miss Mary McClure. Quite a number of our people met him. He is full of work as usual, and had to hurry away. Mrs. Candler was here also. Columbus Methodism is making some progress. T. W. LEWIS.

WINONA DISTRICT MEETING.

Dear Brother Meek: The Laymen's Meeting at Winona, Miss., Oct. 17 to 19, was interesting, inspiring and profitable.

Bishop McCoy's brotherly bearing and powerful preaching made him the central figure of the occasion from Monday evening till Wednesday noon. His helpful ministry recalled the visit of his father to Winona during the Annual Conference, December, 1887, and the remarkable sermon he preached on the text, "For this purpose was the Son of God manifested, that he might destroy the works of the devil."

The enforced absence of Dr. Hull and of Hon. Thos. B. King, was greatly regretted. Their places were not supplied, but the time was profitably filled by certain laymen of the district, and some of our own pastors.

The meeting grew in interest and power till Wednesday morning, when three hundred and one dollars in cash were laid upon the table. It is proper to make special mention of Rev. H. H. Estes; Dr. W. T. Johnson, M. C. Smith, Wm. Liddon, Jno. G. Woods. To date the special contributions are as follows:

Valley Hill	\$ 1.00
Mars Hill	42.00
Carrollton, H. M. Thompson, Leader	150.00
Moorhead	100.00
Greenwood	200.00

Total \$493.00

My appeal now is to the other eighteen charges to send in a contribution at once. Please, brother leader, attend to this. The need is imperative, the opportunity great.

Brother Williams helped us and the Orphans' Home by his presence and preaching.

Nothing did more permanent good than the books sold by Brother Bachman.

Rev. J. W. Dorman; Rev. J. H. Mitchell; Rev. W. W. Mitchell and Rev. W. L. Duren were appreciated visitors.

The really great meeting came to a fit finale in the sermon by Rev. S. M. Thames. Brother Thames took a wide "through," plowed a deep furrow, and mightily stirred us as he spoke of the great things of the kingdom.

The success of the meeting was due more largely to the wise planning, discreet forethought and masterful leadership of Rev. E. S. Lewis, presiding elder, than to any other human agency. He is making full proof of his ministry. Yours truly,

J. R. BINGHAM.

Church News

The presiding elders of the Holston Conference reported 10,000 conversions during the past year.

A meeting of the Vanderbilt Board of Trust was called for Tuesday of this week. What business was transacted we have not learned.

St. Luke's Church, of Oklahoma City, of which the Rev. P. R. Knickerbocker is pastor, will give a reception in honor of Bishop Denny on November 8.

Dr. John H. Dye has announced that he will be a candidate for the chaplaincy of the Arkansas State Senate. He is admirably suited for the place, and we hope that he will secure it.

A new mission has been opened by our Church in San Francisco, with the Rev. J. A. Batchelor in charge. At the late session of the Pacific Conference \$800 was asked for, that this work might be entered, and \$1,100 was quickly subscribed.

One of the largest offerings ever given in a single service was made in Cincinnati at the Convention of the Protestant Episcopal Church. The women of the church presented \$300,000 in money, checks, and jewels for missionary work.—Alabama Christian Advocate.

Dr. J. W. Shoaff, presiding elder of the Los Angeles District, has been stricken with paralysis. The last news we had represented him as not doing well. He was formerly pastor of the First Methodist Church of Columbus, and went West from the North Mississippi Conference.

At the funeral of the late Senator Dolliver on October the 20th, Dr. Charles M. Stuart, editor of the Northwestern Christian Advocate, spoke on "Dolliver, the Man", and Bishop W. F. McDowell on "A fallen leader." That these were eloquent and worthy tributes, needs not to be said.

Dr. G. C. Rankin, who for the past twelve years has edited the Texas Christian Advocate, has been reelected by the Publishing Committee. Wise action was this. There is not a more forceful man on the tripod in Southern Methodism than this fearless Texan. Never does his trumpet send forth an uncertain sound.

Bishop Morrison has distinguished himself in Georgia by making a tour of the Thomasville District, in the southern part of the State, in an automobile. Dr. A. M. Williams, who accompanied him on the trip and wrote an account of it for the Wesleyan Christian Advocate, says that his preaching mightily stirred the congregations that heard him. He proposes to dub him, "The people's Bishop."

The Pacific Conference has 74 pastoral charges and an equal number of parsonages. The value of its houses of worship is \$500,000, and of its parsonages \$135,000. In their recent annual session the brethren of this body, by formal resolution, invited Bishop Waterhouse to make his home on the Pacific Coast, agreeing to provide a residence for him in the event that he should decide to do so.

The Methodist Woman's College of Alabama opened its first session on October the 19th, with eighty students in attendance. This institution is projected on broad lines, and it is predicted that it will soon be one of the foremost female colleges of the South. In beautiful Montgomery it has an admirable location, and the constituency to which it is making appeal has no superior in the connection.

The Episcopalians in their recent Convention at Cincinnati voted against having negro bishops in their denomination. They also declared against allowing divorced members of the Church to marry. A protest against the treatment being accorded the Jews in Russia was adopted, and a movement was projected to arrange for a World Conference on Church Unity. For the promotion of this enterprise, Mr. Pierpont Morgan subscribed \$100,000.

The Sunday school hosts of the world are now growing at the rate of two hundred schools, with twenty thousand new members, every Sunday. This fact was made known by Mr. Marlon Lawrance, general secretary of the International Sunday School Association, in his annual report to the executive committee in session recently at Winona Lake. This is a remarkable fact and indicates the power and efficiency of the modern Sunday school movement.—Central Methodist Advocate.

The expulsion of monks and nuns from Portugal has caused much comment by both the secular and religious press. It is not surprising that a people crushed by financial burdens should display intolerance toward religious orders which have helped to impose them. Where Rome has undisputed sway her influence is like a light and tends to retard both enlightenment and prosperity, for the two largely go together. Most significant is the fact that eighty per cent of the population of Portugal can neither read nor write.

The pastors' reports at the recent session of the



A picture of the Bishops of the Methodist Episcopal Church, South, who were in attendance upon the first semi-annual meeting of the Episcopal College, held in New Orleans last week.

Top Row (left to right)—Bishop McCoy, Bishop Murrāh, Bishop Denny, Bishop Kilgo, and Bishop Mouzon.

Bottom Row—Bishop Atkins, Bishop Hendrix, Bishop Wilson, and Bishop Caniller.

Tennessee Conference show that 3,037 adults and 671 infants were baptised. The number of Methodists within its bounds is 71,045. Dr. J. S. French, who for the past four years has served the First Church of Atlanta, Ga., was appointed to McKendree, and Dr. G. H. Detwiler, of Asheville, N. C., was assigned to West End. Dr. W. B. Taylor, the retiring McKendree pastor, was sent to Franklin, and Dr. C. W. Byrd was transferred to the Western North Carolina Conference.

The Travelers' Aid Society of New Orleans is doing a noble work, and both its influence and fame are spreading. The special object of the organization is to safeguard and render assistance to ladies traveling alone. A young woman passing through the city a few days since stated that she had heard of the Society on the high seas, and was informed that she would find its representatives at the depot ready to befriend her. Other places are also following the example of the Crescent City and entering work of this character. Jackson, Miss., has lately done so.

The National Council of Congregational Churches, which was held in Boston a few days since, declared for closer relations with the Protestant Episcopal Church and for union with the United Brethren and the Methodist Protestant Church. We doubt, however, whether there is any likelihood of the merging of these bodies being effected. The Methodist Protestants at least now seem more disposed to seek union with the other Methodisms of the United States. And of this we are heartily glad. One in doctrine and spirit, we think the followers of Wesley should draw closer together, instead of straying off into other folds.

A SIGNIFICANT GATHERING.

What in many particulars might be called a remarkable meeting was held in the towns of Moss Point and Pascagoula. At the September meeting of the Pastors' Association, composed of the seven pastors of the two towns, a movement was suggested looking to a union laymen's meeting. Committees were appointed to secure speakers for Sunday, Oct. 16, and for the holding of a banquet on Saturday evening previous.

This function was presided over by an elder in the Presbyterian Church and speeches were made by ten gentlemen selected by the toastmaster, who spoke forth the sentiments of the various denominations to which they belong. Good cheer abounded among the seventy-five or eighty representative laymen gathered to honor the occasion. Such subjects as "The Kind of a Minister I Want," "The Kind of a Layman I Want," "Foreign and Home Missions One," and "To Every Man His Work," were discussed. The spirit of the occasion and the large gathering gave surprise to one speaker, who said that he had no idea that so many intelligent representative Protestant laymen could have been found within the ten miles square—so greatly has the cause of Protestantism grown in these latter decades in these parts.

The place of the banquet meeting was suggestive, it being that of a room used as a popular saloon before the State-wide prohibition law was enacted, but

which now is occupied as a well-kept, respectable restaurant.

Union services were held in Moss Point in the morning in the Methodist Church, and in the evening in the Baptist Church. In Pascagoula union services were held morning and evening in the Opera-House. Professor J. L. Johnson, of Mississippi College, represented the Baptist Church; Hon. Rucks Yeager, of Gulfport, the Episcopal Church; Judge T. M. Evans, of Gulfport, the Methodist Church; and Rev. George Summey, of New Orleans, the Presbyterian Church. It was a great occasion in our Protestant history in these parts and destined to bring forth much fruit.

T. B. HOLLOMAN.

PREACHERS' MEETING.

The New Orleans Preachers' Meeting was held last Monday morning in the pastor's study of First Church.

Present: Parker, Holmes, Townsley, Sims, Foster, Carley, Werlein, Atkinson, Rice, Harrell, Joyner and Lutz.

The Thanksgiving service will be held at First Church and the offering will go toward the building fund of Epworth Church.

Dr. W. R. Hendrix, of Louisville, Ky., was invited to address the Preachers' Meeting on Monday Oct. 31.

The reports of the pastors were as follows:

Carrollton: Bishop Murrāh preached a great sermon. All the Conference collections will be in full. The Epworth League is taking on new life.

Second Church: The presiding elder preached an able sermon. Had two conversions. Revival begins next Sunday. Week of prayer will be observed this week. Orphanage collection, \$52.10. Eleven accessions.

Algiers: Getting along very quietly. Junior League is doing a fine work. Orphanage collection \$51.02.

Louisiana Avenue: Bishop Kilgo preached a fine sermon. The singing at the church has improved greatly. The sewing school has 100 in attendance. Two accessions. Orphanage collection, \$31.

Parker Memorial: Bishop Hendrix preached a stirring sermon on "The Church." Finances better than last year. Raised \$150 for pews.

Epworth: Getting along very well. The presiding elder preached a convincing sermon and one joined the church. New building will be started soon. Two accessions. People have been very kind to the pastor during his illness. Orphanage collection, \$15.

First Church: Congregations improving. Eighteen accessions. Bishop Wilson preached a spiritual sermon on "Imitators of God."

Felicity: Bishop Atkins preached a strong and logical sermon on "Justification by Faith." Two accessions. Woman's Foreign Missionary Society received a special contribution of \$100 for China from Mrs. J. H. Keller, in memory of her husband, Mr. J. H. Keller.

St. Mark's Hall: Have good crowds in attendance. There is a measure of increased success. Two of the workers will become deaconesses.

Rayne Memorial: Bishop Denny preached a warm and sympathetic sermon that moved many to tears. This has been a profitable month. There are signs of promise. Ten accessions.

ALBERT S. LUTZ, Sec.

Oct. 24, 1910.

BACKWARD GLANCES.

By Rev. H. Armstrong.

VII.

I had a misfortune each of my two years on the Arkansas River Mission. The first year I lost a fine horse. He was a deep bay and a fine saddle and buggy horse. His death was from hydrophobia. He was strangely affected, and we had no idea at first what the trouble was, but concluded it was hydrophobia from reading and studying the case. To confirm my opinion, a number of other animals died having the same symptoms about the same time and in the same vicinity. I had only had him a few months, gave all the money I had for him, and I felt a little depressed at the loss; but the next thing I knew my river friends had money enough collected to buy another good horse.

In my organized church there of seven there was one man, and while the men generally swore profanely and disregarded the Sabbath, they were all my friends, as to personal respect and readiness to respond when called upon for money. The ladies collected and the gentlemen would ask the collectors how much they wanted, and would pay whatever the ladies assessed them.

The second misfortune was loss by fire. October 25th, 1882, about sunrise, the old Douglas home was discovered on fire, and it had such a start that to save it was doubtful from the first. Wife was away from home, and I was so busy with others trying to save the house that we lost all—viz., clothing, bed-clothing, framed pictures, photographs of parents, relatives and friends; but, the worst of all, my library, which contained my books in the Conference course of study, and many others that I had been gathering since I cared for books. In addition, Dr. A. B. Winfield was the bookman of the Conference, and I had a number of his books that I was selling on commission, and lost a good many of his by the fire. I wrote him right away about it, and he replied that the loss was his, and sent me Watson's Bible Dictionary to start a new library.

Our boarding house now being in ashes, we were without a home; but Henry Hardy, my only male member, kindly took us to his house free of charge. Next, our destitution was considered, and almost every farmer on the river had a plantation store, and from the people generally and these stores in particular, we received large quantities of goods. No particular account was kept, and I never knew, even approximately, the total amount received the second year on the mission. The year's living at a richly supplied table, the suits of clothing, dry goods, silver and currency, and wife's presents, amounted to more than any other year of my ministerial life.

The spiritual results were unsatisfactory. It is said that "one sows and another reaps," and, while the visible results of my earnest prayers and sermons and tears were small, I did what I could, and left those big-hearted, noble people believing that my labors were not in vain.

Our Conference met November 22d, In-Hope, and we had cold, wet weather all the way through. I cannot report much about the session; I suffered so with toothache that I attended very little. Dr. D. R. McAnally, at that time editor of the St. Louis Christian Advocate, was present, and talked and preached and made himself at home.

My appointment was Toledo, headquarters of Cleveland County. The Methodist Church there had recently been destroyed by fire, and I preached in the courthouse until the Baptist people kindly offered me theirs, which offer I gladly accepted. The Baptist membership generally were better workers than my own, and before beginning a series of meetings I went around and invited them personally to attend and help, and they did it, and we had a fine meeting and a number of bright professions at the "mourner's bench." At my different meetings that year there I can safely count fifty as bright professions as I ever saw. One meeting in particular. It was at Wofford's Chapel, not far from Pine Bluff. It was in a vicinity of well-to-do people, and the church was a nice frame building, and the people were Cumberland Presbyterians, Baptists and Methodists. I began in July, on Thursday night, and preached to a few. Saturday night the house was full, and I called for penitents. The first to start was a Mr. Rhodes, who was considered a hard case. He stepped boldly and quickly to the altar railing and dropped down. His Christian wife arose and said: "Bless the Lord, Doc has made a start at last; I have been praying for him ever since we were married." Strong men hardened in sin would fall off their seats and call with a loud voice for everybody to pray for them. There were as many penitents in one part of the house as another, and the greatest demonstration of the power of God that I ever saw in all my life. When converted they jumped to their feet and looked for their friends. The District Conference was held on my work, and I had to close on Monday night. From what we could see in the church and hear of afterwards, we concluded that there were at least fifty genuine conversions resulting from the three days and nights meeting, with a congregation of about two hundred. Members of three churches attended, and they all made themselves at home, and were all blessed alike. It does me good yet to think of it. Bless the Lord, O my soul!

A REPLY TO DR. FEATHERSTUN.

By Rev. G. B. Winton, D.D.

It is manifestly useless to discuss the proprieties with a man who thinks he is courteous when he "repeats" that a proposition of his opponent is "disgusting nonsense," and who has ideas of Christian kindness equally fantastic. Waiving personalities, therefore, I take up the two points which Dr. Featherstun attempts to make against the Vanderbilt Board of Trust.

The first is that the statute of 1895 justified the General Conference in electing trustees, and would serve to protect the Board if it accepted this new plan of filling its vacancies. I need not say that this statute has long been attentively considered by the Board, and that with the help of the ablest lawyers in Tennessee. Our final decision that it could not justify us in adopting a new method of perpetuating our membership was based on two considerations. First, it is probably unconstitutional; so the lawyers tell us. But Dr. Featherstun says that Bishop Hoss says that it has been declared constitutional. Chapter, please, and volume, and page, not of the Christian Advocate, but of the records of the Supreme Court of Tennessee. This is no matter for obiter dicta, whether of infallible bishop or fallible lawyer. Secondly, and sufficiently for us, that article and section of the Constitution of Tennessee to which I before referred (Art. ix, Sec. 8) distinctly says that when the Legislature passes statutes affecting the charters of corporations, such statutes shall not abrogate any rights conferred by existing charters. The concluding sentence of that section, referring to the laws above indicated, says: "... which laws may at any time be altered or repealed, and no such alteration or repeal shall interfere with or divest rights which have been vested legally." (This sentence, it will be noted, was omitted by the Vanderbilt Commission when in its report the above section was quoted.) Now, more than twenty years before the law of 1895 was passed, the State of Tennessee, by charter duly granted, did "legally vest" in the corporation, Vanderbilt University, the right to fill vacancies in its own membership. Should the said statute, therefore, prove to be ever so constitutional, it could not "interfere with or divest" that right. It was in view of this provision that I wrote before: "Laws passed by the Legislature since the issuance of the charter of Vanderbilt cannot, under the above article of the Constitution, have an ex post facto application." I made no reference to the general nature of ex post facto laws, upon which Dr. Featherstun kindly furnishes a disquisition; I merely used the phrase for convenience, writing, as I usually do, exactly what I meant, no more, no less.

The other proposition of Dr. Featherstun, of which he writes as though it had been under discussion all this time, is that the Board secure an amended charter. Was any such proposal made at Asheville? Does anybody authoritatively make it now? The Board greatly desires a new charter. But having in mind the furor aroused when in 1905 it undertook to secure one, its members are naturally a little skeptical. To secure such a charter requires the petition of every member of the Board. In 1905 Bishop Hoss got two of the members who had signed the petition to withdraw their names, and the matter had to be dropped. Something like this would probably happen again. Besides, Dr. Featherstun seems to have overlooked the fact, mentioned by me in a former communication, that under the laws of Tennessee no institution of the class to which Vanderbilt belongs can now secure a charter placing the election of its members in any other body than the corporation itself. Like others, it appears to assume that a school cannot be a "church school," unless its trustees are elected by some Conference. Yet Emory and Henry College (Bishop Hoss's pet) has a self-perpetuating board, as have also Emory College, in Georgia; Randolph-Macon, and others.

The whole tone of my critic's writing, as of that of others, is to the effect that the Board of Trust of Vanderbilt University is a rebellious and contumacious body, which must be coerced. Inasmuch as this entire controversy was raised by the impugnment of motives and the attributing of purposes, it is not surprising that every action of that Board has come to be judged by the treasonable designs which it is alleged to harbor. Such allegations and such an attitude have no justification. It was for this that I entered a plea for reason; of abuse we have had a surfeit. Dr. Featherstun objects to my reference to Bishop Galloway. But it was Chas. B. Galloway (clarum et venerabile nomen!), president of the Vanderbilt Board of Trust, who in 1905 advised and took part in the readjustment of the relation of the Bishops to the Board, that first fatal step which so aroused the hostility of Bishop Hoss. Likewise, and at the same time, he commended and participated actively in the movement for a new charter, an act of the Board which has been over and over exhibited to the public as proof of the perfidy of that body and of its unfaithfulness to the Church. When, as the result of the criticism of these acts, the General Conference of 1906 appointed a Commission, and this Commission issued a report, it was the hand of Charles B. Galloway that traced the lines expressive of the sentiments of the Board upon formal reception of said report. (The roughly pencilled tablet leaf in

that familiar writing is still in existence.) Yet no action of any board was ever more bitterly denounced than was this. It was made the pretext of bringing the whole matter up again in the General Conference of 1910, where it exercised, in more ways than one, a most baleful influence. It is, therefore, not surprising that there are those who would now have us be silent concerning these attacks on one whose voice is silent in death. Well may they wish it. But it need not be surprising, on the other hand, that the members of the Board of Trust of Vanderbilt University, following, as they know themselves to be, in the footsteps of such a leader as was he, whom they mourn as sometime their beloved and honored president, resent, and will continue to repel, the imputation that they are disloyal to the Methodist Church.

THE WORLD'S NEED—A TESTIFYING CHURCH.

By Rev. J. M. Barkley, D.D.

I dare not be a pessimist. Human pessimism and Divine sovereignty are consistent terms. I cannot be a pessimist while "God is in his heaven." But, discredit the muckrakers and the mock reformers as we will, the times are out of joint. If virtues are vile, evils are gigantic. Twin sins which threaten the very existence of this Christian nation are the vulgar race for gain and the rotting sin of social vices. The former of these evils, the inordinate love of money, is the parental and passionate root of sins which have vitiated the whole world.

I name only these two great categories of sin—they are by no means all. But as we see their terrific hideousness, is it not enough to convince us that the want of this wicked world yawns with an unmeasured depth? Yes, look at it as you will, this old world is turned topsy-turvy. Things are on top which ought to be under, and things are under which ought to be on top. And I do declare it my solemn conviction, that, for its uplifting, there is nothing this old, sinning, sorrowing, suffering world more needs than a witnessing church—a church which will dare to testify against its evil deeds, as Nehemiah testified against the transgressors of divine law in his time—a church so divinely enlightened that it receives God's truth, lives God's truth and teaches God's truth as the positive remedy for the sin and wrongs of the whole world.

Under the white light and spiritual power of Pentecost these three things—giving, praying, witnessing—were in splendid conjunction. And, behold, and see what they did! From farthest East to farthest West, and from the mountainous solitudes of the North down to the sunny Greek isles of the South, where burning Sappho loved and sung, they carried the testimony of Jesus. With that testimony they faced every condition and class. With it they faced the fierce hatred of Judaism, the sorcery and witchcraft of Cyprus and Philippi, the rude savagery of Lycaonia, the sensuous idolatry of Ephesus, the sordid commercialism and the sodden immoralities of Corinth. With it they scaled the heights of Arecagus, and met the philosophy of the world. With it they went to the palace of the Caesars. And with it they won, the world over.

The need of the times is a whole church testifying for Christ. Eloquent preachers have their place; and yet the ambition for eloquence may be fatal to a harvest of souls. Many a man has ridden the hobby-horse of eloquence hard, and got no further. Edward Everett, the orator of the academy, was eloquent for three hours at Gettysburg field—and got into a book. Abraham Lincoln, the orator of the backwoods, was eloquent for three minutes—and he got into the heart of every schoolboy in America. Why the difference? One, with the grace of art, orated; the other, out of passionate experience, testified. We want great evangelists and learned scholars and skillful teachers and diligent pastors; but back of these, and just now, more than these, we need a church which will give and pray and witness. And when the church shall bring these into her life again as at Pentecost, then shall she be a Pentecostal church. Then shall she "arise and shine, her light being come; and the glory of the Lord risen upon her."—Pittsburg Christian Advocate.

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OUR CHIEF CONCERN.

It matters not
What men may think of us! To-day they praise—
To-morrow blame—and so through all our days
We lift our eyes to catch the smile of one
For something said or done,
And meet another's frown.

It is surpassing strange
That we, who know full well how all may change,
Yet care so much and pay a price so high
To win the honor which so soon must die,
Which is not worthy a passing thought,
Far less to be thus dearly bought.

But let it be our chief concern to see,
Whatever we are called to do or be,
That all our lives may bear the pure high light
Which shines from yonder Throne, that from His
sight.

No coward thought need shrink, in trembling fear,
To stand before our God through grace, with con-
science clear.

And only by His standard set our own,
And live as they who seek His smile alone.

—Edith Hickman Divall.

AT WHOSE HOME?

A beautiful little canary came flying by and set-
tled down on the branch of honeysuckle. "I'm so
tired," he said. "I haven't found a really happy
home yet. I'm sure, though, that no one would be
unkind or unhappy in such a charming place as this.
I think I'll make my home here."

But just then a dog came around the corner of
the porch, limping and crying, for a boy was run-
ning after him, striking him cruelly with a big stick.

"O! O!" said the bird, and away he flew. "I
couldn't stay there. That boy would surely be un-
kind to me." And he flew to a window sill of a fine
stone house in a beautiful garden.

"What a lovely home! I'm sure I can stay here."
But there were sounds of crying from the room
within, and, peeping in, he saw two little sisters
quarreling over a doll.

"Let go! That's my doll!" "No, you shan't have
it! I want to play with it," and in the struggle the
poor little doll was pulled to pieces.

"Dear! O, dear!" chirped the poor little bird.
"They might try to do that with me. I don't want
to live here."

On he flew, from home to home, finding unkind-
ness so often that at last he sank down, worn out,
onto a porch, to die, his poor little heart almost
broken with sadness. Suddenly he felt a warm hand
close over him, and a soft, kind little voice said:
"Why, you poor little thing! O mother, see this
dear little bird! Please let me keep him. I'll take
good care of him, and not let a thing hurt him!"

"Very well, dear, you may. Now, go and feed him."
And the little canary found happiness and kind-
ness at last, and sang and made the little child
happy for being so good to him.

Do you suppose any little bird would have to fly
away sorrowfully from your home?—Child's Gem.

JEAN'S ALGEBRA.

Jean unstrapped her books, and took pad and pen-
cils from the closet.

"I'd like to be polite, Mr. Marshall," she said,
laughing across at her father's old friend, who was
spending two days with him, "but I never dare to
be polite until my algebra is done."

"What makes you like it so much?" Mr. Marshall
asked, smiling. "Young ladies don't generally have
much taste for algebra."

"Like it!" Jean repeated vehemently. "I despise it.
That's why I do it first; if I gave myself the tiniest
margin of excuse, I'd never get it done. And I may
be stupid—I am stupid in it—but it shan't conquer
my morals, anyhow."

"I see," the guest replied, rising. "Well, good luck
to it—and you, Miss Jean. Perhaps you'll like it
better after a while."

"Never!" Jean returned, emphatically.

A month later three girls were looking at one
another with dazed eyes. They must take care of
mother, of course, but how? Corinne's music? Bar-
bara's art? They had been studying only for accom-
plishments—they never had supposed that they would
need them.

Then a letter came from Mr. Marshall, with the
wonderful offer of a well-paid position for Jean.

"Jean!" Corinne cried; "why, she's the youngest!"
"And never studied typewriting in her life!" Bar-
bara chimed in.

"For Miss Jean," Mrs. Randall read. "A young
lady who always tackles her hard things first in her
determination that they shall not conquer her
morals—is the kind of young lady that we need fifty-
two weeks in the year."

"Who would have thought that a little thing like
that could lead to this?" Barbara said brokenly.—
Pittsburg Observer.

KENT'S CHAT WITH SISTER.

"Hello! What are you, sis—a hat rack?" Kent
Willard asked, as he came up the steps and found
Esther chatting with one of the university students.

Esther dropped her caller's hat as if it had burned
her fingers.

"Pshaw, Miss Willard," its owner protested. "That
hat is honored by having you pet it."

"I wasn't petting it. I didn't know I had it in my
hands," said Esther, quickly; but Kent had already
walked on into the house with a manner that left
his sister feeling rebuked.

When she followed him a little later, the first thing
she said was: "Kent Willard, you were rude to call
me a hat rack."

"Look here, Esther, tell me this. Would you reach
into a fellow's pocket and take out anything?"

"Of course not!"—indignantly. "If you mean my
having his diary, I just caught it out of his hand.
He flourished it around, and said there was one page
about me."

"I didn't know you had his diary," Kent answered,
dryly. "Look at this," he broke off, pushing back
his hair and showing a stubby lock, cropped close
to the forehead. "Sue Bronson cut that off when I
was drawing in the study room. One of the girls
dared her. O, that's funny, is it? Well, it isn't the
hair I care about, but how would she like it if I did
the same thing to her?"

"H'm! You'd better not try it."

"It would serve her right. You girls draw a circle
round yourselves when it comes to our taking liber-
ties, but if you don't stay inside your circle, you
needn't expect us fellows to respect it."

"O, Kent, you're too fussy!"

"Is this fussy, then?" Madge Holton sneaked my
Latin book out of my coat pocket and took out a
note that Roger Danforth had written me in class,
and then she wouldn't give it up. She said 'twas
her motherly duty to see what kind of notes I was
getting in school, and all such stuff. I knew she'd
feel mighty embarrassed if she did read it—'twas
nothing for her to see—so I tried to get it away."

"This was all on the street, mind you, coming from
school, and when she couldn't keep it from me any
other way, she dropped it into the neck of her waist-
one of those buttoned-behind affairs. She'll have to
undress to get it out, and she'll feel cheap enough
if she reads it, too. I tell you, I was disgusted, and
when I walked up here and saw my own sister pat-
ting and smoothing another fellow's hat, I said to
myself that you are all alike."

"But such a different thing! And Madge went too
far, of course; but don't you know that a girl does
those things just to flatter a boy—to make him feel
how important he is?"

"Well, a girl makes one large mistake if she does,"
was the emphatic answer. "We may laugh and scuf-
fle with her, and pretend to think she's cute, but her
stock goes down just the same, you mark my words."
—The Lutheran Observer.

A GOLD MEDAL.

I shall never forget a lesson I received when at
school. We saw a boy named Watson driving a cow
to pasture. In the evening he drove her back again,
we did not know where, and this was continued sev-
eral weeks.

The boys attending the school were nearly all sons
of wealthy parents, and some of them were dunces
enough to look with disdain on a scholar who had to
drive a cow.

With admirable good nature, Watson bore all their
attempts to annoy him.

"I suppose, Watson," said Jackson, another boy,
one day, "I suppose your father intends to make a
milkman of you?"

"Why not?" asked Watson.

"Oh, nothing. Only don't leave much water in the
cans after you rinse them—that's all."

The boys laughed, and Watson, not in the least
mortified, replied: "Never fear. If ever I am a milk-
man, I'll give good measure and good milk."

The day after this conversation there was a public
examination, at which ladies and gentlemen from
the neighboring towns were present, and prizes were
awarded by the principal of our school, and both
Watson and Jackson received a creditable number,
for, in respect to scholarship, they were about equal.
After the ceremony of distribution, the principal re-
marked that there was one prize, consisting of a
gold medal, which was rarely awarded, not so much
on account of its great cost, as because the instances
were rare which rendered its bestowal proper. It
was the prize of heroism. The last medal was award-
ed about three years ago to a boy in the first class
who rescued a poor girl from drowning.

The principal then said that with the permission
of the company, he would relate a short anecdote.

"Not long since, some boys were flying a kite in
the street just as a poor lad on horseback rode by, on
his way to the mill. The horse took fright and

threw the boy, injuring him so badly that he was
carried home and confined some weeks to his bed.
Of the boys who had unintentionally caused the dis-
aster, none followed to learn the fate of the wounded
boy. There was one boy, however, who witnessed
the accident from a distance, who not only went to
make inquiries, but stayed to render service.

"This boy soon learned that the wounded boy was
the grandson of a poor widow, whose sole support
consisted in selling the milk of a cow of which she
was the owner. She was old and lame, and her
grandson, on whom she depended to drive the cow
to the pasture, was now helpless with bruises. 'Never
mind, good woman,' said the boy, 'I will drive the
cow.'"

"But his kindness did not stop there. Money was
wanted to get articles from the apothecary. 'I have
money that my mother sent me to buy a pair of boots
with,' said he, 'but I can do without them for a
while.' 'Oh, no,' said the old woman, 'I can't con-
sent to that; but here is a pair of heavy boots that
I bought for Thomas, who can't wear them. If you
only buy these, we should get on nicely.' The boy
bought the boots, clumsy as they were, and has
worn them up to this time."

"Well, when it was discovered by the other boys
at school that our scholar was in the habit of driv-
ing a cow, he was assailed every day with laughter
and ridicule. But he kept on cheerfully and bravely
day by day, never shunning observation, driving the
cow, for he was not inclined to boast of his char-
itable motives. It was by no mere accident that his
kindness and self-denial were discovered by his
teacher."

"And now, ladies and gentlemen, I ask you—was
there not true heroism in this boy's conduct?—Nay,
Master Watson, do not get out of sight behind the
blackboard. You were not afraid of ridicule, you
must not be afraid of praise."

As Watson, with blushing cheeks, came forward, a
round of applause spoke the general approbation,
and the medal was presented to him amid the cheers
of the audience.—The Children's Own.

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Editorial.

MEETING OF THE BISHOPS.

The College of Bishops of the Methodist Episcopal Church, South, met in one of the reception rooms of the First Methodist Church of this city on Thursday, October the 20th, at ten o'clock a. m., with Bishop A. W. Wilson in the chair. Bishop Collins Denny, the efficient secretary of the body, was in place ready for the duties of his office. The other members of the College present were Bishops E. R. Hendrix, W. A. Candler, James Atkins, J. C. Kilgo, W. B. Murrah, E. D. Mouzon, and J. H. McCoy. Those absent were Bishop H. C. Morrison, who, on account of the storm on the coast, missed his railroad connection; Bishop R. G. Waterhouse, who was detained in California by the critical illness of Dr. J. W. Shoaff, presiding elder of the Los Angeles District; Bishop E. E. Hoss, who is in the Orient; Bishop W. R. Lambuth, who is in South America; and Bishops Joseph S. Key and O. P. Fitzgerald, who are superannuated. The Bishops held in all four sessions, each of which was executive and lasted two or three hours. What transpired in their meetings is, of course, unknown, except what they have been pleased to give out. Bishop Morrison arrived early Thursday evening and participated in all the subsequent deliberations of the body, thus making ten chief-pastors who were in attendance upon the semi-annual meeting of the Episcopal College, which is now required by a law of the Church enacted at the last General Conference.

To Bishop Denny, the secretary, we are indebted for the following information as to what was done by the Bishops in their several sessions: A resolution was adopted declaring that the May meetings of the College shall be held in Nashville, Tenn., since the various General Boards of the Church, with which the Bishops are connected, are held in that city at that time; and that the date and place of holding the fall meetings shall be determined annually when they assemble in the spring. The fifty-six delegates to the Ecumenical Methodist Conference which will assemble in Toronto, Canada, in October, 1911, who were appointed last May, were announced as having accepted; and their names will be published by the secretary at an early date. Forty members of the Federal Council of the Churches of Christ, of which Bishop Hendrix is the president, were named, consisting of five Bishops, eighteen preachers, and seventeen laymen. The Bishops appointed to membership in this body are: A. W. Wilson, E. R. Hendrix, W. A. Candler, E. E. Hoss, and E. D. Mouzon.

The last General Conference having constituted a Court of Appeals for the quadrennium, it became necessary for the Bishops to name a chairman for that Court with equal tenure of office, and Bishop Denny was designated for this position. The Laymen's Movement was considered, and a commission was appointed to devise plans to promote its growth and the efficiency of its work. It is composed as follows: Bishop J. C. Kilgo, chairman; Dr. W. B. Beauchamp, of Virginia; Rev. O. F. Sensabaugh, of Texas; Mr. John F. Burton, North Carolina; and Mr. W. G. M. Thomas, of Chattanooga, Tennessee. Bishop A. W. Wilson, was designated as fraternal messenger to the British Wesleyan Church, and will visit and address the Conference of that historic body in 1912. There being throughout the Church a demand for a complete and up-to-date revision of McTear's Manual of the Discipline, that task was assigned to Bishop W. A. Candler. A committee, consisting of Bishops Wilson, Candler, Atkins, and Murrah, were appointed on the Constitution of the Church.

Bishop Hendrix made a full report concerning the Robert A. Barnes Hospital, which is to be located in St. Louis, Mo., and opened in 1912. The Trustees have in hand approximately \$2,000,000. Of this,

\$200,000 will be paid for the site, \$500,000 for buildings and equipment, leaving a round million for endowment. Experts have pronounced the plans for this great plant the most modern and perfect of any institution of the kind in the United States. When vacancies occur in the Board of Trustees, they are to be filled by the appointment of the Bishop, last holding the St. Louis Conference. After this report, the work of the Church in the various fields was taken up and carefully considered.

Many social courtesies were extended our chief pastors during their stay in the Crescent City. On Thursday, at noon, Dr. E. B. Craighead, the President of Tulane University, gave a luncheon at the Grunwald Hotel in honor of Bishops McCoy, Candler, Kilgo, and Mouzon. At eight o'clock Thursday evening an informal reception was tendered the distinguished visitors at First Church, which was largely attended by the Methodist people of New Orleans, all the pastors of the city and quite a number from neighboring towns. Dr. Werlein presided felicitously over the meeting, and Dr. F. N. Parker made an appropriate address of welcome. All of the Bishops, except Bishop Candler, who was slightly indisposed, were seated on the pulpit platform, and each of them made a happy five-minutes speech. Then followed a brief season of good fellowship, and light refreshments were served.

Friday afternoon the Bishops in automobiles visited the several Methodist Churches of the city; that they might get some conception of the needs and opportunities of Methodism in this great field; and Friday evening the Brotherhood of Rayne Memorial Church gave them a banquet in the Sunday school room of that congregation. This occasion was particularly interesting and enjoyable. Dr. Rice, the brilliant pastor, had assigned each Bishop a live topic, and while the excellent menu was being served a number of stirring speeches were made. Bishop Wilson spoke on "The Year's Progress." Bishop Morrison, on "The Geography of the Methodist Episcopal Church, South." Bishop Atkins, on "The New Sunday School." Bishop McCoy, on "The Young People's Societies." Bishop Denny, on "What Shall We Do With the Prayer Meeting." Bishop Murrah, on "The Laymen's Movement." Bishop Candler, on "Personal Evangelism." Bishop Mouzon, on "The Church and Social Service." Bishop Hendrix, on "The Church and the New Knowledge." and Bishop Kilgo, on "What Can the Brotherhood Do?" Addresses were also made by Mr. Behrman, Mayor of the city; Major Thomas E. Davis, editor of the Picayune; and Dr. Summey, of the Presbyterian Church.

On Saturday the Bishops lunched at St. Mark's Hall that they might have an opportunity to look over that mission plant and observe the character of the work being done there. Six of them remained over the Sabbath, and their assignment to the various pulpits was as follows: First Church, Bishop Wilson; Rayne Memorial, Bishop Denny; Parker Memorial, Bishop Hendrix; Carrollton Avenue, Bishop Murrah; Louisiana Avenue, Bishop Kilgo; Felicity Street, Bishop Atkins.

The presence and ministry of these beloved servants of the Church were a blessing and inspiration to the Methodism of this city and section. Possessed of a high order of ability and of a manifest purpose to do their utmost for the Master's work, to come into contact with these strong men is to have one's faith heartened and his confidence in a large future for our denomination reassured. Not a single speech or sermon was delivered by one of them that was not vibrant with loyalty to the Word of God and marked by an intensely evangelistic spirit. There is every reason to thank God and take courage, as we front the second decade of the twentieth century. The best days of Southern Methodism are yet to come.

We trust that the Bishops enjoyed their visit to New Orleans and carried away pleasant memories of their stay among us. And especially do we hope that they were impressed with the needs, problems, and possibilities of this great field, and that they will carry it on their hearts, give it a place in their prayers, and, as opportunity offers, use their influence to re-enforce the work here in every possible way. The Methodism of this city is virile and plucky, but in this great center where there is a large foreign population and the enveloping atmosphere is chiefly Catholic, it should have more encouragement and assistance from the general connection. If the recent sojourn of our leaders with us has adequately impressed them with this fact, their coming was, indeed, most fortunate and will mean much to the Church in this section in the future.

INFANT BAPTISM.

We have been pleased to notice that many of our pastors in sending in reports of their work have mentioned the number of infants baptized. It is always gratifying to us to observe indications that our preachers and people are careful to attend to this duty. Though like many of the other ordinances of the Church, it is not expressly commanded in the Scriptures, it is inferentially plainly taught, and is subscribed to by nine-tenths of the adherents of the Christian faith. And the practice is sustained by a historical argument that is of very great weight,

being clearly traceable as far back as the second century. The importance of having this rite administered to our children should be frequently stressed from the pulpit, that the parents in our membership may not overlook it.

So far from infant baptism being a waning doctrine, as is sometimes alleged, it is certain to strengthen its hold upon enlightened Christendom as the years pass. The young life of the Church is sure to occupy a larger place in the expanding kingdom of our Lord, and the child will more and more come into possession of his rights and privileges under the divine economy. Already some of the Baptist preachers of the North, under the influence of this sentiment, have instituted a service in which infants are consecrated to Christ. But this will not long avail to stem the tide. Truth is mighty, and must ultimately triumph over narrowness and error. Baptism is a divinely established mark that belongs to all who are in right relationship to the Master; infants are included in that number, and hence it cannot be justly denied them. Methodism has won many proud victories in the field of theology, but she has waged no nobler crusade than that which she has carried on to free childhood from the unwarranted religious proscriptions of Calvinism. The Church that aspires to sway the future must lift the standard of the Cross above the cradle.

THE TRANSFER POWER.

The transfer power has long aroused opposition in some of the Annual Conferences, and is looked upon by not a few with a suspicious eye. That in some instances it has been unwisely exercised and has wrought injury, all must admit. But under our form of church government, it is an indispensable necessity. No area of territory can always be counted on to produce just the kind of men needed to supply the churches existing in it. Congregations of other denominations search the whole country for pastors to fill their pulpits. A Baptist Church in New Orleans may call a minister in New York. Without the power to bring men from a distance to meet special needs, the administration of Methodism would be anomalous and weak. The highest efficiency in service would be impossible. Erected into a barrier across which pastors may not be freely moved, Conference lines would become a serious, if not fatal, obstruction to progress. Perhaps the transfer power should be more carefully scrutinized and have some safeguards thrown around it. But any restrictions imposed should not, in our judgment, be vested in the Annual Conferences, for that would tend to produce a conflict in authority. Moreover, those bodies might be indisposed to vote in transfers to take their better appointments, even when they are needed. If restraints are to be enacted, let them be lodged in the Episcopal College. With our Bishops meeting twice a year, why would it not be expedient and wholesome to make all transfers from one Conference to another contingent upon a majority vote of that body? Or why could not the Bishops constitute an executive committee to have charge of the matter? We are not sure that such an arrangement would be practicable, but we are inclined to think that in this direction must be found relief from the abuses of this necessary power.

"AN INSTRUCTIVE CONVERSATION."

Under the above caption, Rev. W. A. Betts, of Montrose, Miss., has prepared and had printed an interesting leaflet expounding the meaning and emphasizing the responsibility of the vows assumed when one becomes a member of the M. E. Church, South. The instruction is given in the form of questions and answers, and, in our opinion, is calculated to do much good. We have long thought that the undue haste with which members are received in the Church and our failure to impress more fully upon them the weight of the obligations assumed, is likewise a weakness and reproach. Brother Betts' leaflet is designed to aid our pastors in remedying this deficiency in our administration. Copies of it may be had at 50 cents a hundred by writing the author at Montrose, Miss.

THE VETERANS' MINISTERIAL ASSOCIATION.

Dr. T. C. Wier and Rev. W. S. Harrison, of Starkville, are proposing to unite in such an organization the older preachers of the two Mississippi Conferences. A communication setting forth the purposes of the suggested Association, the conditions of membership, etc., may be found elsewhere in this issue. We heartily approve of this movement, and sincerely trust that it will eventuate in success. We feel a profound interest in all that concerns our older brethren in the ministry—those who have borne the burden and heat of the day and carry the marks of honorable service. The trying time of life is the fading time—when strength is waning and the step is no longer agile and firm. For these veterans of the Cross to meet annually, and interchange views, talk of their experiences, and enterprise plans to make their influence longer and more powerfully felt, we think, prove both enjoyable and profitable. Moreover, such an organization might be made to do

much toward the preservation of Methodist history in Mississippi, which is a greatly needed work. Let those interested and eligible to membership correspond with Brother Harrison or Dr. Wier on this subject.

PERSONAL.

A card just received from Rev. J. M. Morse, of Gulfport, says: "We are in the midst of a great union meeting here." We trust that he will tell us more of it later.

Rev. G. W. Baccus has rented and moved into the "Downer superannuate home" at Long Beach, Miss., at which place his correspondents will please address him.

The Homewood charge, Mississippi Conference, is having a good year under the efficient pastorate of Rev. W. W. Graves. We are indebted to this energetic worker for service rendered the Advocate.

Rev. Robert B. Downer requests us to state that hereafter his address will be North State and Wells Street, Jackson, Miss. Let his correspondents take note of this and govern themselves accordingly.

Fayette, Miss., has lately been blessed with a season of refreshing. The pastor, Rev. J. W. Campbell, had with him Rev. C. W. Crisler, of Jackson, who preached a series of strong and helpful sermons.

Rev. H. B. Watkins informs us that Rev. C. N. Guice is holding a meeting in his church at Summit, Miss., doing the preaching himself. Large crowds are attending, and the prospect for a revival is bright.

The Methodist Woman's City Board of Missions held an interesting session at St. Mark's Hall yesterday afternoon. Under the capable leadership of Mrs. W. W. Carre, this organization is wide awake and active.

Mrs. W. B. Murrah, of Jackson, Miss., was a welcome visitor in New Orleans last week. She arrived in the city on Tuesday, the 13th inst., and remained until Monday. She and Bishop Murrah were guests of the Grinnwald Hotel.

Bishop Mouzon is engaged at present in looking after the work within the bounds of the Mississippi Conference, which is a part of his episcopal district. He spent last Sunday in Vicksburg and was booked to preach in Natchez Tuesday night of this week.

The new Methodist Church at Eunice, La., which has been under process of construction for several weeks has been completed. Rev. C. C. Miller, the presiding elder of the Baton Rouge District, preached the opening sermon to a large congregation last Sunday.

Rev. E. S. Lewis, presiding elder of the Winona District, writes: "Brother W. L. Graves, our popular pastor at Itabena, underwent a successful operation for appendicitis at Greenwood last Friday. He is doing finely to-day (Monday), and bids fair to recover rapidly."

Last week's issue of the Western Methodist contained the following statement: "The work of Rev. W. J. Carpenter, of Tulsa, Oklahoma, is by all accounts most satisfactory to the people of that city. The editor was recently near enough the scene to pick up this item."

The many friends of Miss Mary Abarr will regret to learn that for four months she has been a helpless invalid at her home at Long Beach, Miss. It is quite doubtful whether she will ever again be able to lead an active life. She is well known as a newspaper correspondent.

The Advocate is invading the Volunteer State. From Collierville, Tenn., Rev. A. S. Raper has forwarded us a list of subscribers from the regions round about. Our young friend is making a fine beginning in the work of the ministry. He is in charge of the Mt. Pleasant Circuit.

The Midland Methodist of October the 19th says: "Rev. A. C. Holder, of Louisiana, has been visiting the family of his father-in-law, Mr. C. W. Morrison, at Paducah, for some days. Brother Holder is now in Memphis, assisting Rev. A. C. Bell, in a meeting at Washington Heights, in that city."

At the Missionary Institute held at Winona, Miss., last week, Capt. H. H. Estes and Dr. W. T. Johnson, of Greenwood, and Mr. M. C. Smith, of Moorhead, each gave \$400 to the cause of missions. Worthy laymen are these, whose faith in Christ is attested by both their conduct and liberality.

Rev. W. J. Wood has kindly favored us with a list of subscribers from Paris, Miss. He is bringing things to pass on that circuit. The hope of the Church is in the men who work. The toilers are the builders. In his meeting just closed at Paris there were 45 conversions and 29 accessions.

Dr. S. S. Keener, the able presiding elder, of the Monroe District, was in the city last week. He attended a meeting of the Legal Conference held in the Advocate office on Thursday, and was also pres-

ent at the reception tendered the Bishops at First Church. His many friends here gave him a cordial greeting.

We acknowledge the reception of a contribution of \$5 to our "Help Fund" from Col. J. M. Johnson, of Acona, Miss., who is given to abounding in good works. This will carry the Advocate for a year into five needy homes into which otherwise it would not enter. It is a gracious thing to give the glad tidings of the growing Church and Kingdom to the poor.

Bishop Morrison preached in Gulfport last Sunday. This was in compliance with an agreement made prior to his attendance upon the meeting of the Bishops. He has many calls for special service throughout the Church, and is particularly in demand where debts are to be liquidated. As a collector, he scarcely has an equal in Southern Methodism.

Mrs. M. L. Wilson, of Monroe County, Miss., in renewing her subscription speaks of the Advocate in terms of high appreciation. She says that it has been a great comfort and help to her. Such an assurance is most encouraging. If we can make our paper contribute to the enrichment of the spiritual life of its readers, we shall feel that we have not wrought in vain.

Bishop Murrah left New Orleans Tuesday morning for East Bernard, Texas, where the German Mission Conference assembled to-day. This will be his first presidency over an Annual Conference, but that he will measure up fully to every requirement there is not the slightest doubt. His adaptation to the multifarious duties of the episcopacy is already strikingly manifest.

Through courtesy of the Times-Democrat, we give our readers this week a group picture of the Bishops who were here last Thursday and Friday to attend the semi-annual session of the Episcopal College, with the exception of Bishop Morrison. The explanation of his absence from the group is that he was detained by a belated train and had not arrived when the picture was taken.

The United Woman's Society of the Second Methodist Church is holding its annual week of prayer this week, and the general theme is "Studies in Practical Christianity." Tuesday night Miss Violet Bell spoke on "Hospital Service." Wednesday night Mrs. Worrell talked on "Korea in Transition," and to-night Miss Jean Gordon will speak on "Child Labor." The public is invited.

We were delighted to have as a visitor at our office this week, Mr. W. T. Holland, of Greensburg, La., editor and publisher of the St. Helena Echo. His paper is one of the best weeklies in the State. It is not to Mr. Holland's discredit that he is a loyal and ardent Methodist, who takes pride in the history of his Church and is keenly interested in its present enterprises and activities.

We were pleased to receive a personal note a few days since from Rev. W. M. McIntosh, of Iuka, Miss., who is widely known as an evangelist. He reports that he has had a great year in the Master's work, having held some of the most successful meetings of his life. This statement means much: for some of the most extraordinary revivals we have ever witnessed were conducted by Brother McIntosh.

Miss Julia Jones is beginning her eighth year as teacher of the school at Robinsonville, Miss. The service which she has there rendered our Church has been far-reaching and immeasurable. It is not surprising that the people hold her in such universal esteem. Such is her activity in all kinds of good work that she might with propriety be termed the unordained deaconess of the Northern Delta.

Rev. W. G. Harbin has just closed a great revival at Dyer, Tenn. The entire community was stirred, and all the stores of the town were closed for the morning services. The results in figures are not known to us at this writing. Brother Harbin's next field of labor will be at Slidell, La., where he will conduct a union meeting; thence he will go to Alexandria. The Lord is greatly blessing him in his labors.

Mrs. C. C. Gunn, of Noxapater, Miss., writes: "Our week of prayer was observed and greatly enjoyed by all. On Sunday night of that week we had a good program consisting of a fine song service, some recitations, and a very instructive sermon on woman's work by our pastor, Brother S. B. Myers. The offering for the Ruth Hargrove Seminary was \$5.66. Pray that we may use our talents wisely in the Master's service."

From the Columbus Dispatch of October 16, we take the following: "Rev. John Richey, of Winona, closed a most interesting series of services at the second Methodist Church in this city last Friday. The sermons which he delivered were doctrinal in character, dealing with the great fundamental themes of the gospel. Large congregations heard him each evening, and were greatly benefited and uplifted by his learned discourses."

The Carrollton Conservatives of October the 22d says: "Large congregations at the Methodist Church

last Sunday heard with delight the excellent sermons preached by the Rev. W. L. Duren, pastor of the Methodist Church at Tupelo. Mr. Duren is a clear and accurate thinker, an accomplished rhetorician, and a forceful speaker. His sermons awakened thought and made a profound impression, holding the rapt attention of his hearers."

The Corinth District held an Epworth League Rally at Booneville on October 22 and 23d. Among the speakers announced to be present were the Hon. T. B. King, of Memphis, and the Rev. R. A. Clark, of Okolona. Bishop McCoy was also expected to attend the gathering. A reception was given the visitors last Friday evening by the Booneville Senior League, which was under the management of a committee of which Miss S. L. Buchanan was the chairman.

A Sunday school room is being added to the church at Brooksville, Miss., and other improvements are under way which will cost \$1,500 or \$1,600. Brother Langford says that all assessments will be met in full in that charge, and that he will report a gain of fifty in membership. We are always delighted to hear of a church improving its facilities for work. The old-time power operating through up-to-date methods is what we need to achieve the largest results.

Under date of the 19th inst., Rev. W. G. Harbin writes from Haynesville, La.: "The Church and local committee of the Laymen's Missionary Movement at Gibbstand, are co-operating heartily with the pastor and District Leader in preparing for the District Rally on Nov. 26th. An interesting and inspiring programme is in the course of preparation. Every pastor in the Ruston District should do his utmost to secure a large attendance at this meeting on the part of his laymen."

Rev. W. D. Bass, of Corinth, Miss., on October 21, writes as follows: "I am just home from Oak Grove, La., where I assisted Rev. W. L. Hunter in a ten days' meeting. It was certainly a revival of remarkable power. There were 75 or more conversions and reclamations. Brother Hunter is a talented young preacher and very popular among his people. Oak Grove desires to become a station next year. I might find it possible to make an additional engagement with some pastor for a meeting in November."

Among the ministers who were attracted to New Orleans by the presence of the Bishops last Thursday and Friday we noted the following: Rev. J. E. Denson, presiding elder of the Lafayette District; Rev. T. J. Warlick, of the Shreveport District; Rev. R. W. Vaughan, of Ruston; Rev. K. W. Dodson, of New Iberia; Rev. C. C. Miller, of the Baton Rouge District; Rev. J. P. Haney, Ponchatoula; Rev. J. I. Hoffpauir, of Abbeville; Rev. T. B. Holloman, of Moss Point, Miss.; and Rev. J. M. Alford, of Bogalusa, La.

Rev. W. J. Eckles, supply on the Wall Hill Circuit, North Mississippi Conference, died at St. Joseph's Hospital in Memphis last Monday afternoon. He had been ill with gall stones for nearly three months, and was operated on Friday preceding the day of his death. Mr. Eckles was forty-eight years old; he leaves a wife and two children. He was a brother of the Hon. J. B. Eckles, of Panola County, and of Prof. A. K. Eckles, Principal of the public school at Cleveland, Miss. The Advocate extends sympathy to the sorrowing relatives and friends.

The following have kindly favored us with clubs of subscribers within the past two weeks: Mrs. E. L. Cartmel, Natchez, Miss.; Rev. J. L. Rutledge, Indian Bayou, La.; Rev. C. L. Northington, Ripley, Miss.; Rev. J. W. Thompson, Pachuta, Miss.; Rev. W. W. Graves, Homewood, Miss.; Rev. J. W. Harper, Blairtown, La.; Rev. J. W. Brown, St. Landry, La.; Rev. M. M. Black, Port Gibson, Miss.; Rev. J. O. Bennett, Bernice, La.; Rev. A. S. Raper, Mt. Pleasant, Miss.; and Rev. J. Loyd Decell, Osyka, Miss. A number of brethren have sent in one or two names. We highly appreciate the assistance of our friends.

Writing from Bogalusa, La., under date of the 18th inst., Rev. J. M. Alford says: "The work here is in better condition than ever before. We have had a number of valuable additions to our membership. The fourth Quarterly Conference has been held, and the reports were most encouraging. I am preaching to full houses, and am happy in the work. I have just organized a fine Epworth League and our young people are active. Rev. Abe Mulkey, of Corsicana, Texas, will begin a ten days' meeting here one month from to-day. Meantime, I will assist Rev. E. L. Alford, of Newton, Miss., in a series of revival services."

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Tidings from the Field

Myrtle Circuit:

We are closing a very successful year on the Myrtle Circuit, have had a general revival throughout the entire charge. At Hickory Flat we held our first, with Brother Bass (our own well known and beloved David Bass of Corinth) to lead the hosts of the Lord against the powers of sin, which resulted in the conversion of fifty souls and addition of twenty-nine to the Methodist Church, and the church itself was greatly revived. We had no other ministerial help, but a more loyal and helpful host never rallied to the cause of God than the faithful of the Myrtle Circuit. We have had on the charge 134 conversions and 85 to join the church (most of the others joined the Baptist Church, and they were glad to get them, even if some of them were little children), and an increase of interest in a general way. We, or rather they, for Mrs. Jones and the good women of the charge did it; have organized six W. H. M. Societies and two W. F. M. Societies, and they are doing a telling work at all the places. Within two months from date of organization, they had the church that Dr. Boswell built at Hickory Flat painted inside and out, pulpit, pews, and all the rest. At Friendship they have raised money to buy an organ, and at Myrtle they are doing good work in the way of furnishing the new parsonage which Brother Randolph completed last year; in fact, the women are working at all of the churches, and the men are going to help them. The men at Myrtle have placed the material on the ground for a Sunday school annex of three good rooms; this means good Sunday school work. We are not willing for our presiding elder to have any thing better than the Corinth District until another year. We have just had him with us; he always helps us to higher things. The district has developed marvelously under his care. Surely the Lord has been with us this year. The Advocate is growing under the care of the new editor; our people all like it.—W. W. Jones.

Osyka, Miss.:

Our fourth Quarterly Conference has gone on record, and all our meetings have been held, so we write. We will only report from two of our four churches this time, but will let the remaining two be heard from later. The Osyka work is composed of Osyka, Muddy Springs, Holmesville and Johnston Station, a hewn-out work, but hewn from the best of granite, for it is indeed a good work. Our first meeting began at Muddy Springs the second Sunday in July, with Brother J. C. Ellis, from Gallman, doing the preaching. Brother Ellis is a splendid preacher, and the Lord blessed his efforts. Not a more loyal people can be found anywhere than there is right here. In June, when their crops needed them most, they left their fields and got out boards and covered the church; then had the church painted inside and out. In one month's time the boards were gotten out and church covered and painted and all paid for. The Home Mission Society, of which Mrs. J. C. Carter is president, had all the inside work done. This society includes all the ladies of the church, and is doing splendid work. Our next meeting was begun at Osyka on Thursday night, July 21st, and continued through Sunday, July 31st. Brother J. W. Lee, of the Louisiana Conference, began this meeting for us, and won the hearts of the people by his clear, concise, and spiritual interpretations of the Word. Then came Brother D. E. Kelly, the right man in the right place, with his denunciations of all manner of sin. Deep, pungent conviction seized the people, and conversions and reclamations followed. "Turning points," "Pay day" and "We Pass This Way But Once" are synonyms of sermon truths in the minds and hearts of our people. There were twenty-three ac-

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Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty-six years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salves, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton Street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

cessions to the church, and many were saved. All denominations were united in this fight, and the victory was a great one. We have good, faithful people to serve here at Osyka. They have gotten a new pulpit stand, new lamps, a new carpet, and, best of all, a handsome cherry-finished altar, which is frequently used. Osyka and Muddy Springs will pay all assessments in full. Holmesville and Johnston Station will appear next.—J. Loyd Decell, P. C.

Jackson, Miss., Rankin Street:

We have recently held a very interesting and profitable meeting at the Rankin Street Methodist Church of this city. The preaching was done by the local pastors and others, and was most gratifying and helpful. Strong sermons were preached at every service. Fifteen additions to the church, making a total of sixty-five during the year. Last Sunday your old friend, Dr. W. T. J. Sullivan, of the North Mississippi Conference, delighted our congregation with an able discourse, and on the evening of the same day, Brother Henderson, a senior of Millsaps College, preached for us a sermon which was good to edifying. The preachers of Jackson and vicinity have been most generous to our church this year, and our thanks are freely given to one and all. Evident tokens of spiritual and material prosperity are manifest in Rankin Street Church.—J. S. Parker, P. C.

Rainey Mission:

It is with a heart full of gratitude that I write these lines. We have finished our meetings. We were assisted by Brother J. T. Gullett at Bethel and our people all learned to love him. We were assisted at Rainey by Brother W. D. Bass and Rev. J. H. Bass. Brother W. D. Bass, of Corinth, did the preaching and Brother J. H. Bass, of Ripley, led the music. Everybody seemed to enjoy this meeting. We were assisted at Black Jack by Rev. J. N. Flynn. Brother Flynn served this church last year, and all the people knew him at the beginning. Our help failed to reach us and I held our next meeting at Shelby Creek and also at Mount Pleasant. We had fine meetings all over the charge. In all, we had 110 professions and we are still in a revival. We are having additions to our church at almost every

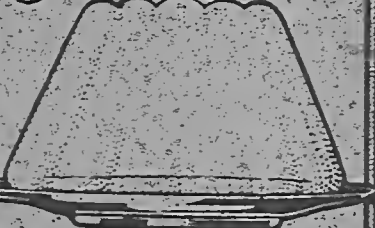
service. Up to the present, we have had seventy-six additions to our church. This has been by far the best year of my life. The Lord has been so good to me. This is my first year in the ministry. We have bought two organs and paid for them and have nearly enough of money to buy another. We are ready for Conference. We now have all of our Conference collections in full. We have sold \$150 worth of Bibles on our charge. If Rainey Mission is managed right, I believe in the course of a few years it will be one of the leading charges in the Corinth District, for we have the people and the farming land to make this. We have a noble people on the Rainey Mission. Out of these 110 professions made, a large per cent were between 25 years and 50 years of age; one old gentleman 76 years old, and several between 45 and 60 were converted. The religion we have up here is the old-time religion. Many family altars have been erected.—C. A. Northington, P. C.

McComb and Fernwood Charge:

I promised in my recent write-up of the Fernwood Church to give you an account of the work here in South McComb as soon as our revival meeting here was over. I shall now fulfill that promise. Conditions here are different from Fernwood. Nearly all of the members are laboring people, and there are no rich men among them to get behind things and make them go; consequently, we have some difficulty in raising all the finances of the church. We have about 350 members here, most of whom do very little towards the support of the church. The comparatively few upon whom the burdens rest give liberally in proportion to their ability. We have some true men and women of God here. Alford, Magee, Blount, Smith, Bales, and others I might mention, are true yoke-fellows in the work. We have a live Woman's Home Mission Society, with 20 active and 8 honorary members. Our women are doing a splendid work. They have furnished the choir with chairs, carpeted the aisles of the church, and painted the building outside at a cost of \$135. We have spent \$215 on the parsonage in the way of repairs, paint and papering, which have made it one of the most comfortable parsonages in the Conference. Of this amount Fernwood paid \$105. The parsonage is very undesirably located, and its sale has been authorized by the Quarterly Conference. Our purpose is either to buy or build in a house nearer the church. The people of this charge have been kind to and thoughtful of their pastor and his family. They have tried to make everything as nice and comfortable for us as possible. We had a fine meeting here. The preaching was done by Rev. W. M. Sullivan. I have had Brother Sullivan with me in several meetings, but I never heard him preach so powerfully as he did here. The meeting was a great benefit to the church. There were several conversions and 10 accessions. This charge has been greatly honored of God during the last eighteen months, in that three of our young men have been called to preach the Gospel. Something over a year ago Brother Bennie Sutherland, of the South McComb Church, was licensed to preach, and is now at Ruskin College, in Tennessee, preparing for his life's work. At our last District Conference Brother C. A. Schultz was licensed to preach, and expects to apply for admission on trial in the Mississippi Conference a year hence. Brother Schultz is of Fernwood. Brother Cleveland Reagan, of the South McComb Church, was recently recommended for license to preach, and is now at Millsaps College getting ready for the work God has called him to do. Our people are naturally proud of these young preachers, and are looking to their future with great expectations. This charge will pay every assessment in full, with several extras for other purposes. With best wishes for the Advocate, and asking an interest in the prayers of all its readers, I am, respectfully,

D. SCARBOROUGH.

BOSTON CRYSTAL GELATINE



Clear as crystal—pure as snow—The richest, tenderest and most healthful jellies are made from Crystal Gelatine. No home should be without it.



Each package makes two full quarts. You can eat this dainty jelly when you can afford no other dessert. Fine for children as well as grown-ups. Does not curdle and is delicious with fruits. You should try it this very day.

Ask your grocer. Send his name and we will mail you free sample package.

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121 A Beverly St.,
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UNBREAKABLE
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Requires no tipping back of the head—no washing by hand—no breakage.

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TORONTO, CANADA

FITS CURED NO CURE NO PAY—If other words you do not pay our small professional fee until cured and satisfied. Genuine American Institute, 554 Grand Ave., Kansas City, Mo.

You need not Worry About

How to raise money for a good organ.

If you have the money; if you're raising it, or only planning—write for helpful suggestions.

ESTEE, Brattleboro, Vt.

Epworth League

By Rev. H. B. Watkins.

TOPIC FOR OCTOBER 30, 1910.

CHRISTIAN STEWARDSHIP.

Reference: I Cor. xvi, 2.

Our reference to-day gives some principles of Christian giving which, if they had been observed all along through the history of the Church, would have saved the writing of some hard pages in the history of the workers and institutions of the Church. In the first place, St. Paul writes to the Corinthians as if giving were a part of their Christian duty, based upon the great debt they owed to God. He appeals to them not as a supplicant, but with a tone of authority demanding what was right and just at their hands. They owed a debt, and as far as money could do so, he wanted them to pay it. How abundantly Paul felt this sense of obligation himself is seen in Romans i, 14-15. If men could just enter into this sense of obligation put upon them by an open-handed Heavenly Father, how abundantly would it solve every problem, financial and otherwise, of the Christian Church. How God has trusted his children! What large things has he put into their hands! Corresponding to this he has made the world's evangelization dependent on their sense of obligation to him. He has put the lands and cattle and money in the hands of men, and over against these he has placed a world of need which he expects us to supply. The poor man needs bread, the naked child needs clothes, the Church needs pastors and schools, and orphans' homes, the great wide world needs Christ. God has entrusted us with the means to do these things. Are we doing it, or are we using it for ourselves? We need to impress men not with the thought that generosity is a very good trait, but that we owe a debt which we must pay. I think often that we "take on" so over men who make a large spasmodic gift that we teach the doctrine of "works of supererogation." Unconsciously a man keeps back God's money until he has on hand multiplied thousands and he then gives to some charity a few of those thousands and keeps the rest, and we laud him to the sky as a great philanthropist and issue him a gilt-edge pass to heaven.

May we not echo and re-echo the demand that we are God's and that his debt must be paid—not as charity, but as an honest obligation? The second principle taught by the apostle is to give honestly. Give in proportion as God has prospered you. Dr. Rawlings puts it somewhat newly when he changes the question, "How much must I give?" to "How much can I afford to keep for myself?" How much of my income can I spend on myself and still give to God his part? I know officials in God's Church who pay more to keep an automobile in repair than they give to the Church per year. I know Methodist people who pay large amounts for luxuries of the most extravagant character whom a request for \$100 for missions would give apoplexy. Read Malachi iii, 8-12. Are you giving God a just share of your income?

I meet a man once in a while who says, "Oh, I keep no books with God," this as an evidence of generosity.

Brother, keep books for him one year and see what a poor part of your means you have given God. I don't believe a Christian is often justified in limiting himself to a tenth.

The third principle taught by the apostle is, give systematically. What I have already said has emphasized this point. We should find giving an easier matter did we pay up regularly and systematically. You put it off to the end of the year so that your debt to God has gotten so large you can't pay it, and so divide it and pay one-tenth of your share. That's your kind of titling. Pay regularly and faithfully God's share, and instead of it being a burden it will be a joy.

I think the point of "give cheerfully" has been overlooked, so I shall not emphasize that here, except to say if you can't pay God cheerfully, pay him any way. Your grocer doesn't say "Pay me cheerfully." He says, "Pay me"—cheerfully if you can, but pay me!

"God loves the glad giver," but even the reluctant, stingy, hard giver will become a cheerful one when once by experience he has learned its pleasure.

JACKSON DISTRICT LEAGUE CONFERENCE.

We held a most helpful session of three days in our Epworth League Conference at Florence, Miss., Sept. 21 to 23, 1910, and from the opening of the Conference to its close the interest was all that could be desired. We had seven of our pastors present, including the presiding elder, and they did much to aid and instruct in the discussions. We also had a goodly number of Leaguers and lay delegates from congregations having no Leagues, these representing almost every section, though not every charge of the district. Some of these delegates from churches having no League realized the need of such help in their own church, and went home resolved to organize a League as early as possible. Two good, strong Leagues have been organized since the Florence Conference—one at Camden, with forty-two members, organized on the 25th of September, and the other at Caloway Chapel on the 16th inst., with twenty-five members, where there are a number of other prospective members, on whose account the charter will remain open for two weeks. There were several other prospective Leagues mentioned at Florence, some of which may have already organized, but have not yet been reported to the district secretary. They will be properly reported when he gets the data. We desire to make as good a report as possible to the approaching Annual Conference; so we suggest that Leagues already organized report promptly, and urge that every church that can do so, organize a League at once. There is no other department of our Church doing as substantial work in the training of the young people for Christian service as the Epworth League, and in every department of church work we need more workers. Many of those offering for service realize that they are at a disadvantage because of the lack of training. Let us meet this need in the organization of an Epworth League in every congregation.

Many of our young pastors got their first training in the Epworth League. Has your church a representative in the ministry? Do you desire that it shall be presented? Then open the way by organizing an Epworth League.

A. P. HOLT,

Sec'y Jackson Dist., Miss. Conf.

NORTH MISSISSIPPI LEAGUE COUNCIL.

Pursuant to an arrangement made at the session of the League Conference in Kosciusko in the spring, the officers then installed met in the Sunday school rooms of the Methodist Church at West Point, Miss., October 6th, for a two days' discussion of plans, purposes and policies.

The first service was held Thursday night, presided over by Rev. R. A. Clark, the chairman of the Conference

League Board, and the general topic for discussion was "The Organized League, Its Work and the Relative Value of Its Departments." Rev. J. H. Holder, of Booneville, led in the discussion. During Friday three sessions were held of two to three hours each, when every phase of the work was gone over in a careful, painstaking way by leaders who were thoroughly capable of handling their subjects. The value of our connectionalism from the central office to local league was thoroughly gone into. Mrs. Cavin of Okolona, the superintendent of junior work, mapped out her plans and gave those present many suggestive hints. Rev. K. P. Foust, of Corinth, District Secretary for that district, outlined the work of that department and gave to it a value heretofore unthought of by many of the Leaguers. It is confidently expected that much more efficient work will be done now by these, who are to keep in close touch with the local chapters, and stir them by their presence and personality.

It was urged, as very necessary, that more careful attention be given to the correspondence with and reports to these district secretaries, as they can only report to Conference officers or central office when they have the facts in hand.

Saturday morning, Mr. Walter Boswell, of Kosciusko, president of the League Conference, had charge of the closing session, in which much helpful enthusiasm was shown, and plans for a campaign for a thousand members launched. Stress was put upon the special work now being done, that of maintaining scholarships for young ministers at Millsaps College, and for young ladies who were going into definite work, either in the home or foreign field, at Grenada. The treasurer of this department reported that it was urgent that those who had made pledges at Kosciusko for this fund should send in their first installment, if they had not already done so, as the students were now in college and depending on us to care for them. If there are any Leagues in the bounds of the Conference which have not sent in their pledge, let them do so at once. If there are Leagues which did not pledge, they should arrange to have a part in this great work. These amounts should be sent to Mr. Victor Stevenson, Booneville, Miss.

There are great possibilities for the League work in North Mississippi, and such earnest workers as compose the staff of officers will bring things to pass if the local Leagues will co-operate with the District Secretaries.

R. P. NEBLETT,

Columbus, Miss., Oct. 17, 1910.

LEAGUE ELECTS OFFICERS.

The following officers of the Epworth League, of the Second Methodist Church, of Columbus, Miss., were installed by Bishop McCoy on Oct. 16th: M. E. Rodas, President; Miss Kate Cunningham, First Vice-President; Miss Bessie Herron, Second Vice-President; Mrs. Bell Ervin, Third Vice-President; Miss Mamie Simpson, Fourth Vice-President; Mr. Irby Leech, Secretary; Mr. R. E. Cox, Treasurer; Miss Florence Miller, Era agent; Miss Bessie Herron, Jr., Superintendent.

For Indigestion

Take Horsford's Acid Phosphate. Especially recommended for the relief of nervous dyspepsia, loss of appetite and headache.

LIBRARY LOST.

Dear Doctor Meek: Our parsonage at Washington, Miss., was burned on Monday, October the 17th. The Rev. R. Bradley, the pastor, lost his library. It would be well if the brethren would send him helpful books, such as they can spare.

H. WALTER FEATHERSTUN,
Gloster, Miss., Oct. 19.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM
Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

HANDS OFF!

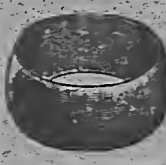
Mrs. Ray with her little three-year-old daughter was visiting her brother, who was a minister. May was just the age when she wanted to investigate new things, and her mother was continually telling her she must not touch this and that. The first Sunday of their visit May was teasing to be taken to church. To give the greatest weight possible to her entreaties, she said:

"I will be good, mama. If you will let me go, I won't touch the text!"—From Woman's Home Companion for October.

TRY MURINE EYE REMEDY

For Red, Weak, Weary, Watery Eyes and GRANULATED EYELIDS

Murine Doesn't Smart—Soothes Eye Pain. Druggists Sell Murine Eye Remedy, Liquid, 25c, 50c, \$1.00. Murine Eye Salve, in Asseptic Tubes, 25c, \$1.00. EYE BOOKS AND ADVICE FREE BY MAIL. Murine Eye Remedy Co., Chicago.



GOLD WEDDING RING FREE

Send for 10 packages of our beautiful silk and gold embossed post cards to distribute at 10c pkg. Return us the \$1 when collected and we will send you by return mail this very beautiful gold filled heavy band ring, not the cheap kind. Address: R. P. NEBLETT, 311 Household Bldg., Topeka, Kan.

A REAL BLESSING

What a blessing is perfect health! What enjoyment there is in feeling well! Life is all pleasure, and work is but play. But if one is continually ailing, life seems scarcely worth living.

Thousands of women suffer, continually or periodically, from the ill or weakness peculiar to their sex. Pain kills pleasure, hinders the performance of their daily duties and makes them most wretched.

Countless women, suffering such ill, have found relief or cure in that old, reliable medicine, especially prepared for women,—Wine of Cardui. Thousands of these grateful ladies write to tell what Cardui has done for them.

We recently had this letter from Mrs. Annie Vaughan, of Raleigh, N. C.: "I cannot find words to express my deep gratitude for what your wonderful medicine, Cardui, did for me, for I sincerely believe it saved my life. I was sick and worn out, almost unto death. My sister finally persuaded me to take Cardui. Before I had taken 5 bottles I was well and strong."

Cardui is a pure, vegetable remedy, which acts gently and naturally on the womanly system. If you are nervous, weak or sick, try Cardui. Get it at once. 'Twill help you. At all druggists in \$1.00 bottles.



SUMMER TOURIST FARES

Effective May 16 to Sept. 30
Return Oct. 31

Chicago, \$33.00
St. Louis, \$26.00
Louisville, \$27.25

Summer Tourist Fares

To ALL Principal Points in the United States and Canada.

ILLINOIS CENTRAL RAILROAD,
141 St. Charles Street, New Orleans.
Phone Main 3618.



Don't Send Me One Cent

when you answer this announcement, as I am going to distribute at least one-hundred-thousand sets of the Dr. Haux wonderful "Perfect Vision" Spectacles to genuine, bona-fide spectacle-wearers in the next few weeks—on one easy, simple condition.

I want you to thoroughly try them on your own eyes, no matter how weak they may be; read the finest print in your bible even by the dim firelight; thread the smallest eyed needle you can get hold of and put them to any test you like in your own home in any way you please.

Then after you have become absolutely and positively convinced that they are really and truly the softest, clearest and best-fitting glasses you have ever had on your eyes, you can keep the pair forever without one cent of cost, and

Just Do Me A Good Turn

by showing them around to your neighbors and friends, and speak a good word for them everywhere at every opportunity.

Won't you help me introduce the wonderful Dr. Haux "Perfect Vision" Spectacles in your locality, on one easy, simple condition?

If you are a genuine, bona-fide spectacle-wearer (no children need apply) and want to do me this favor, write me at once and just say: "Dear Doctor:—Mail me your Perfect Home Eye Tester, absolutely free of charge, also full particulars of your handsome 10-karat Spectacle Offer," and address me personally and I will give your letter my own personal attention. Address:—

DR. HAUX, (Personal),
Haux Building, St. Louis, Mo.

NOTE.—This House is Perfectly Reliable.

MISSISSIPPI CONFERENCE.

Seashore Dist.—Fourth Round.

Ocean Spr's, at Oak St.	Oct. 27
Bay St. Louis	Oct. 29, 30
Columbia	Nov. 5, 6
Oakvale, at Oakvale	Nov. 7
Long Beach	Nov. 12, 13
Coalville, at Poplar Head	
11 a. m.	Nov. 16
Hub, at Byrd's Ch'p	11 a. m. Nov. 19, 20
Carriere and McNeil, at C.	Nov. 19, 20
Poplarville	Nov. 21
Gulfport, 29th Street	Nov. 23
Moss Point	Nov. 26, 27
Pascagoula	Nov. 26, 27
Escatawpa	Nov. 26, 27
Lumberton	Nov. 30
Gulfport, 25th Ave.	Dec. 1
Wolf River Mission	Dec. 2
Biloxi, Main Street	Dec. 3, 4

W. B. JONES, P. E.

Vicksburg Dist.—Fourth Round.

Bolton, at Bolton	Oct. 29, 30
Edwards, at Clinton	Oct. 30, 31
Harriston, at Lorman	Nov. 5, 6
Port Gibson, Pt. G.	Nov. 12, 13
Anguilla, at Anguilla	Nov. 19, 20
Mayersville, at Fittlers	Nov. 22
Sartoria, at Mt. Olivet	Nov. 26, 27
Hermanville, at H.	Nov. 29
Bishop E. D. Mouzon will address the District lay leaders at 11 a. m. in Crawford Street Church, Vicksburg, October 24. Let as many men of the district come as possible.	

G. H. GALLOWAY, P. E.

Natchez Dist.—Fourth Round.

Barlow, at Brandywine	Oct. 29, 30
Bayou Pierre, at Center Pt.	Oct. 31
Homochitto, at Wesley chap.	Nov. 5, 6
Scotland, at Bethel	Nov. 12, 13
Centerville	Nov. 19, 20
Meadville, at M.	Nov. 25
Nebo, at Nebo	Nov. 26, 27
Gloster	Nov. 29
Wilkinson, at Mt. Carmel	Dec. 1
Liberty, at L.	Dec. 3, 4
Adams, at A.	Dec. 5

The preachers in charge will please see very carefully after wise answers to questions 24, 27 and 29, and that full answers be given to question 31 (New Discipline).

Meridian Dist.—Fourth Round.

DeKalk, at New Hope	Oct. 29, 30
North Kemper, at Pleasant Grove	Oct. 31
Scooba, at S.	Nov. 5, 6
Bucatuanna, at B.	Nov. 13, 14
Waynesboro, p. m.	Nov. 14

Wayne Mission, at Winches-ter	Nov. 15
Matherville, at Winifred	Nov. 16
East Clark, at Coopers Ch.	Nov. 19, 20
Shubuta and Quitman, at Q.	Nov. 21
Meridian, 7th ave.	Nov. 23
Vinville, at Coker's Chap.	Nov. 24
Meridian, 5th st.	Nov. 25
Enterprise and Stonewall, at Enterprise	Nov. 27, 28
Meridian, Central	Nov. 29
Meridian, East End	Nov. 30
South Side and Poplar Spgs., at Poplar Springs	Dec. 1
Porterville, at P.	Dec. 2

W. H. LEWIS, P. E.

Brookhaven Dist.—Fourth Round.

North Wesson, at Deaure	
Gallman, at Gallman	Oct. 29, 30
Crystal Springs	Oct. 30, 31
Tosaw, at Sartinville	Nov. 5, 6
Burford, at Waterholes	Nov. 12
Tylertown, at China Grove	Nov. 13
McComb, Centenary	Nov. 16
Prentiss, at Carson	Nov. 19, 20
Bogue Chitto and N. at Norfield	Nov. 23
Silver Creek, at New Hebron	Nov. 26, 27
Hazlehurst	Nov. 30
Pearlhaven, at P.	Dec. 3, 4
Brookhaven	Dec. 5

J. T. LEGGETT, P. E.

Hattiesburg Dist.—Fourth Round.

Hattiesburg, Court St.	Oct. 29, 30
Ellisville, at Ellisville	Nov. 1
Soso, at Soso	Nov. 3
Leakesville, at Rounsaville	Nov. 5
Lucedale, at Lucedale	Nov. 7
McLain, at Cox Ch'p	Nov. 9
Eucutta, at Eucutta	Nov. 12, 13
Vosburg and Heidelberg, at Vosburg	Nov. 14
New Augusta, at Richton	Nov. 17
Seminary, at Seminary	Nov. 19, 20
Bethel, at Hebron	Nov. 21
Magee, at Magee	Nov. 26, 27
Hattiesburg, Broad St.	Nov. 28
Collins, at Collins	Nov. 29
Eastabuchie, at Eastabuchie	Dec. 1
Purvis, at Purvis	Dec. 3, 4
Hattiesburg, Main St.	Dec. 5

M. B. SHARBROUGH, P. E.

Newton Dist.—Fourth Round.

Trenton, at Polkville	Oct. 28
Homewood, at Carr Ch.	Oct. 29, 30
Shiloh, at Ledabar	Nov. 5, 6
Morion, at Pelahatchie	Nov. 6, 7
Decatur, at D. Wed.	Nov. 9
Walnut Grove, at Zion	Nov. 12, 13
Carthage, at Carthage	Nov. 13, 14
Chunkey, at Mehan Wed.	Nov. 16
Hickory, at — Thurs.	Nov. 17
Lake, at Lake	Nov. 18
Hillsboro, at Hillsboro	Nov. 19, 20
Forest, at Forest	Nov. 20, 21
Montrose, Wed.	Nov. 23
Stallo, at Mt. Pisgah	Nov. 25
Indian Mission	Nov. 26
Neshoba, at Henry Ch'p	Nov. 26, 27
Philadelphia	Nov. 28
Edinburg, Mon.	Nov. 29
Laurel, First Ch. Wed.	Nov. 30
Laurel, Sixth St. Thurs.	Dec. 1
Laurel, Kingston, Thurs.	Dec. 1
Newton	Dec. 3, 4

T. J. O'NEIL, P. E.

NORTH MISSISSIPPI CONFERENCE.

Oxford Dist.—Fourth Round.

Botts' Camp, at Bethlehem	Oct. 27
Red Banks, at Victoria	Oct. 28
Holly Springs Circuit, at Early G.	Oct. 29, 30
Ashland, at Ashland	Nov. 1
Charleston, at Charleston	Nov. 5, 6
Coffeetown, at Bethlehem	Nov. 11
Grenada Ct., at Bethel	Nov. 12
Grenada	Nov. 13, 14
Randolph, at Randolph	Nov. 18
Toccapola, at Toccapola	Nov. 19, 20
Lafayette, at Lafayette Springs	Nov. 21
Holly Springs	Nov. 25
Waterproof, at Pleasant G.	Nov. 26, 27

J. E. CUNNINGHAM, P. E.

Jackson Dist.—Fourth Round.

Benton	Oct. 29, 30
Yazoo City, 7:00 p. m.	Oct. 30
Jackson, Galloway Chapel, 7:00 p. m.	Oct. 31
Deasonville, at New Hope	Nov. 6, 7
Florence, at Monterey	Nov. 12, 13

Farrin	Nov. 19, 20
Harrisville	Nov. 22
Lintonia, at Anling	Nov. 26, 27
Yazoo City, 7:00 p. m.	Nov. 30
Flora	Dec. 3, 4
Jackson, Capitol Street, 7:00 p. m.	Dec. 5
Jackson, First Church, 7:00 p. m.	Dec. 6

J. R. JONES, P. E.

Greenville Dist.—Fourth Round.

Cleveland Cir., at Shipman's Chapel	Oct. 29, 30
Boyle, at Boyle (evening)	Oct. 30, 31
Rosedale, at Rosedale	Nov. 2
Glen Allan, at G. A.	Nov. 6, 7
Gunnison, at Gunnison	Nov. 13, 14
Hillhouse and Benoit, at B.	Nov. 19, 20
Shaw and Merigold, at Merigold (evening)	Nov. 20, 21
Leland, at Leland	Nov. 27, 28

W. W. WOOLLARD, P. E.

Winona Dist.—Fourth Round.

Lambert, at Lambert	Oct. 29, 30
Tutwiler, at Tutwiler	Oct. 30, 31
Schlater, at Sunny Side	Nov. 5, 6
Inverness, at Inverness	Nov. 6, 7
Tom Nolen, at Bellfontaine	Nov. 11
Slate Springs	Nov. 12, 13
Eupora, at Maben	Nov. 15
Winona Ct., at Bethlehem	Nov. 19, 20
Ruleville, at Drew	Nov. 22
Moorhead, at Moorhead	Nov. 23
North Carrollton, at Poplar Springs	Nov. 24
Mars Hill, at Bethesda	Nov. 26
Indianola, at Indianola	Nov. 27, 28

E. S. LEWIS, P. E.

Aberdeen Dist.—Fourth Round.

Tremont, at —	Oct. 29, 30
Fulton, at —	Oct. 30, 31
Greenwood Sp's, at —	Nov. 5, 6
Smithville, at —	Nov. 6, 7
Shannon, at Shannon	Nov. 12, 13
Okolona, at —	Nov. 13, 14
Houlka, at —	Nov. 17, 18
Derma, at —	Nov. 19, 20
Pittsboro, at Pleasant G.	Nov. 20, 22
V. and C. City, at C. City	Nov. 23, 24
Nettleton Ct., at —	Nov. 26, 27
Amory and Nettleton, at A.	Nov. 27, 28

JAMES H. FELTS, P. E.

Durant Dist.—Fourth Round.

Poplar Creek, at Salem	Nov. 5, 6
Varden, at Varden	Nov. 7
West, at West	Nov. 8
Pickens, at Goodman	Nov. 9
Durant	Nov. 9
Blackhawk, at Acona	Nov. 12, 13
Lexington	Nov. 13, 14
Ebenezer, at Hebron	Nov. 14
Sidon, at Sidon	Nov. 15
Kosciusko Ct., at Marion	Nov. 16
Kosciusko Station	Nov. 16
Chester, at Chester	Nov. 18
Ackerman, at Salem	Nov. 19, 20
Rural Hill, at Center Ridge	Nov. 25
Louisville, at Rocky Hill	Nov. 26, 27

N. G. AUGUSTUS, P. E.

Sardis Dist.—Fourth Round.

Cockrum, at Green Leaf	Oct. 29, 30
Olive Branch, at O. B.	Nov. 1
Mt. Pleasant, at Marshall Institute	Nov. 2
Byhalia, at Byhalia	Nov. 3
Courtland, at Courtland	Nov. 5, 6
Enid, at Enid	Nov. 8
Eureka, at Terza	Nov. 10
Pleasant Hill, at P. H.	Nov. 12
Hernando and Hinds, at Hernando	Nov. 13, 14
Long Town, at Davis Ch'p	Nov. 15
Arkabutla, at Brooks Ch'p	Nov. 17
Senatobia	Nov. 19, 20
Crenshaw, at Crenshaw	Nov. 22
Batesville	Nov. 26, 27

W. M. YOUNG, P. E.

Columbus Dist.—Fourth Round.

Sturgis, at Bevil's Hill	Oct. 29, 30
Shuqualak	Nov. 5, 6
Hebron	Nov. 12, 13
Mathiston, at Cumberland	Nov. 19, 20
Cedar Bluff	Nov. 20, 21
Columbus Circuit	Nov. 26, 27

J. E. THOMAS, P. E.

Corinth Dist.—Fourth Round.

Belden Ct., at Liberty	Oct. 29, 30
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New Albany Sta., at N. A.	Oct. 30, 31
Dumas Ct., at Mt. Waves	Oct. 31
Marion Ct., at Marion	Nov. 3
Dry Run Mission, at Strong-fellow	Nov. 5
Hatchie Mission, at Mt. Carmel	Nov. 6
Mooreville Ch., at Andrews Chapel	Nov. 11
Mantachie Ch., at M.	Nov. 12, 13
Leitchfield Ch., at M. P.	Nov. 19, 20
Tipton Ch., at —	Nov. 25
Wheeler Ch., at W.	Nov. 26, 27

BEN P. JACO, P. E.

CHURCH EXTENSION.

No. 1, at W. L. Jones, New Albany Circuit, 848	
No. 2, at L. B. R. Jones, Inka, \$41.	
No. 3, at J. R. Bingham, Treas.	

THE CAUSES OF PHYSICAL INABILITY.

To be strong and healthy is the desire of every man, woman and child in this country and they would be, if they would only stop for a moment and read the cause of their debility and then apply the remedy. There is always some cause for physical inability, and in the majority of cases it is bad blood. All food, before giving aid to the system, is first converted into blood. In other words, it is blood alone that gives strength, health and vigor to our bodies and keeps us above the level of life within us.

How important it is then, to keep our "life's blood" in perfect condition, that it may properly feed and nourish our bodies. Bad blood affects the various organs of the body, but especially the liver and kidneys. Mr. F. L. Hammond, Hattiesburg, Miss., is quoted as saying: "I have used two bottles of W. H. Bull's Herbs and Iron and am entirely well of liver and kidney trouble. Having suffered five years with them previous to using the Bull remedy."

W. H. Bull's Herbs and Iron is a preparation that puts the blood in perfect condition, by feeding it from all particles of impurities, thereby making the blood rich, red and pure and toning up the entire system. It will make you feel like a new person, and you notice an improvement after the first dose. This preparation can be had from your druggist in 50c and \$1.00 bottles, or will be sent direct upon receipt of price. After using two-thirds of contents of a dollar bottle, according to directions, you do not notice any beneficial effects, return the remainder and the money you paid for the entire bottle will be refunded to you. Write W. H. Bull Medicine Co., St. Louis, Mo. If your druggist can't supply you, and give them his name.

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For the first time in America a trial package of the Tokio Treatment, undoubtedly the most unique and powerful fat reducer ever compounded by human brains, is being offered free to every fat man and woman who has tried almost everything known in this country for fat reduction, and who has failed to be reduced satisfactorily.

The knowledge of the Japanese in scientific matters pertaining to body devel-



opment has been considerable, and is almost as remarkable as their almost unbelievable physical endurance and strength.

The swiftness, trim, elegant figures of Japanese men and women are proverbial. Japan is an Island of Venus and Apollons.

The Tokio Treatment solves the problem for every fat man and woman in America. The wonder of it is that it was not sooner introduced here. It has remarkable fat-reducing powers, coupled with the giving of great strength and the molding of the human form to perfect lines. It is wonderfully satisfying to desperate fat men and women. Its results often surpass the understanding. Not a cent is asked to try it, so you can judge for yourself. For this reason, a 50 cent package of this Tokio Treatment in the unique and beautiful original box, is sent absolutely free to anyone who will merely send name and address on the coupon below. Send for it today.

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Good For Free 50c Box.

Fill in your name and address on lines below, and mail it today. You will get by return mail a free and beautiful original box of the Tokio Treatment with full instructions and other information all prepaid to prove its wonderful powers.

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89 Main Street, Albion, Mich.

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Street No. _____
City _____ State _____

ITS INFLUENCE FELT.

A boy sat on a doorstep in the gathering dusk of the evening, holding a string in his hand. A passer-by, noticing the boy's eager, zest and interest, asked him what he was doing that made him so happy. "I am flying my kite," was his answer. "Why, I see no kite," said the gentleman, sweeping the darkening skies with his eyes. "Neither do I," said the boy, "but I feel it pull." We can not see heaven, as we move on in this world, but if it is a reality to our faith, we can feel it pull upon our hearts as we toil and struggle under our burdens.—J. R. Miller

WHITEFORD, LA.

"I have kept silent about as long as I can. In opening my mouth I will say that I have always loved the preachers of Louisiana, and after five years sojourn in the land of the Philistines I heard Marion Lawrence, while an increased love for Louisiana and the preachers of the Louisiana Conference. I heard Marion Lawrence while in New Orleans say: 'Louisiana, all things considered, is the greatest State in the Union.' I wanted to say 'leave off the quality' phrase. My mind goes back 20 years, when I applied for license to preach, and was recommended to the Annual Conference. The vote to license was unanimous, but when I came to recommendation, two dissented. One of the men voting 'yes' was asked by one voting 'no' if he voted to recommend a green-eyed boy. He replied: 'I am like the star who wrote a letter to a friend and signed it 'Life' gave it to a friend, and near to read, having failed to sign it himself. His friend failed, and on receiving it back he addressed it to his friend at college. His friend asked if he intended to send a letter to a man he could not read himself, and he replied: 'There are better scholars at college than I am. Some of them can read it.' So my friend addressing me said: 'I cannot read the young man myself, but there are better scholars at Conference than I am; some of them can read him.' Well, Mr. Editor, we have a district up here that has 65 churches, and I am pastoring over twelve of them. We will report at least 50 conversions and 25 or 40 accessions to the church; 25 or 40 were converted at one church, old Liberty Chapel. Last Thursday night the good people of Eden stormed and pounded us, but in a way that made us feel good. Prof. Longino made the opening address, and in a very beautiful way spoke of the worth of an ambassador of God; that, though often not appreciated, there were times when his services were very much needed and appreciated. The pastor responded with a few remarks concerning the force of a good example. The Shumanite woman did not know that her zeal in building a house for Elisha would be emulated and excelled by thousands of women who have built many homes for our homeless preachers. We are in a meeting at Whiteford now, after which we will be extremely busy ready to report at Homer on December 7th. More anon.—Wilson Moore.

MAGNOLIA, MISS.

Our delightful year's work with these people has culminated in a glorious revival which has gladdened our hearts and strengthened our faith. For ten days Brothers D. E. Kelly and C. N. Guice, men approved unto God, workedmen that need not to be ashamed, were with us doing work that will tell for many years. Our little town was stirred and uplifted. Fully seventy-five people converted, forty-five added to the church, and about forty family altars dedicated. The Sunday following the meeting was one of the happiest I ever spent. Our Sunday school was large and enthusiastic. The church was crowded at 11 o'clock when I received twenty-eight into the church, eighteen of whom were boys and young men. Then, assisted by Rev. J. W. Sandell, we administered the sacrament of the Lord's Supper, which was humbly and joyously taken by nearly every one present. The congregation in that service gave \$151 as their work day contribution to the Orphans' Home. This with our contribution to the building fund, and our regular monthly contribution, will make \$650 we shall have given the home this year, and we don't feel that we have given to it a cent too much. A new Foreign Society has been organized here recently with twenty-two members. Our Home Mission Society is doing finely. Our collections are practically all paid in full now and we shall have a hundred dollars excess on foreign missions. There are no more

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devoted or loyal people anywhere than these Magnolia folks. I had the pleasure to meet and hear Rev. J. G. Gallo-way here, who, with his devoted, consecrated wife, has left impressions for good and to be accurately measured. We are unusually fortunate in having the families of so many of our preachers here, and after I have made a pastoral visit to Brother and Sister Sandell, to Sister Stevens and her children, to Sister John A. B. Jones, and to Sister Eggar, I realize that the lines have fallen out to me in pleasant places, and that I am among God's own.—H. B. Watkins.

October 21, 1910.

Locomotor Ataxia

"I suffered intensely from Locomotor Ataxia, and Dr. Miles' Anti-Pain Pills gave me great relief. I have taken them for a long time, and some people say they are not good for me. Well, maybe not, but they relieve my pain and I will take them as long as they continue to do so. Anti-Pain Pills and Nerve and Liver Pills keep me up and I assure you I am thankful for that."—JACOB HIRGEL, Covington, Ind.

Many persons who suffer constantly from chronic diseases, find great relief by the use of Dr. Miles' Anti-Pain Pills, and after several years' use, say that they have in no way injured them or created a habit.

The first package will benefit; if not, your druggist will return your money.

LOUISIANA CONFERENCE.

Alexandria Dist.—Fourth Round.
Columbia, at Columbia, Nov. 5, 6
Natchitoches, Nov. 13
Provinsal, Nov. 19, 14
Jena and Harrisonburg, at Harrisonburg, Nov. 16
Edin, at Edin, Nov. 17
Troy, Nov. 17
Simsport, Nov. 19, 20
Ville Plant, Nov. 20, 21
Bunkie, at Bunkie, Nov. 22
Tioga, at Holloway, Nov. 26, 27
Alexandria, at Alexandria, Nov. 27, 28
Golfax, at Golfax, Nov. 29
Sulma, Dec. 1
McVillie, Dec. 3, 4

PAUL M. BROWN, P. E.

Baton Rouge Dist.—Fourth Round.
East Feliciana, at Clear Creek, Nov. 5, 6
St. Helena, at Greensburg, Nov. 6, 7
Pine Grove, at Montpelier, Nov. 12, 13
Tiecklaw, at Tiecklaw, Nov. 19, 20
Bonchatoila, at Wesley, Nov. 20, 21
Port Vincent, at New River, Nov. 26, 27
Port Vincent, at New River, Nov. 26, 27
Baton Rouge, Second Ch., Nov. 28, 29
Hammond, Nov. 30

Denham Springs, at Friend-ship, Dec. 1
New Roads, at New Roads, Dec. 3, 4
Baton Rouge, First Ch., Dec. 5

C. C. MILLER, P. E.

New Orleans Dist.—Fourth Round.
Plaquemine, Oct. 30
Covington, Nov. 6
St. Tammany Ct., Nov. 12
Slidell, Nov. 13
First Church, a. m., Nov. 20
Second Church, p. m., Nov. 20
Rayne Memorial, a. m., Nov. 27
Algiers, a. m., Dec. 4
Felicity, p. m., Dec. 4

F. N. PARKER, P. E.

Lafayette Dist.—Fourth Round.

Prudhomme, at Branch, Nov. 5, 6
Rayne, Nov. 6, 7
Gueydan, Nov. 12, 13
Eunice, Nov. 13, 14
Bell City, Nov. 18
Lake Arthur, Nov. 19, 20
Jennings, Nov. 20, 21
Crowley, Nov. 23
Sulphur, Nov. 26, 27
Lake Charles, Nov. 27, 28
Indian Bayou, Dec. 3, 4
Lafayette, Dec. 4, 5

J. E. DENSON, P. E.

Monroe Dist.—Fourth Round.

Oakridge, Nov. 5, 6
Girard, 7:30 p. m., Nov. 6
Eloyd, Nov. 12, 13
Lake Providence, Nov. 19, 20
Waterproof, Nov. 21
Delhi, Nov. 26, 27
Brokland, at Frantom, Dec. 3
Eros, Dec. 3, 4

S. S. KEENER, P. E.

Ruston Dist. Fourth Round.

Simsboro, at Pine Grove, Nov. 5, 6
Hargold, at Andrew, Nov. 11
Gibbsland, at Oak Grove, Nov. 12, 13
Bernice, at Alabama, Nov. 17
Houghton, Nov. 19, 20
Lisbon, Nov. 24
Blenville, Nov. 26, 27
Lanesville, Dec. 1
Cotton Valley, Dec. 3, 4
Minden, Dec. 5

R. W. TUCKER, P. E.

Shreveport Dist.—Fourth Round.

Pleasant Hill, at Williams, Nov. 4, 5
Ida, at Ida, Nov. 6, 7
Mooringsport, Nov. 12, 13
Coushatta, at Coushatta, Nov. 14, 15
LaChute, at LaChute, Nov. 16
Texas Avenue, Nov. 18, 19
Hornbeck, at Hornbeck, Nov. 18, 19
Leesville, Nov. 20, 21
Bon Ami, Nov. 21, 22
DeRidder, Nov. 23, 24
Many, at Many, Nov. 25, 26
Zwolle, at Zwolle, Nov. 26, 27
Mansfield, Nov. 28
Rossier City, Nov. 29, 30
Greenwood, Dec. 1, 2
Noel, Dec. 5
Shreveport, First Ch., Dec. 6

T. J. WARLICK, P. E.

THE VETERAN MINISTERS' ASSOCIATION.

Notice has been given in a former issue of the Advocate of our desire to organize a "Veteran Ministers' Association" for the two Mississippi Conferences.

A post card has been sent to a number of veterans in the Mississippi and North Mississippi Conferences, reading as follows:

"Dear Brother: We propose to organize a Veteran Ministers' Association in the two Mississippi Conferences. All on the retired list, either supernumerary or superannuated, and all who have been traveling preachers for fifty years or more, are to be declared members, and all who have been in the traveling connection for forty years or more may become members if they so desire.

"No fees or dues to be paid. The object of the Association is to draw brethren into closer compact, that they may engage unitedly in any work or enterprise they may desire.

"First meeting to be held at Sardis, 3:30 o'clock p. m., on Wednesday, the first day of the Annual Conference. Will you work with us? Unless you object we shall consider you a member. Let us hear from you."

The following plan of organization is suggested: The election of a president, two vice-presidents—one for each Conference—a secretary, and a treasurer. An annual sermon on the first day of the Conference, to be followed by short talks, reminiscental, or otherwise, suggestive and helpful. The annual meetings to be held alternately between the two Conferences.

The design of the Association is to bring its members into closer touch with each other; to strengthen the bonds of Christian fellowship, and to give our retired brethren something to look forward to at the Annual Conference, and induce them to attend its sessions.

We cordially invite our veteran brethren of the Mississippi Conference to join us in organizing this Veteran Ministers' Association. Any veteran reading this paper, whether he has received the above card or not, will kindly consider himself included in this invitation.

Suggestions in regard to the proposed Association from our brethren, either by personal letter or through the columns of the Advocate, will be gratefully appreciated by us.

Fraternally,

T. C. WIER.

LAYMEN OF THE BATON ROUGE DISTRICT.

Dear Brethren: A few weeks since I published a communication in the Advocate calling the attention of the preachers to certain questions asked at the Quarterly Conferences, and urged them to do all in their power to bring up in full the Conference assessments. I now take the liberty of addressing the stewards and laymen in behalf of ministerial support. We have only six weeks before Conference and much remains to be done. Will you do it? A conservative estimate of the increased cost of living during the past decade is sixty or seventy-five per cent. The increase in pastors' salaries has not been commensurate with the above estimate.

Under the tithing system, the people "brought the first fruits" to the Lord; but, alas! in some cases, our people feed the man of God on the "fragments" that remain; and, as no

miracle has been wrought, there is not always twelve baskets full left.

Many of our preachers have expressed a willingness to receive a part of their salary in kind. Every layman who has money to pay should pay in currency, as there are some things that require cash. One more word and I have done: Do not charge your pastor more than the market price when you pay him in kind. It is my honest conviction that every charge in the Baton Rouge District can pay everything in full and no one suffer need. When we do meet our obligations, God blesses us. I challenge any man to bring proof to the contrary.

C. C. MILLER.

\$1,000 IN PRIZES

For the best essays showing how much it costs Baltimore to secure the million dollars annually received under the high license law—\$500 first prize.

The Anti-Saloon League of Maryland, by virtue of special contributions for that purpose, offers One Thousand Dollars (\$1,000) in essay prizes, as follows: A first prize of Five Hundred Dollars (\$500) for the best essay, and three additional prizes of \$250, \$150 and \$100 respectively for the three next best essays on:

"What it costs the people of Baltimore (1) morally, (2) physically, (3) mentally, (4) financially, and (5) industrially to secure the million dollars a year which the city now receives from the liquor traffic under the High License Law."

The contest is open to any person anywhere except salaried employees of the Anti-Saloon League of Maryland. Essays must not exceed 5,000 words. Each number expressed in figures will count as one word. The number of words must be indicated, and, other things being equal, brevity will be considered in making the award. Facts will count for more than mere argument. Essays must be typewritten, double spaced, with ample margin on one side of plain white paper 8 1/2x11 inches, with name and address of the writer securely attached in a sealed envelope.

Essays must be received, postage fully prepaid, by Rev. J. F. Heisse, D.D., Chairman of the Headquarters Committee, at the League office, 301 American Building, Baltimore, Md., on or before April 1, 1911. All essays shall become the property of the League. The decision will be made by the Headquarters Committee of the Anti-Saloon League or by judges designated by them, and will be announced and the prizes paid as soon as the essays can be examined and a decision reached.

THE ANTISALOON LEAGUE OF MARYLAND, by WILLIAM H. ANDERSON, Superintendent.

By order of the Headquarters Committee, Baltimore, Md., Oct. 17, 1910.

NOTE—Recognizing that the revenue argument is permitted by many people to obscure the real merits of the case, the League has undertaken: (1) by the offer of the prize to challenge the attention of the public to the fact that there are two sides to the question; and (2) through the essays to supply the argument to convince the man who is not afraid of the truth.

The League inaugurated this contest in June by the offer of One Hundred Dollars for the best essay of not over 2,500 words, competition to close January 1, 1911. The additional Nine Hundred Dollars has been subscribed by friends for this special purpose. In consideration of the great increase in the prize fund the time has been extended and the maximum word limit increased.

One Doctor

Ask your doctor about Ayer's Cherry Pectoral for throat and lung troubles. Doctors have prescribed it for 70 years. J. C. Ayer & Co., Lowell, Mass.

Have only one doctor—just one! No sense in running from one doctor to another! Select the best one, then stand by him. No sense in trying this thing, that thing, for your cough. Carefully, deliberately select the best cough medicine, then take it. Stick to it.

MODES OF THE HEAVENLY LIFE

BY

REV. WALTER G. HARBIN.

Rev. C. K. Dickey, M.A., B.D., has the following to say of this book in the Central Methodist Advocate:

"I have just finished reading the book, 'Modes of The Heavenly Life,' by Rev. Walter G. Harbin, Haynesville, La., and I have never read a more fascinating book of the kind. My heart was strangely warmed as I read the stirring messages from the graphic pen of this gifted pastor-evangelist. The book is a series of five sermons on the work of the Holy Spirit. The author has given the world a small book that will long abide. It is truly said: 'No one can read it without being stirred to holier aspirations,' by Dr. R. A. Meek, in the introduction. The book may move you to tears as it did me. It is sure to make you want to be a better person and inspire you to greater and more heroic service for our Master. The style is easy and inviting to all classes of readers. The English is good, the diction is pure and the illustrations are well chosen and captivating. The book is modern and yet sound and Biblical. The one sermon on power is worth the price of the entire volume."

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Obituaries.

Sister ROBERT CRUTHIRDS was called home September 17th, 1910, early in the morning. She died in her fiftieth year. Many of these years were faithfully and patiently given to her children. A more patient and devoted mother, or a more faithful wife, was not known among our acquaintances. Sister Cruthirds was a member of the Methodist Church for more than twenty years. A few days before her death she said to her pastor that she was willing to go, feeling assured that God, for Christ's sake, had pardoned her sins. Bless the Lord for the Lamb that was slain, for without the shedding of blood there is no remission of sins. The deceased leaves a husband and two children, Charley and Annie. May God in his mercy, succor and sustain them in this their sad trial.

E. J. MOHLER, JR., Her Pastor.
Huntsboro, Miss.

MRS. MARY E. GOODWIN departed this life July 25, 1910. Hers was a beautiful life. She joined the M. E. Church, South, in girlhood, ever living a consistent member, having high ideals of the Christian life, thought it wrong for ministers to use tobacco, wrote an article to the Advocate showing the evil effect of the example on the young. Some years ago her health began to fail. She sought every means of recovery in order to live with her parents, that she might comfort their last days. This was denied her, as they soon passed on to the beautiful home which Jesus said he went to prepare for his followers. Yet she was greatly blessed; not being confined to bed at all, went about, and in her gentle manner giving advice and comfort. On the evening of her death, being well as usual, after bidding loved ones good night, she retired. In the morning, her daughter, missing the sweet presence of mother, went to her room and found she had quietly passed over the river of death. May God comfort her children, and may the memory of their sweet, Christian mother guide them on to heaven.

HER SISTER.

JOHN ELAM HOLLOWAY was born in Covington County, Miss., January 20, 1843, and died at his home in Mount Olive, Miss., August 18, 1910, after several months of declining health. The deceased was married to Miss Margaret Meek, of Georgia, March 14, 1861. A family of four sons and three daughters are left to mourn their loss, his wife having preceded him to the grave by almost two years. Brother Holloway united with the Methodist Church at the age of 16, and of this church he was a member to the time of his death, having sustained for a long period of his life an official relation to the church. Apparently he had been a diligent reader of the Holy Scriptures, which Paul declares are able to make us wise unto salvation. Conscious of impending death, he declared his submission to the will of God, and only regretted that he could not be spared a few years to his family. May he who said to his disciples, "I will not leave you orphans," fill the aching void that has been left in the hearts of sons and daughters by the going away of father.

J. A. MOORE.

On September 14th, near Embury, Webster County, Miss., Mrs. N. R. HEMPHILL, wife of Mr. J. J. Hemphill, passed peacefully and triumphantly over the river of death, and no doubt made a safe landing on the shores of eternal bliss, where she shall bathe her wearied soul in seas of heavenly rest. She was born January 10, 1828, was converted and joined the M. E. Church, South, at the age of twelve, at Yorkville, Ala., under the pastorate of the Rev. Geo. Shafer. In later years she cast her lot with the Cumberland Presbyterians. She was the mother of four girls and seven boys; one girl and three boys preceded her to heaven.

To say that Sister Hemphill was a noble, Christian lady, a devoted mother, and a loving wife, is merely to touch upon her saintly character. Dear bereaved ones, let us not weep as those who have no hope. Our loss is her eternal gain. Death to such a one as was Sister Hemphill is but a door that opens up into eternal happiness. May the Lord help us to live that we may meet her where there will be no more parting.—J. C. McElroy.

RESOLUTIONS OF CONDOLENCE.

Since it has pleased our Heavenly Father to take from our circle one who, as a mother and wife, friend and Christian, furnished a true example to those about her, with the members of the Woman's Home Mission Society of the Methodist Episcopal Church, South, at Vaughan, Miss., do hereby resolve:

First—That in losing Mrs. J. L. HEAKEMAN, our auxiliary has lost one whose faithful work and implicit faith in Christ made her Christian life both beautiful and useful.

Second—That in her death not only has our local church been made to feel the loss of one of its consecrated workers, but the Mississippi Conference has lost one who loved the church dearly and was willing to do what she could.

Third—That it is our belief that when God took her, he called her to "come up higher" where trials, sickness and sorrow would no more be her lot, but she would be with Jesus.

Fourth—That to the stricken husband and children and numerous friends, who have felt her strong, helping hand and who have felt her sympathy and love, we tender our deepest sympathy, also to her sister, nieces and nephews. May God comfort and bless them all. He knows best.

Signed: Mrs. J. E. Ferguson, Mrs. J. S. Henderson, Mrs. J. A. Ewing, Mrs. R. D. Exum, Miss Minnie Ewing, Committee.

LAYMEN'S RALLY.

The presiding elder and district leader earnestly urge all lay leaders and others interested within the bounds of the Ruston District to plan to attend the Leaders' Rally at Gibbsland, La., Nov. 11, 1910.

R. W. TUCKER.

Presiding elder.

WALTER G. HARBIN.

District Leader.

A CANNED GOODS DINNER.

"For an informal dinner, a canned meal is novel," says the Woman's Home Companion for October. "The invitations may be made the shape of a tin can, on the label of which is printed: 'This can contains a hearty invitation (with the particulars of place and time). Anything is permissible on the menu that comes in a can or canister, a jar or glass or box. Study the catalogue of a good grocery establishment and you will find that even an elaborate meal can be planned within these limits. You can get olives, caviare and anchovies, soups in great variety, bacon in jars, and Saratoga chips, cans of trifled sausages, honey turkey, chicken in jelly, cans of roast beef, pate de foie gras, crabs and crab meat, artichokes, mushrooms, cheeses, ready-made entrees like beef a la mode, braised beef, chicken curry, goulash, veal and green peas, chicken and ham pates, and, of course, fruits, jellies and jams, lady fingers and macaroons and crackers. These are only suggestions."

Small jars of candies or shelled nuts and raisins make nice favors.

If so desired, this canned dinner or luncheon may be incorporated in a Modern Age entertainment, at which everything is done in the most up-to-date way practicable. Use a tea machine and a coffee percolator, and have your chafing-dish on the table, even if only one dish—creamed chicken, for instance—is prepared on the scene. An automobile ride afterward would make an acceptable last touch. The place-cards should have an art nouveau design if possible.



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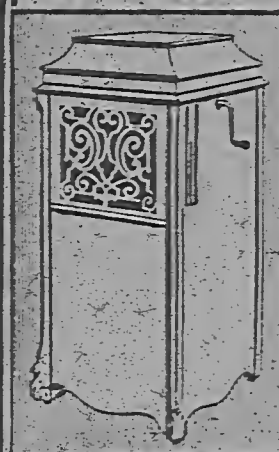


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The Sunday School Lesson

FOURTH QUARTER. LESSON V. OCTOBER 30, 1910.

THE ANOINTING OF JESUS

Matt. xvi, 1-13.

1. And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2. Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.

3. Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

4. And consulted that they might take Jesus by subtilty, and kill him.

5. But they said, Not on the feast day, lest there be an uproar among the people.

6. Now when Jesus was in Bethany, in the house of Simon the leper,

7. There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.

8. But when his disciples saw it, they had indignation, saying, To what purpose is this waste?

9. For this ointment might have been

Golden Text: She hath done what

The leaders of the Jews were determined to secure the death of Jesus. They had followed his public career with a sharp and critical interest. The whole effect of his words and deeds upon them was to create an implacable hatred. They would be satisfied only when his figure was no more seen walking among the crowds of people who came up to Jerusalem and when his voice fell no more, with its strange mastering tones, upon the ears of the multitudes of eager listeners. Let the feast once be over and the loyal crowds of the friends of Jesus scattered to their homes, and his death could be safely accomplished. They were eager for the day. They panted for his blood.

This unappeasable hostility to Jesus seems a very strange thing as one reads about it. Here was a life of crystal clearness, of winsome spotlessness, and yet it inspired the direst hatred. Here was a life of the most spontaneous unselfishness, a life of continued and glad self-giving, yet it aroused a malignant antagonism. The world's one perfect life seemed to call forth hatred lifted to its highest power.

The explanation of all this is that this life made demands upon men. It was righteous itself, but more than that, it asked others to be righteous. It was a moral summons. It sounded an ethical imperative in the ears of all men. Then it gave a background of light against which the evil things in men's character stood revealed in their true blackness. The very presence of Jesus was like a moral searchlight playing on the lives of men. Hidden evil was brought to the surface and revealed. There was a moral quickening which caused men to see things in right relations. So the influence of Jesus meant the defeating of evil schemes, the failure of selfish plans, the overthrow of evil. With a quick instinct the forces which had most need to fear the presence of Jesus began to understand their danger. Fear soon became wrath. Wrath became malignant hatred, and this hatred set about securing his death. A passive goodness may arouse little opposition; a militant goodness may expect to have bitter foes.

Jesus was in Bethany the evening before the triumphal entry. A feast had been prepared for him, and his friends gathered to do him honor. Within all was eagerness and hustle and hearty hospitality; but the warm glow of friendly faces did not hide from Jesus the storm which was gathering without. He had tried to prepare his disciples for the shattering of their highly colored dreams of a kingdom of external triumph, but with the dullness of men so possessed with one idea that they simply could not understand anything which contradicted it, they had listened to him with unheeding ears. So amid the faces glowing with enjoyment of the fellowship of the feast were other faces flushed with all-possessing and ambitious dreams. Soon the kingdom was to be ushered in. Soon Jesus was to

be seated in power upon the throne of Israel.

10. When Jesus understood it, he said unto them, Why trouble ye the woman for she hath wrought a good work upon me?

11. For ye have the poor always with you; but me ye have not always.

12. For in that she hath poured this ointment on my body, she hath wrought a good work for me.

13. Verily I say unto you, Whosoever doeth this unto me, she hath done it for me.

14. Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15. And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

16. And from that time he sought opportunity to betray him.

She could. Mark xiv, 8.

be seated in power upon the throne of Israel. The day of his triumph would be the day of their own reward. Once Galilean peasants, they would become ministers of state. So, intoxicated by their dreams, they did not heed the sad, stern words of Jesus; they scarcely saw the signs of hard and wearying struggle upon his face. It is often true that men have a singular incapacity to understand the real meaning of the experiences through which they are passing. With tightly grasped illusions they go through life to the very time when dark tragedy bursts upon them. There are many indications, but they are blind to their meaning. Sometimes it seems as if only the veriest perverseness could misunderstand, but still they cling to their illusions and with flushed, eager faces look for the realization of a false and unreal dream. The man who is the victim of such an experience is not simply unfortunate; he is at fault. A deeper earnestness would have saved him from his illusion. He is deluded because he is superficial, and he is superficial because he has not faced life with downright honesty and with seriousness. The saddest thing about the feast of Bethany was that in the main it consisted of a company of friends who did not understand Jesus and were failing to give him real sympathy when he deeply needed it.

But there was at least one exception. With the insight of a loving heart Mary had been watching the bearing of Jesus and listening to his words. She knew, too, of the mutterings of hostility against him, and it came to her as she looked upon his drawn, care-worn face, that he was girding himself for a dreadful ordeal. While other faces were bright with smiles, his was sad and heavily burdened. For all his fine and gentle courtesy and responsiveness as a guest, Mary could see that he was struggling under the weight of some great load. She longed to help him. It seemed as if her devotion were impotent. She could only stand by and see him suffer. Then an inspiration came to her. She could at least show the Master how much she cared. Quickly she found a cruse of very precious ointment and poured it upon the head of Jesus. The Master looked up and saw in her deep, serious gaze all her understanding of his pain and her desire to help. While the odor of the ointment filled the room, the odor of a gracious sympathy brought wonderful comfort to the heart of Jesus. He understood this extravagance of love, for it was like his own love to men, and did not count the cost. Wonderful words of praise and promise he spoke to the woman who, alone had comprehended his suffering. There were appreciation of her understanding and rebuke for the friends too occupied with their own selfish plans to see how he was gathering his strength for the great trial in his words. "She did it to prepare me for burial." It was not a coronation, but a funeral which was to come close upon the feast at Bethany. This woman was

to be forever remembered, because she had understood. Over and over again the key to the real meaning of things is found through the insight of an unselfish love. They who love most are they who most completely understand.

Mary was not the only one, however, who was looking beneath the surface of passing events. Judas had heard the mutterings of hostility to Jesus; he had closely observed the Master's evident struggle and preparation for a hard and painful experience. Judas was a selfish man and with the insight of a keen selfishness he analyzed the situation. It was evident that he had made a mistake. He had joined a losing cause. He had committed his fortunes to a man who was to fail. The sooner he could extricate himself the better. He perceived the same facts which called forth the whole devotion of Mary, and in him they called forth no devotion at all; only cold, calculating criticism and a sharpened desire to win something from the wreck of a failing cause. John tells us that it was Judas who voiced the criticism of the act of Mary. He was feeling more deeply all the while that the spirit and hopes and ideals of Jesus were utterly foreign to his own. He scornfully rejected them and he was coming to feel the hatred a man feels for a high ideal which he has rejected and for a man who stands for it. He sought out the foes of Jesus and promised to deliver his Master to them for the price of a slave.

So among those nearest to him Jesus found the most wonderful devotion and the most treacherous hatred. The portrait of Mary and the portrait of Judas are near together in the gallery of to-day's lesson.

A strange contrast they form, a contrast as deep as human decision and human destiny. In the one face we see the triumph of unselfish devotion. In the other the triumph of that selfishness which at last can only hate and betray the good.—New York Christian Advocate.

QUININE CAN'T.

Fallacies die hard. Twenty years ago—even ten years ago—the victim of Pneumonia was shut in his room and the windows hermetically sealed. Except in scant quantities water was refused to parched lips and ice was a sin. As a result of this treatment only the Heroics survived. To-day the doctor who would practice such methods should be indicted by the grand jury.

But to-day they give Quinine for Fever. At best it is a feeble cure and those who survive it are only half cured. The time will come when the Doctor will discard Quinine. As in the treatment of Pneumonia he will make a change.

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Bodi-Tone

does just what its name means—cures disease by toning all the body, and we want you to try it and see what it will do for your body. Bodi-Tone is a small, round tablet, that is taken three times every day. Each \$1.00 box contains seventy-five tablets, enough for twenty-five days' continuous use, and we send you the full box without a penny in advance, so you can try it and learn what it is, so you can learn how it works in the body, how it cures stubborn diseases by helping nature to tone every organ of the body. The composition of Bodi-Tone is not secret. Each ingredient is named and fully described in the Bodi-Tone book, which tells all about Bodi-Tone and is sent free to every Bodi-Tone user. You know just what you are using and know it is good and safe. Among the ingredients which compose Bodi-Tone are Iron to give life and energy to the Blood; Sarsaparilla, to purify it; Phosphate to nourish the Nerves; Lithia for the Kidneys; Gentian for the Stomach; Chinese Rhubarb and Oregon Grape Root for the Liver; Cassia, which restores tone to the Bowels and Intestines, and Peruvian Bark for the General System. All these ingredients put together to restore health in the body, each serves to build upon the others work, each one helps. Many are prescribed regularly by the doctors for diseases in which we recommend Bodi-Tone; most of them have been successfully used separately or in combination with other drugs for the treatment of innumerable diseases, but the exact combination found in Bodi-Tone is peculiar to Bodi-Tone alone and gives Bodi-Tone a curative and restorative power peculiar to itself, that has already brought health to thousands. That is why we want to send a box on trial to you immediately, as soon as you write for it, for we know you will find it different and superior. Bodi-Tone is a pure remedy that all the family, young and old, can use. It contains no narcotic or habit-forming drugs; it contains nothing that we are ashamed to tell all

the world. It contains no ingredient that your own family doctor will not endorse and say is a good thing. It does not depend on drugging the body, but tones the body and cures its disorders with the remedies nature intended to tone and cure the body when that power was given to them.

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offers its valuable services to you right now, if you are sick, if your bodily organs are not acting as they should, if your body is not in right, natural and normal tone. This is what Bodi-Tone is, for—to help nature restore tone to the body, to restore normal health, energy, vigor, vitality and strength. If there is anything wrong with your kidneys, Bodi-Tone helps to restore tone to the kidneys, helps to set them right. If there is anything wrong with your stomach, Bodi-Tone helps to tone the stomach, helps to set the wrong right. If there is anything wrong with your nerves, your blood, your liver, your bowels or your general system, the ingredients in Bodi-Tone, which are endowed by nature with a special action in these parts, go right to work and keep on working day after day, exerting always a well-understood, definite action that produces curative results of the kind sufferers appreciate. If you have Rheumatism, Bodi-Tone, a splendid eliminant, helps to eliminate the Uric Acid from the system while it restores tone to the kidneys, stomach and blood, thereby exerting a continual anti-rheumatic effect which makes it hard for Rheumatism to obtain or retain a foothold in the system. Bodi-Tone should be used by all women suffering from any of the various Female Ailments, for its toning properties are of special value in such ailments. Bodi-Tone is especially urged for all chronic sufferers who have tried honest, reputable physicians without getting the relief and permanent benefit desired, for these are the people who need it the most.

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NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 57—No. 43.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2856.

ROBERT A. MEEK, Editor.

NEW ORLEANS, THURSDAY, NOVEMBER 2, 1910.

CHAS. O. CHALMERS, Publisher.

"O YE OF LITTLE FAITH."

A sower sowed his seed, with doubts and fears:
"I dare not hope," he said, "for fruitful ears:
Poor hath the harvest been in other years."
Yet ere the August moon had waxen old,
Fair stood his fields, a waving sea of gold;
He reaped a thousandfold.

In a dark place one dropt a kindly word,
"So weak my voice," he sighed, "perchance none
heard.

Or if they did, no answering impulse stirred."
Yet in an hour his fortunes were at stake:
One put a life in peril for his sake,
Because that word he spake!

"Little I have to give, O Lord," one cried,
"A coward heart that oft hath Thee denied;
Couldst Thou with such a gift be satisfied?"
Yet when the soul had ceased its mournful plaint,
God took the love that seemed so poor and faint
And from it made a saint!

—The Sunday Magazine.

THE VIRTUE OF BELIEF.

By Rev. Dwight L. Moody.

Let us go up at once and possess it, for we are well able to overcome it.—Numbers, xiii., 30.

I was very much amused the other day to see in a newspaper the statement that a certain revival had been postponed for one month, as if anyone could tell when a revival was to take place or could postpone one. It comes in God's time and when he wills, and nobody has the power to hurry or to hinder him. I believe that there is only one way to hinder God from working, and that lies in the very great unbelief that exists in the Church of God. Why, the world hasn't got the power of keeping God from working. All the unbelievers out of the Church can't hinder him one bit. It is the unbelief inside the Church that is alone able to do it. Now, the question comes, shall we cross into Paran and Kadesh? Shall we go up and take the land? There is no trouble about it. We are able to go up and overcome it. If God be with us, who can be against us? What has God got on this sin-cursed earth to delight in but his own flock? Let, then, the question be decided this morning that we are able to get up and possess the land. You remember that the Israelites sent twelve spies into Paran and Kadesh to reconnoiter. I suppose they wanted to see if God's word was true. That's always the way with unbelievers. God had said to them: "Go over, I'll help you. It will be yours. It's a land flowing with milk and honey. All you've got to do is to go and take it." But they thought they would first find out for themselves what it was worth, and whether they would be able to take it. So they sent twelve spies, and perhaps these brought back maps of the country, try, and charts of the walls and bulwarks. Anyhow, they brought back what we would call in these days a majority and minority report. Ten said that it would be impossible to take the country. All admitted

that what God had told them was true about the milk and honey. Only Caleb and Joshua confirmed the Lord in regard to taking the land. All admitted that the land was good, but ten said they saw giants, and walls, and castles, and that the Israelites would not be able to overcome these. I can imagine these fellows in camp, telling their comrades that they had stood alongside these giants, and had been obliged to look up to see their faces, and that they were to them but as grasshoppers. When we are unbelievers we are but as grasshoppers, but when we believe, the giants become as grasshoppers. When we believe we are able to overcome giants, and walls, and everything.

So thus he went round the camp and found favor with the Jews. "I would rather go back to Egypt and make bricks without straw again. I would rather hear the crack of the slaveholder's whip again, than encounter these terrors." That's the way the Israelites talked, and that is the talk of the unbeliever. I am one of the spies sent out to look at the promised land. I have found it flowing with milk and honey. Let us say whether we fear anything now. Let us go up at once and take the land. I tell you that it is good. If Caleb's voice had prevailed, the Israelites might have saved forty years in the wilderness. To-day, I say that four-fifths of the professed children are not able to reach the land, simply on account of their unbelief. Many persons have told me that I mustn't expect too great a success. If I don't expect it, I won't have it. We must go at once and take the land. We are able to do it. "Their defense has gone from them." How easy it is for God to pour out His blessings in such profusion that we will not be able to receive them. That was the difference between Caleb and Joshua, and the ten. The ten got their eyes on the walls and the giants, but Caleb and Joshua lifted theirs above and saw Him on his throne. They said that it was easy for God to give them that country as he promised. They remembered how easily he had taken them across the Red Sea; how he had fed them with manna in the wilderness, and how he had made the water gush forth from the barren rock. If God wishes to aid you, then you are well able to go up and take the land. That is the difference between a man who has God with him, and the one who has not. The greatest difficulty we have to encounter is, therefore, the unbelief so current among Christians. Oh! would that God would sweep it away. Our God is able to do it. Let us not limit the power of the Holy One of Israel. Look upward and see him who sitteth on the right hand of God, and press forward: "I'll give you the land," he says. What will the rumormongers and the unbelievers do then? They can't hinder God's work, but they will come and be converted, and will become a blessing.

If we don't expect a blessing we don't get it. Look at Gideon. He had 30,000 men. God said that that was too many. They would all take their share of the glory of the victory, and there was no need of dividing it up so small. We must take our place in the dust, and give God the glory, if we want to do any good. "You've got too many," said God, "let all who are afraid step out." Twenty-two thousand

stepped out. Poor Gideon! I'd like to have seen him then. His faith must have been a little shaky. It was like a meeting I once attended, when some persons went out. The others, attracted by the noise, stood up, and it looked as if all were going. "Ten thousand left," said God; "that's still too many." Then 9,700 more stepped out, leaving but 300; but they were 300 such men as Caleb and Joshua. There was no power that could stand against them; I think it was John Wesley who once said that, if he had 300 believing Christians, he would shake the gates of hell, and set God up in the world. I believe he could have done it.

Another thought that I wish to impress upon you—you must learn the lesson to let God work in his own way. We are not to mark out the way for him. We must say: "God, you are sovereign; here I am, use me if you will." We must let God use us, or set us aside as he chooses. We have got to get rid of the I's. There is no position from which he can be so glorified. You'll find that his ways are not our ways. They generally come in the opposite direction from those we expected. Who would ever have thought of taking Jericho with a lot of rams' horns, but God? If there had been so many reporters around Jericho at that time as there are nowadays, what fun they would have made of the plan of battle. Think of seven priests of our day going to take a fortified city by simply blowing upon rams' horns. How would Dr. Talmage and Bishop Potter look marching in single file blowing rams' horns? Why, they should have silver bugles at least if we had our way. God may use an empty pitcher in preference to a full one. He may lay down the iron and take up the straw to thrash the mountain. He makes use of the weak and despises the strong things very often in his work. God will only work in his own way. So let us learn the lesson—and try and make out a way for him.

Another lesson we must learn is that, if we wish to become children of Jesus, we must have faith in order to be worked. In Scotland I heard a preacher express the idea well. He said that many of the Israelites believed that God could kill Goliath with a stone from a sling, but only one believed that he would do it. We must believe that God will give us success. There is not a little child that he can't use if he wishes. If we want to do good we must come down to individual effort—the man upon his comrade, the woman upon her neighbor, and the young man upon the other young man. If I had the voice of an angel I would like to ask the thousands of ministers: "Shall we go up and take the land at once?" If we do, we have to go to work; we have to give way to the Lord—we have to bid farewell to the world—to stop parties, and festivals, and lectures. This is the one thing we have to make up our minds to do—to go up at once and take the land. I'd like to ask the many thousand teachers of America: "Is there not one Sabbath scholar that you can lead into the way?" Only think! Seventy thousand pairs of feet at once on the way to Zion. "Shall we rise and cross to Paran and Kadesh?" O God! may thy Spirit descend upon us this morning. Mayst thou use us according to thy will for good.

1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

2. Next, it is essential to gather relevant information and data. This can be done through research, consultation with experts, or by analyzing existing resources.

3. Once the information is gathered, the next step is to analyze it. This involves identifying patterns, trends, and key factors that influence the outcome.

4. After analysis, a plan or strategy should be developed. This plan should outline the steps to be taken, the resources required, and the timeline for completion.

5. The final step is to implement the plan. This involves executing the tasks, monitoring progress, and making adjustments as needed to ensure the goal is achieved.

1950

It was in October 1941 that the first of the four main types of aircraft carrier was introduced into the fleet. The USS Yorktown (CV-5) was the first of the four main types of aircraft carrier to be introduced into the fleet. The USS Yorktown (CV-5) was the first of the four main types of aircraft carrier to be introduced into the fleet.

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The purpose of this report is to provide a summary of the work done during the past year. The work has been divided into two main parts: the first part deals with the general theory of the problem, and the second part deals with the numerical solution of the problem. The first part is divided into two sections: the first section deals with the general theory of the problem, and the second section deals with the numerical solution of the problem. The second part is divided into two sections: the first section deals with the general theory of the problem, and the second section deals with the numerical solution of the problem.

1. The first part of the document is a letter from the President of the United States to the Congress, dated January 1, 1861. It is a formal communication, and it is written in a very formal and dignified style. The President expresses his regret that he cannot continue to serve the country, and he expresses his confidence in the future of the country.

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In the case of Public Works, they found no evidence in the report of Congress—none that the Bureau had sufficient funds to carry out a program of investigation, which legislation did in the absence of the report.

According to the complaint, they tried to "be-
haviorally repress" without notice and during an
absence, although the law says "A Black man
to be allowed to be present, and to be furnished with
notice when any complaint is about to be pre-
ferred against him." (Man-Div. p. 153)

The Bishop was allowed to come before the court.

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THE UNIVERSITY OF CHICAGO

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...should the General Conference that delegates should work with their officers for using their power in doing the things which God requires.

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of his legal responsibilities and the fact that on the date of entry into the United States, he was a minor.

special provision for the trial of a Bishop, for the special reason that a Bishop has no appeal."

Therefore, as the Bishop cannot appeal his case, his trial should be careful and complete. The witnesses should be unimpeachable; neither should they be chronic grumblers and complainers. The evidence should be positive, and not mere opinions based on grievances. The charges and specifications should involve moral character and maladministration, and not mere peccadillos. The administration should be judged by the law, and not by the little accidents involved in the case. Due notice should be given the accused, and he should be allowed to be present. The verdict is final, and anything like carelessness or precipitation is illegal, cruel and unjust.

Now to sum up the facts in Bishop Morrison's case: First, he was tried on complaints without written charges and specifications. It matters not what the complaints were; complaints are not the grounds of the trial. Second, he was tried during his absence without any sort of notification, and without his knowledge. Third, he was never at any time called before the Committee on Episcopacy, and was only admitted to that body by begging permission to appear before it. Fourth, he was retired twice by vote before a committee of investigation was appointed in his case. Fifth, the Committee of Investigation was appointed after it was admitted that they "had nothing to put before it," and that there was nothing against him. Sixth, the Committee of Investigation found a verdict in the Bishop's favor, and simultaneously the Committee on Episcopacy rendered a verdict against him.

If this is law, we would better revise our code of practice. If it is not law, it comes from a dangerous source as a precedent for the church and ministry. Even the complaints on which the Bishop was retired by the Committee on Episcopacy were so frivolous and baseless that the Committee of Investigation, after hearing them, did not think it necessary for the Bishop to introduce his witnesses. Many of these individual complaints were offset by committees and resolutions, coming up from the very conferences where they originated. And in not a single case was it shown that it was the voice of any conference that the Bishop would be unacceptable should he be returned to preside over their deliberations.

It is a source of satisfaction that the Committee were not a unit on any question connected with Bishop Morrison's case. Whether they differed on questions of law, or expediency, or both, it is not worth while to inquire; they evidently did not agree on doing a wrong to one of the most faithful and effective servants of the Church. And be it said to the credit of a part of that Committee that no man ever had stancher friends than those who stood by the Bishop in the most trying hour of his life. This case will go down in history as the most unique that ever agitated a Christian body.

The cases of Bishops Andrew and Morrison are almost parallel, inasmuch as neither was accused of immorality or maladministration, and neither was worn out and physically unfitted for the active duties of the Episcopacy. It was no more lawful to superannuate the one than to depose the other. But expediency evidently played its part in both cases. The Apostle says: "All things are lawful unto me, but all things are not expedient." Our version too often is: "All things are expedient unto me, but all things are not lawful." It is never expedient to do an unlawful thing, and as we many years ago, on this very subject, repudiated expediency, there is no reason why we should endorse it now.

I have written up this case that the Church may get the facts which are due to the Church, and which have never yet been fully published in any form. I have written for the Church on the plain surface facts of the law, that the Church may be informed concerning this matter. Bishop Morrison is an officer of the Church, and the Church ought to know what has been done. The Bishop did not instigate this article, nor did he even remotely suggest it, but the Church is entitled to it, even though the Bishop should not endorse it.

BACKWARD GLANCES.

By Rev. H. Armstrong.

VIII.

In 1883 our Conference assembled in Malvern, within twenty miles of Hot Springs. Bishop Granberry was our president. He read a chapter, a song was sung, and there were two or three prayers, and the Bishop made a talk. I sat and meditated, and the Conference reminded me of a large family reunion. The white heads, the middle-aged, the mothers, and the boys and girls were present. All looked complacent and happy and much interested in the proceedings of the Conference. Thanksgiving Day came, and the Bishop preached an appropriate sermon from Psalms 103: 1-11, inclusive. Dr. Andrew Hunter was called on to pray, and he first made the humblest, and heartiest, and most comprehensive confession that I ever heard. Many years have passed, but I remember how he began: "O, Lord, we confess with shame that we are a nation of drunkards, and Sabbath-breakers," etc. It was a very enjoyable session.

My appointment was, Carolina and Mr. Vernon, two elegant country churches, nine miles apart, with a parsonage. It was called by some the nicest appointment in the Conference. The Carolina membership consisted almost entirely of North Carolinians, and I believe there were fewer black sheep among them than any flock that I ever had the care of. The other church consisted of nice, intelligent people as members, and some of them were very spiritual. I had the honor to serve the charge at two different times, and we had precious revivals each time. At the close of 1884 the Conference met in Little Rock. I did not attend for the first time. I was in poor health, having dumb chills, and remained at home. A few days afterwards I got the Arkansas Methodist, which gave my appointment as "Harmony Grove Mission." No such charge in the Conference. Never heard of it before. Where was it? About three weeks after Conference my presiding elder wrote me that about thirty miles down the Ouachita River, on the opposite side, my work lay.

Those three weeks waiting to learn the whereabouts of my work were long weeks with me. Floods of rain had fallen and the river was so swollen that the ferryman refused to cross it. I was still on my old charge, was in a poor state of health, and water-bound. Depressing—a little so—and I was a little gloomy. Was out chopping firewood one cold, cloudy day in those three weeks, silently meditating, when, like a flash, this language of the Psalmist occurred: "Why art thou cast down, O, my soul? Why art thou disquieted within me? No more depression. The clouds lifted, and how beautifully the sun shone! I received right there in the forest one of the richest spiritual blessings of my life. Some time in January we got moved and found elegant people there, but no parsonage. I got a house and we spent a very pleasant year. I gathered some scattered sheep, and otherwise so built up the work, that it never was called a mission any more.

Our Conference again assembled in Arkadelphia. The last time was in 1876, this time in 1885. We were visited by Drs. McFerrin, Young and Hoss. They all preached, of course; the old doctor one morning on the evidences of Christianity. He represented our publishing house, but looked more like a corpse than a man of business. His face was pale, his cheeks were hollow, and his eyes so dim that he could not read; but his sermon was most pathetic and tender, and moved us all to tears.

Nothing unusual occurred until love feast on Sunday morning, when Harry May, a converted Jew, arose and gave us an interesting and wonderful account of his conversion to Christianity. All seemed to be impressed with his sincerity and earnestness, and, as he was near the close, Dr. Hoss arose and walked across the church to where May was standing, and threw his arms around him and gave him a hearty hug. Dr. E. E. Hoss visited us I think every year for several. We became very familiar with him. Dr. A. R. Winfield called him the "bloated Tennessee Hoss," and we were agreed that he was a brainy Hoss and beautiful in symmetry of character.

I was relieved of mission work and moved a few miles to Hampton, in the same county. Hampton was the county seat, and, while it was small, it had the county officials, a nice population, a neat Methodist church and parsonage. We moved in just before Christmas and were pounded with meat, lard, flour, silver, greenbacks, etc. All was moving on nicely until a cold spell, January 8th. Our room had a fine, large fireplace, and good wood was abundant, and yet it was very difficult to keep warm day or night. In vain we closed doors and windows, and rolled our beds in front of the fire; the wind was so furious and cold that we felt it keenly. We thought our house was the coldest in town, and we learned that all others thought the same. Our large, fine, black tomat would lie by the fire awhile and conclude, I suppose, that the weather was all right, and want to get out. On opening the door for him the wind would strike him, and he would lay back his ears and growl and hurry back to the fire. The hogs quarreled about their cover, and the dear people stayed in their quarters. This was January, 1886.

VANDERBILT BOARD OF TRUST IN SESSION

With three or its members enjoined from participating in its transactions, the Board of Trust of Vanderbilt University met at 11 o'clock Tuesday morning at Wesley Hall, on the Vanderbilt campus, and approved plans which, if put into effect, will mean the placing of the medical and dental departments of the institution on the present Peabody College site, and the removal of half the students of the university to that section.

Three hundred thousand dollars have been offered for the development of the university. One-half of this amount, however, depends on the acceptance of the other half, and the latter portion is conditioned on the transfer to Peabody College of eleven and a half acres of the Vanderbilt campus in exchange for the present site of Peabody.

The Board approved the acceptance of the money offered for Vanderbilt, but final acceptance cannot be made except with the consent of the Chancery Court, which Tuesday morning enjoined the Board from selling or transferring any real estate of the university.

Bishop E. R. Hendrix, president of the Board of Trust, tendered his resignation Tuesday morning, both as executive head and as a member of the Board. The vacancy thus caused among the trustees was not filled, but Judge W. C. Ratcliffe, of Little Rock, Ark., was elected president for a term of four years.

The money offered for the development of Vanderbilt University is from William K. Vanderbilt and from the General Education Board of New York, which is handling the educational fund to which \$40,000,000 was contributed by John D. Rockefeller.

The offer of \$150,000 from the General Education Board was promised on condition that a similar amount could be secured from another source. William K. Vanderbilt then offered \$150,000 to Chancellor Kirkland to be used in enabling Vanderbilt to carry out the plan to enlarge the scope of her medical and dental departments by taking over the present campus of Peabody College.

As it is only by securing the \$150,000 from W. K. Vanderbilt that the \$150,000 can be secured from the General Education Board, Vanderbilt will get none of the money, it is stated, unless the transfer between Vanderbilt and Peabody is made. The \$150,000 offered by the Education Board is for the general endowment fund.

Chancellor Kirkland made a report at the meeting, explaining the proposed relation between Vanderbilt and Peabody.

It was shown at the session that if the \$300,000 which has been offered can be secured, and the medical and dental departments moved to the Peabody campus, these two departments of Vanderbilt University can be steadily enlarged, new buildings would be erected and the old ones improved. It was stated:

"It would mean that at least 500 students—one-half of the university—would be placed in that section of Nashville," said Chancellor Kirkland.

The Board of Trust passed a resolution thanking Mr. Vanderbilt and the General Education Board for their offers.

In his letter of resignation Bishop Hendrix said he had not changed his sentiments concerning the righteousness of the cause represented by the Board. His letter of resignation was dated July 5, 1910, and is as follows:

"Mr. Whiteford Cole, Secretary Board of Trust, Vanderbilt University, Nashville, Tenn.—Dear Sir: I herewith transmit to you as secretary of the Board of Trust of Vanderbilt University my resignation as president and member of the Board of Trust, to be presented at their next meeting. This I do with unchanged sentiments as to the righteousness of the cause represented by the Board, and only in view of my delicate relation as an executive officer of the Methodist Episcopal Church, South, whose Bishops are authorized and empowered by the General Conference to institute legal proceedings. Yours respectfully, E. R. HENDRIX."

The portion of the Vanderbilt campus which it is planned to exchange for Peabody campus is a strip of eleven and a half acres facing on Garland Avenue, and extending to in front of Chancellor Kirkland's residence. The Peabody campus has twelve acres.

Ultimately, it is stated, Vanderbilt intends to have a modern hospital on the Peabody campus, if the plans for the transfer of land are carried through.

Eighteen members of the Board of Trust were present at the session Tuesday, eight or ten being absent. Those enjoined from attending were Claude Waller, J. A. Robins and R. F. Jackson. Process was served on them early Tuesday morning immediately following the granting of a temporary injunction by Chancellor Allison. From the Nashville Tennessean of October the 26th:

"Try to be happy in this present moment, and put not off being so to a time to come; as though that time should be of another make from this, which has already come, and is sure."—Thomas Fuller.

"Life is not made up of great sacrifices or duties, but of little things, of which smiles and kindness and small obligations, given habitually, are what win and preserve the heart."—Sir Humphrey Davy.

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Church News

At the recent session of the Holston Conference Rev. R. M. Standefer, well known in North Mississippi, was assigned to Jasper, Tennessee.

The last issue of the Nashville Christian Advocate contains a picture of Dr. W. B. Ricks, the new pastor of Tulip Street Church of that city. Dr. Ricks came to his present responsible charge from State Street Church of Bowling Green, Kentucky.

The Presbyterians will use a portable church in their missionary operations in New Orleans. It will be so constructed that it can be put together and taken down without difficulty. It is said that such a building can be procured for \$600 or \$800.

The Presbyterian, of Philadelphia, says: "Twenty years ago the New Testament was first printed in Hebrew for the Jews, and 600,000 copies were sold. There are now thought to be 250,000 Jewish Christians, and 3,000 converted Jews are preaching the gospel."

The Board of Missions of the M. E. Church will meet in Baltimore on November 3. Both Mr. Roosevelt and ex-Vice-President Fairbanks are scheduled to be present. The latter will preside over a meeting at which the distinguished New Yorker will deliver an address.

The Roman Catholics have recently consecrated the magnificent St. Patrick's Cathedral in New York City. It cost four million dollars, and has been under process of construction for more than half a century. It is said to be one of the really great religious edifices of the Western Hemisphere.

Following the prayer meeting at West End Church, Nashville, on the evening of October the 26th, a beautiful silver service of Colonial pattern was presented by the ladies of that congregation to the retiring pastor and his wife, Dr. and Mrs. C. W. Byrd. The presentation speech was made by Chancellor J. H. Kirkland.

Dr. J. S. French, the new pastor of historic old McKendree, though he has been in Atlanta for the past four years, is a native Tennessean, having been born in Jonesboro thirty-seven years ago. Most of his ministry has been spent in the Holston Conference. As a bright and capable pastor, he ranks with the foremost in the connection.

The Arkansas Conference will have a course of lectures on the New Testament at its approaching session. They will be delivered succeeding evenings by that most finished of Methodist scholars, Dr. Gross Alexander. That these discussions will be luminous and helpful is beyond question; but that the time arranged for them is opportune, is not so certain.

Including both Protestants and Roman Catholics, there are 1,310,421 church members in New York City. The gain during the past decade was 76,744. Ten years ago 35.9 per cent. of the population was in the churches; now it is 37.2 per cent. There are sixty-six distinct religious bodies at work in the great metropolis. Of those which are Protestant, the largest are the Lutherans and Episcopalians.

The Young Men's Christian Association of North America met in Toronto on October the 28th, with a large number of delegates in attendance. It is the first time in a quarter of a century that the international meeting of the Association has been held in Canada, and as a consequence great enthusiasm was manifested. The convention represented a widespread constituency of not less than 500,000.

The annual convention of the American Federation of Catholic Societies will be opened at New Orleans November 13 with pontifical mass at the old St. Louis Cathedral. Monsignor Falconio, the apostolic delegate at Washington, will occupy the throne in the sanctuary, and Bishop Morris, of Little Rock, will deliver a sermon upon this occasion. Fifteen bishops and archbishops will participate in the ceremonies. The convention will be concluded November 16.

Owing to the inability of the members to agree on a site, the Fifth Avenue Baptist Church of New York, to which John D. Rockefeller belongs, has decided to abandon the task of constructing a new house of worship. This means that the \$200,000 raised by the congregation for the new edifice, less \$20,000 paid for the plans, will be refunded to the subscribers. Mr. Rockefeller had agreed to duplicate any amount raised by the membership. It is said that the movement to procure a more modern building has been much hindered by the ill health of the famous pastor, Dr. Charles F. Aked.

Drs. W. C. Lovett and M. J. Cofer have been re-elected editor and assistant editor, respectively, of the Wesleyan Christian Advocate for an additional term of four years. These brethren richly deserve the vote of confidence and lengthened tenure given

them. No paper comes to our table that we appreciate more than the one which they are making for the Church. The Wesleyan is not only a credit to Georgia Methodism, but also to the whole connection. There is talk of increasing its size, though it is already a thirty-two-page journal. We rejoice in the growing success of our worthy contemporary.

We note in the Central Methodist Advocate the statement that the Canadian Methodists have suspended the publication of their Epworth League paper. The causes which led to their action we do not know. There were some who advocated the discontinuance of the Epworth Era before the late General Conference convened, but they did not muster much following at Asheville. We think every large denomination ought to publish at least one bright and interesting periodical for its young people. But the production of such a journal is far from being an easy task. It is a rare gift to be able to grip the youthful mind, either in the pulpit or on the printed page.

Upon the invitation of President Taft, two hundred laymen interested in the foreign work of the Young Men's Christian Association recently met for a conference in the East Room of the White House—the first time a religious gathering ever assembled in the executive mansion. The meeting was presided over by that greatest of Methodist laymen, Dr. John R. Mott, and the President actively participated in the deliberations. The only clergyman present was Bishop Roots, whose diocese is in central China. It was decided to raise \$1,500,000 for the extension of the work of the Association in foreign lands. This is a needed and significant movement, which will doubtless accomplish much toward the extension of the Master's kingdom.

The Methodist Bishops' meeting in Washington City called upon President Taft on the 27th ult. Bishop Warren, the senior of the episcopal college, made a brief address to the President in which he outlined the work which the denomination he represented has in view. Mr. Taft in responding compared the foreign missionary work the church is doing to the humanitarian work the Government is doing in holding the Philippines until they are capable of self-government. He closed by saying to them: "I am glad to recognize that in coming here you agree with me that we are all working in the same field—yon in one way and those of us who conduct the civil part of the Government in another; but it is all for the glory of God and the promotion of Christianity among men."

A dispatch from Washington, D. C., bearing date of the 26th ult., says:

"The first meeting of the Bishops of the Methodist Episcopal Church, called here for a week's conference on important church subjects, was held to-day. Bishop H. W. Warren, of Denver, senior member of the Episcopal College, presided. Among others present were: Bishops Cranston, of Washington; Moore, of Cincinnati; Hamilton, of Boston; Berry, of Buffalo; McDonald, of Chicago; Bashford, of Peking; Burt, of Zurich; Wilson, of Philadelphia; Nealey, of New Orleans; Anderson, of Chattanooga; Quayle, of Oklahoma City; Smith, of Portland, Me.; Hughes, of San Francisco; McIntyre, of St. Paul; Bristol, of Buenos Aires; Hartzel, of Africa; Oldham, of Singapore; Harris, of Japan and Korea, and Robinson, of Bombay. To-night a reception was given at Foundry Church to the visiting prelates."

The Central Christian Advocate of the Methodist Episcopal Church pays the following deserved compliment to our General Organ under its present capable management:

"Our anticipations regarding the kind of paper Dr. T. N. Ivey would produce as editor of the Christian Advocate, official paper of the Methodist Episcopal Church, South, are more than realized. Sensitive, refined, well educated, experienced in journalism, a gentleman of the old school, without assumption and without haste or fear, and withal wielding a winged and stable pen, Dr. Ivey was certain to produce an Advocate which would fascinate as well as instruct and defend his denomination. He has more than made good. He now calls to his side Rev. J. S. Chadwick, D. D., formerly editor of the Alabama Christian Advocate, a virile and able writer. The Advocate has sparkle and depth, and is created by modern men and brothers."

VANDERBILT BOARD REPLIES TO THE BISHOPS

The following formal reply was made to the College of Bishops of the Methodist Episcopal Church, South, by the Board of Trustees of Vanderbilt University to the action taken by the Bishops at their meeting in Nashville on July 12th:

"The Board of Trust of Vanderbilt University is in receipt of resolutions passed by the College of Bishops at a meeting held July 12, 1910, declaring certain acts of the Vanderbilt Board in filling vacancies in its own body null and void.

"Inasmuch as this matter has now been committed by the Bishops into the hands of legal counsel, the trustees do not feel that it is necessary to make any further reply at this time, except to respectfully ac-

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knowledge receipt of said communication and order it spread upon the minutes of the Board.

But the Vanderbilt Board of Trust desires to assure the College of Bishops, and all parties interested, that no action has been or will be taken by them, except such as they believe to be legal and equitable, and designed to promote the highest interests of Vanderbilt University."

PROTESTANTISM DYING OUT

Rev. Bernard Vaughan, an English Roman Catholic priest, recently preached a sermon in New York in which he affirmed, so the papers report, that Protestantism is dying out, and the only hope for America is to turn to Romanism. This is startling. If true, but it is not true. The Rev. Vaughan "was only taking counsel of his desire" when he expressed himself thus wise. The ranks of those who are standing up to-day "protesting" against the heresies and superstitions of the Romish Church were never so numerous nor so well filled as at present. Spectacular processions of priests dressed up in absurd church millinery along our city streets is no evidence that America is rushing pell-mell into the Roman fold for deliverance. Among some of the things that remain is the hard common sense for which our fathers were somewhat celebrated. As long as we have this we are not going to turn to Romanism with any undue haste. The present condition of Austria, Spain, Portugal and South American countries—lands where the panacea of Romanism has been given a full and fair trial—is ample contradiction of the alleged "saving power" of Father Vaughan's Church.—W. S. Hammond, in the Baltimore and Richmond Advocate.

IMPORTANT.

Dear Brethren: For the convenience of those attending the session of the Louisiana Annual Conference at Homer, I am trying to secure a special train on the L. & N. W. from Hagen to Homer, Tuesday, December 6th.

All from the New Orleans and Baton Rouge Districts, and from part of the Lafayette District, can come via the L. R. & N., leaving New Orleans at 6:10 Monday, or Baton Rouge at 9 p. m. Monday, taking a sleeper for Hagen, arrive at Hagen at 5:10 a. m. Tuesday, take Homer special and arrive in Homer at 11 a. m.

All from the Monroe District can leave Monroe via V. S. & P. at 7:05 a. m. Tuesday, meeting the Homer special at Gibbsland.

All from the Shreveport District can leave Shreveport via V. S. & P. at 6:20 a. m. Tuesday, meeting the Homer special at Gibbs.

Owing to the reduced rate given, it will require a guarantee of one hundred passengers from the two points, Hagen and Gibbs, to secure the special. Therefore, let everyone who will, come via either of the above-named routes, meeting the special at either Hagen or Gibbs. Please write me by return mail, stating at which point you will join the special.

Those south of Hagen and east of Monroe can make connection with the special via L. R. & N. only.

If we do not secure the special, all who do not reach Homer at 5:20 p. m. Monday, will be delayed in reaching here until 5:20 p. m. Tuesday.

By running the special it will give time for all work of the examining committees to be completed Tuesday afternoon and evening.

Awaiting your early instruction, I remain,

Fraternally yours,
WM. H. COLEMAN.

Secular News and Comment

Andrew Carnegie, the famous millionaire and philanthropist, is said to have returned from abroad in a feeble physical condition.

The Statue of Liberty on Bedloe Island, near New York City, passed the twenty-third anniversary of its erection on October the 28th.

The possessions of the late Samuel L. Clemens (Mark Twain) have been appraised at \$611,136. The entire estate will go to his only living child, the wife of Ossip Gabrilowitch, the Russian pianist.

Both Louisiana and Mississippi are represented in the electorate of the Hall of Fame of the University of New York, the former by Judge Joseph A. Breauy, of Baton Rouge, and the latter by Judge A. H. Whitfield, of Jackson.

President Taft has accepted the honorary presidency of the National Council of the Boy Scouts of America, and now sustains the same relation to that organization in the United States that King George does in England.

The "grandfather clause" lately incorporated into the Oklahoma Constitution, has been held valid by the Supreme Court of that State. This provision declares that no man is eligible to suffrage whose grandfather might not have voted. The effect of it is to disfranchise a large number of negroes.

A \$50,000 monument to the memory of General John B. Hood, of Confederate fame, was unveiled in Austin, Texas, on October the 26th. It consists of a huge shaft of Georgia granite, surmounted by a life-size bronze statue of the distinguished soldier. The survivors of Hood's Texas Brigade took a prominent part in the ceremonies of the day.

It is stated that the United Steel Corporation earned over \$115,000,000 during the past nine months of the current calendar year. Of this amount about \$95,000,000 is said to represent the net income of this colossal company. These figures are positively appalling. Beyond question the greatest problem that confronts our citizenship is that of curbing the power of corporate wealth.

Ex-Governor A. D. Candler, of Georgia, died at his home in Atlanta on October the 26th after an extended illness. He served as chief executive of the Empire State of the South for two terms, and was held in high esteem in that commonwealth. He was a member of the noted Candler family, so many of which have achieved distinction in life, and was seventy-six years of age.

Theodore Roosevelt was fifty-two years old on October 27. Many messages of congratulation were received at his home at Oyster Bay, but the ex-President was too busy campaigning for the Republican ticket in New York to take any notice of the anniversary of his birth. What a prodigious amount of labor he has crowded into the past twenty years of his life! His career is one of the most remarkable in American history.

The Department of Agriculture has estimated the rice area of the United States this year to be 717,300 acres, 67.3 per cent of which is devoted to the Honduras variety, and 29.3 to the Japanese kind. Louisiana, according to this report, plants 371,300 acres, and Mississippi, 3,000. The acreage in other States is as follows: North Carolina, 1,200; South Carolina, 17,300; Georgia, 4,000; Florida, 900; Alabama, 1,000; Texas, 264,800; Arkansas, 53,800.

Oysters grow only during summer, and especially during long, warm summers at that, and are scarcely big enough for the mouth before the third year. It is easy after looking over a bunch of shells to tell how old an oyster is. A summer hump and the winter sink come across the shell every year, but after the seventh or tenth year full growth comes; then, by looking at the sinks between the humps, it is hard to tell anything more about Miss Oyster's age. Oysters live to be twenty years old.—The Daily States.

The elections which are to be held on November the 8th are of great importance. Thirty-six Governors are to be chosen, and thirty State Legislatures elected. The members of the Lower House of Congress will also be determined by the ballots cast. Interest is centered upon New York where celebrities of world-wide note are figuring in the contest. The outcome will decide the political complexion of the next national House of Representatives, and may have much to do in forming the lines for the struggle over the presidency in 1912.

The Rockefeller General Board of Education met in New York City on October 25th and made conditional appropriations to six institutions of learning,

which aggregate \$725,000. The donations promised are as follows: Baylor University, Waco, Texas, \$200,000; Trinity College, Durham, North Carolina, \$150,000; University of Chattanooga, Tenn., \$150,000; Meredith College, Raleigh, North Carolina, \$50,000; Wesleyan Female College, Macon, Ga., \$100,000; Amherst College, Amherst, Mass., \$75,000. Each of these institutions will have to raise a certain specified sum before it will be able to obtain the amount pledged to it.

Thirteen American Universities have a combined endowment of \$135,340,000. Leland Stanford Junior stands at the head, with \$24,525,922. Then comes Columbia, with \$23,512,264. Next is Harvard, with \$20,272,740; then Chicago, with \$13,999,900; then the University of Pennsylvania, with \$12,325,687; and Yale, Cornell, Washington, Johns Hopkins, California, Northwestern, Princeton and New York in the order named, with endowments ranging from \$9,200,000 down to \$1,149,728. These thirteen institutions had a combined attendance of 46,186 during the collegiate year of 1908-9. Only one, Columbia, had over 6,000 students. Three, Harvard, Chicago and Cornell, had over 5,000 each.—Central Christian Advocate.

A recent investigation by Hon. St. Clair Adams, district attorney of New Orleans, resulted in disclosures which call for more stringent measures in the regulation of the cocaine traffic. It has developed the fact that peddlers are growing wealthy on the profits accruing from the illegal sale of this nerve-destriving drug. It is stated that one vendor sold in the course of a year a greater quantity of the narcotic than should legitimately be sold by all of the drug stores of New Orleans combined. These peddlers ply their nefarious trade principally among the habitues of the restricted district and the ignorant whites and negroes. The campaign against the evil is already bearing fruit, several vendors of the white powder having been apprehended. The Louisiana State Board of Health has taken the matter up, and it is stated that at the next meeting of the Board stringent measures will be adopted, regulating the sale of cocaine and placing the responsibility for its enforcement on the wholesale druggists, where it properly belongs.

A method of felling trees with no other tools than a taut wire and a motor has been devised by a clever German inventor. The use of a wire heated by an electric current, to burn its way through the tree, we are reminded by a writer in Cosmos (Paris, September, 17th), has long been known. The Berlin inventor, Hugo Gautke, has simplified this process by causing the wire to become incandescent through the work that it does itself. We read: "This result is obtained in his system by the friction of a steel wire one-twenty-fifth of an inch in diameter, which experience has shown, may traverse a trunk 20 inches thick in six minutes. The wire, which is given an excessively rapid to-and-fro motion by an electric motor, becomes heated by the friction to a temperature high enough to burn the wood and penetrate it rapidly. The result is a neater cut than that made with a saw. The wire severs the largest trunks without the necessity of opening the cut with wedges, and the tree may be cut at any desired place, even below the ground, so that no protruding stump is left. The electric current may be brought to the place from a distant station. Such a station may be established at the border of the forest; a gasoline motor of 10 horse-power and a dynamo are all that is needed. By this means the huge trees that are met with in tropical forests, whose diameters often exceed ten feet, may be felled by a single executioner. The method has, in all cases, the immense advantage that it prevents the loss of wood that results from the use of the ax."—The Literary Digest.

FROM BROTHER MCINTOSH.

Dear Mr. Editor: I am now at home for a few days taking a needed rest, having just returned from Weatherford, Texas, where the Lord gave us an old time revival. The meeting was notable for its deep conviction and clear-cut conversions. Over one hundred joined the Methodist Church, and many joined the other churches of the city.

It is a great pleasure to get home and worship with Brother Randolph and his good people.

Brother Randolph and his cultured wife are very much beloved by not only the Methodist congregation, but by all the people of the community, and they are so well suited to this work that we would be delighted to have them another year.

Brother Randolph has not only been a blessing to us spiritually, but he has greatly built up the church along all lines.

He has one of the best Sunday schools I know of anywhere for the size of the town. There are over three hundred names enrolled on the Sunday school register. Both the Senior and Junior Leagues have been more than doubled in membership, and the interest is at high tide. He has also been a great help to us by improving our financial system. He persuaded us to adopt a weekly envelope system, and it is working like a charm. We expect to pay all claims in full by Conference. We realize that our

present system is so complete that it will not be necessary to make any special effort on the closing days of the year, as we have done heretofore.

We have one Home and four Foreign Missionary Societies, and they are doing a splendid work. I have often said that our luka church pays more according to her ability than any church with which I am acquainted. When Brother Randolph, who is a strong preacher and a wise leader, makes his report at Conference, listen and see if it is not one of the best.

Mr. Editor, you are giving us a splendid paper, and it seems to me it gets better and better with each issue. The Lord bless you in your great work.

Yours fraternally,

W. M. MCINTOSH.

THE SOUTH'S CONTRIBUTION TO THE NATION.

The following brief but suggestive statement we take from the Fourth of July oration of Judge Emory Speer, delivered in Macon. May the record incite our younger men to noble deeds and high aims. Judge Speer said:

Fellow Citizens: This is the birthday of our great Republic. So far as I know this is the first time it has been formally celebrated, as of yore, by an organized camp of Confederate Veterans. The Confederate soldiers, of whom the veterans of to-day survive, were Southern men—that is to say, they were and are Americans of the Southern States. Of all others, it seems to me that we should celebrate the Fourth of July, Our Country's Natal Day.

A Southern man, Patrick Henry, before the old House of Burgesses, in Virginia, thrilled mankind with the undying words: "Give me liberty or give me death."

A Southern man, Thomas Jefferson, penned the Declaration which you have just heard through the musical eloquence of our friend and comrade.

A Southern man, George Washington, against the most adverse fortunes, led the patriot forces of our forefathers to final victory.

A Southern man, again, by the Louisiana Purchase, added to our country all that territory comprising the states of Louisiana, Arkansas, Missouri, Iowa, Minnesota, Kansas, the Dakotas, Nebraska, Colorado, Montana, Idaho, Oregon, Washington, Wyoming and Oklahoma.

A Southern man, Andrew Jackson, commanded the fathers and grandfathers of the veterans of Lee and Forest, Wheeler and Johnston at New Orleans, inflicted the bloodiest defeat upon a proud and disciplined British army ever sustained, where such army was not totally destroyed.

A Southern man, James Monroe, uttered these momentous words which gave to the powers of Europe conclusive warning that any future attempts to establish their colonies upon any foot of that hemisphere discovered by Columbus would not be tolerated by the American people.

A Southern man, John Forsyth, of Georgia, added to our territory the Riviera of the New World, the "Land of Flowers," the vast empire of Florida.

A Southern man, Sam Houston, at San Jacinto, won from Santa Anna the empire of Texas.

A Southern man, Winfield Scott, of Virginia, planted the Stars and Stripes above the hills of the Montezumas. A Southern man, Zachary Taylor, of Louisiana, led the gallant volunteers of our country from Palo Alto, Resaca de la Palma, via Monterey to Buena Vista, and thence on the bloody slopes of that famous field the Mississippi Rifles, with unflinching valor and deadly aim, for hours rolled back and swept away the charging columns of Mexico.

In command of the American regiment stood their colonel, a Southern man. His name, Jefferson Davis. As the result of these victories, under the presidency of a Southern man, James K. Polk, through the treaty of Guadalupe Hidalgo, to our country was annexed the territory comprising the vast States of California, Utah, Nevada, New Mexico and Arizona.

It will thus be seen, except in the acquisition of Alaska and Hawaii, which are to be credited to Northern diplomacy, and of the Insular Possessions, in which the participation of Confederate veterans and their sons were surpassed by none—every foot of that vast empire, much more than half of our territory, which has been acquired since the peace with Great Britain, is directly ascribable to the statesmanship, the constancy, the foresight or the daring of Southern men.—Wesleyan Christian Advocate.

CONFERENCE ENTERTAINMENT.

To the Preachers and Members of the North Mississippi Conference:

Many applications have been received to provide entertainment for visitors. A few have been provided for. No more can be accommodated, either in private homes or hotels. Every place is occupied. All persons who come not having received a card notifying them that they have been provided for, will be disappointed. This does not apply to preachers or delegates. Fraternally,

JOHN W. BOSWELL, P. C.

Sardis, Miss.

Concerning Missions.

WHAT ONE CONFERENCE IS DOING.

By R. B. Eleazer.

The Missouri Conference is a striking illustration of what may be done in the way of special missionary support. The work now being carried on in this connection by the Sunday schools of that Conference is surprising in its magnitude, and ought to be inspiring in the highest degree to all our people who desire to undertake larger things for the world's evangelization. Mr. A. C. Johnson, a layman who has been appointed Conference Missionary Secretary, made a study of the Sunday school statistics of the Conference, and found that the schools were doing very little for the cause of missions. He noted further that, if each attendant on the Sunday schools had paid an average of two cents per member each month, the amount thus contributed would enable each district to undertake a special of from six to eight hundred dollars and still have a large margin. With this thought in mind, he visited the district meetings and presented his plan.

The results have fully justified his faith. Every District in the Conference unanimously adopted the plan and undertook the following work respectively:

The Sunday schools of the Chillicothe District will support twelve personal teachers for missionaries in China, at a cost of six hundred dollars.

The Fayette District will take six hundred dollars on the support of W. A. Davis, a missionary in Japan.

The Gallatin District will pay six hundred dollars on the support of W. R. Weakley, another Japanese missionary.

The Hannibal District will support W. J. Frost, of Granbery College, Brazil, at a cost of seven hundred and fifty dollars.

The Macon District will support M. W. Hester, a Cuban missionary, at a cost of seven hundred and twenty dollars.

The Mexico District undertakes six hundred dollars for Rev. M. B. Stokes, one of our best Korean missionaries, and two hundred dollars additional for the Anglo-Korean College at Songdo.

The Plattsburg District takes ten personal teachers for missionaries in Korea, at a cost of seven hundred and fifty dollars.

The St. Charles District will contribute six hundred and ninety-five dollars to the famous Hiroshima School for Girls in Japan.

The St. Joseph District will invest seven hundred and fifty dollars in the education of young men at the Anglo-Korean College.

The plan is simple. One Sunday each month in the Sunday school is set apart to missions and an offering of at least two cents per member is asked. Once a quarter a report from the field will be read to the school relating to the special work which it is supporting. This will provide a valuable missionary education for the pupils. If necessary, every dollar raised for these specials can be counted on the regular assessment of the church contributing.

This plan seems thoroughly practical and easy of accomplishment. It would seem that there is no district in our whole connection which might not do as much, while many, in fact, might do vastly more. Many districts and churches are already taking hold of special work of this character under the auspices of the Board, thus joining themselves to the mission field by living links, which are invaluable in the promotion of intelligent missionary interest.

At a later date, we will give the readers of the Advocate some statistics along this line which cannot fail to be of interest.

BATTLE FOR THE RIGHTS OF THE CHURCH BEGUN.

To determine the control of Vanderbilt University and to oust three members of the Board of Trust of that institution, who were seated in the face of the election of others by the General Conference of the Methodist Episcopal Church, South, the College of Bishops of that denomination Tuesday morning filed a bill in Chancery court at Nashville.

Without going into the merits of the case, Chancellor Allison granted several temporary restraining orders, on a showing that the Board of Trust had planned holding a meeting Tuesday morning, at which matters concerning the disposal of certain real property of Vanderbilt University were likely to come up for settlement.

The temporary restraining orders enjoined the Board of Trust and its executive committee and the executive officers of Vanderbilt University from executing or delivering and consummating any sale or exchange of real estate or contracts between Vanderbilt University and Peabody College. The court enjoined the defendants, R. F. Jackson, Claude Waller and J. A. Robins, trustees elected by the Board of Trust in opposition to those elected by the General Conference, from acting or participating in the meeting of the Board called for Tuesday morning, or acting as members of the Board of Trust until further orders of the court. The complainants gave an injunction bond of \$5,000.

No injunction was issued against the holding of the meeting of the Board of Trust or against action by the Board upon matters concerning the relation of Vanderbilt with George Peabody College. Only the consummation of any such transactions was enjoined.

Decrees Prayed For.

The bill filed against the Board of Trust prays, among other things, for the following decrees:

That the M. E. Church, South, by and through its General Conference, is entitled to select, nominate or confirm, either by itself or through its General Board of Education, members of the Board of Trust of Vanderbilt University.

That the action of the Board of Trust of Vanderbilt University, as taken on June 11 and 12, 1910, in refusing to recognize the men elected by the General Conference, as members of the Board of Trust, was illegal and contrary to the fundamental law of the corporation and ultra vires the authority of the Board of Trust.

That Waller, Jackson and Robins have no right or title to the office of trustee, and that judgment be entered excluding them from such position.

That Harris, Godbey and Biggs, who were elected by the General Conference, be adjudged to be entitled to exercise the office of members of the Board of Trust to fill the vacancies caused by the deaths of Samuel J. Keith, Bishop Seth Ward and John B. Ransom.

That an injunction issue against the Board of Trust restraining it from holding or attempting to hold any special or regular meeting of the Board without notice to Godbey, Harris and Biggs, and without permitting these three men to participate in the meeting.

That an injunction be granted restraining Waller, Jackson and Robins from meeting with the Board of Trust or exercising the duties and privileges of members of the Board.

That the Board of Trust be enjoined from selling, transferring or disposing of or exchanging to George Peabody College for Teachers, any part of the real property belonging to Vanderbilt University.

Affirmed by Bishops.

The bill is affirmed by Bishop Collins Denny and Bishop James H. McCoy. It is signed by Fitzhugh & Biggs, of Memphis; P. D. Maddin, of Nashville; Harris & Harris, Judge Edward C. O'Rear, of Frankfort, Ky., and A. B. Anderson, Attorney General of the Tenth Judicial District. Percy D. Maddin and A. W. Biggs are security for costs.

The bill is seventy-four typewritten pages in length and gives a history of Vanderbilt University, as well as of the controversy between the College of Bishops and the Board of Trust. By records the bill shows that the educational institution now known as "Vanderbilt University" was chartered as "The Central University of the Methodist Episcopal Church, South," and that it was the creature of the Southern Conferences of the Church, but not of the Church as such. The first Board of Trust was made up of members elected, some by one Conference and some by another.

After showing the development of new by-laws of the Board of Trust, the bill says: "And this by the action above quoted and similar action by other of the patronizing Conferences, Vanderbilt University was launched by the said Conferences as the member of said corporation, and acting as such, and for twenty-five years the Board of Trust and the patronizing Conferences acted in harmony, the Conferences agreeing in almost every instance to every recommendation or request of the Board of Trust, but with no thought upon the part of either the Board of Trust or of the patronizing Conferences the latter should surrender their rights as members in the corporation, and said rights have not been surrendered."

The bill sets forth how the several Conferences finally ceded their rights in the university to the General Conference of the Church, and that it then became the law of the institution that the Board of Trust submitted nominations for the election of trustees to fill vacancies to the General Board of Education of the Church, which then acted on such recommendations. The history of the present controversy is then set forth in full, it being shown that the Board of Trust attempted to change its by-laws, providing for a slightly different method of filling vacancies on the Board.

All the members of the College of Bishops are made complainants in the bill with the exception of Bishops E. R. Hendrix, O. P. Fitzgerald and J. S. Key. Bishop Hendrix is made defendant, while Bishops Fitzgerald and Key are neither joined as defendants nor complainants. These two Bishops are superannuated members of the College of Bishops, but the General Conference has relieved them of active duties as such.

In addition to the Bishops, the complainants are: N. E. Harris, of Georgia; V. A. Godbey, of Texas, and Albert W. Biggs, of Memphis, who were elected by the General Conference to fill vacancies on the Board of Trust, but who were not recognized by the Board.

The defendants are the members of the Board of Trust, named individually, and including Bishop E. R. Hendrix, president; W. R. Cole, secretary, and Chancellor Kirkland, together with Claude Waller, of Nashville; J. A. Robins, of Carroll County, and R. F. Jackson, of Nashville, who have been acting

as members of the Board of Trust by virtue of their election to that position by the Board.

The attorneys for the Board of Trust are Vertress & Vertress, John Bell Keeble, Stokes & Stokes, J. C. Bradford and C. G. Trabue.—From the Nashville Tennessean of October the 26th.

PRAY FOR FLORIDA.

Mr. Editor: It has been more than two years since I dropped a message to your paper. Then we were in the midst of a great campaign, trying to elect a prohibition Legislature. How we succeeded in getting a prohibition amendment to the State Constitution submitted to the people by an overwhelming majority, is a matter of history known to all close readers. Our present State Constitution is such that it is generally admitted that we cannot have State-wide prohibition without a constitutional amendment. The campaign is now on. Tuesday, November 8th, will close it. That day the ballots will tell which side has won.

Since Tennessee, Georgia and Alabama went dry, Florida has become the home of many of their liquor leeches, and we have greatly suffered therefrom.

If the liquor forces lose Florida, it will not only be a State lost to their business, but more. Florida is now the greatest supply station adjacent to dry territory, the brewers and distillers are from here, so far as possible, supplying the Carolinas, Georgia and Alabama with their commercial poison. Besides, for Florida to go dry, and Nebraska to win county option, would give the emphatic denial to their oft-repeated statement that the prohibition wave is receding, and would injure them throughout the nation.

The whiskey dealers know that they have much involved just now, and I doubt if they have so exerted themselves in any other States as they are now doing in Florida. Of all the Southern States we have the largest per cent. of foreign population. So our struggle is great, but our hope is in God.

Dear readers, this will reach you only a few days before our election, but I write it as a basis upon which to request and secure your prayers in our behalf. And would it be too much to suggest that the preachers on Sunday, November the 6th, might in a few sentences lead their congregations in prayer in our behalf? I feel that it would not be without its influence. Our needs are great, and all prayers of all good people are desired just now in behalf of the Land of Flowers. The South is just now at the beginning of an invading tide of foreigners. No State will feel this more than Florida. So now is our best time to win against the liquor forces. Pray for us.

F. L. CROWSON.

Seotchoppy, Fla.

WHITWORTH COLLEGE.

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Brookhaven, Miss.

LAYMEN'S RALLY—A CORRECTION.

The date for the Laymen's Rally in the Ruston District, at Gibbsland, La., is November the 26th, instead of November the 14th, as announced last week. Let the brethren whom this concerns note the proper date.

WALTER G. HARBIN, District Leader.
R. W. TUCKER, Presiding Elder.

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The Home Circle

"LEST WE LACK TRUE MEN."

And give us women, women of such mold,
Preferring ever honor unto gold;
Women unspoiled by luxury and ease,
Of nobler type than ancient Rome or Greece.
Women who wear their beauty as a flower,
Whose homely virtues are their richest dower.
Say you "the age needs men?" I say again
God give us women, lest we lack true men."

—The Citizen.

GRANDMOTHER'S LOVE APPLES.

Has another tomato," urged Johnny's grandma, as she saw the last red slice disappear from Johnny's plate. "I think you like tomatoes."

"I do," said Johnny. "I like them raw and stewed and baked and most any way."

"Didn't you like tomatoes when you were little, grandma?" Johnny asked, as he saw grandma looking down at her plate with a smile in her eyes.

"No," grandma said, "but that was because I was a big girl before I ever tasted one. I never saw any until I was thirteen years old."

"I can remember it so well. A peddler who came by our farm once a month, bringing buttons and thread and such things to sell, brought the seed to mother."

"One spring morning he came, and after mother had bought all she needed, he began fumbling about in his pockets for something. Finally, he drew out a very small package and handed it to mother."

"I've brought you some love apple seed," he said. "I got them in the city, and gave my sister half and brought half of them to you."

"Thank you, kindly," mother said, as she looked at the little yellow seeds. "What kind of a plant is the love apple?"

"Well," said the peddler, "the man who gave the seeds to me had his plants last year in a sunny fence corner. The flowers are small, but the fruit is bright red, and is very pretty among the green leaves. You can't eat the fruit, though—it's poisonous. It's something new; the man who gave me the seeds got them from a captain of a ship from South America. They grow wild there."

"So mother planted her love apple seed in a warm fence corner, and they grew, and the little yellow blossoms came, and after them the pretty red fruit. We children would go out and look at it, and talk about it, and wonder if it would hurt us if we just tasted it."

"One day mother heard us talking about it, and she called us away, and told us if we could not be satisfied with the pretty red fruit just to look at, without wanting to eat it, she would have to pull up the love apple vines, and throw them away, for the peddler had said they were poisonous."

"We knew she would hate to do that, for no one else about had them, so we kept away from the fence corner, and the vine grew and blossomed, and the red showed in new places every day. The birds did not seem to be at all afraid of the poison fruit, but ate all they wanted of it."

"One day, in the early fall, my uncle came from New York. When he went out in the garden he stopped in surprise. 'Why, Mary,' he said, 'what fine tomato vines you have!'

"We call them love apples," mother said, and then she told him how the peddler had brought the seed. But when my uncle found that we were afraid to eat them, he had a hearty laugh. And then he showed mother how to get some ready for supper. And that was my first taste of tomato. Johnny," grandma said, "and you shall have some fixed for supper, in the same way, with cream and sugar."—Youth's Companion.

THE LADY WITH THE LAMP.

By Floyd Hardin.

It is the late summer of 1854, and all England is in arms. Two months have passed since the English fleet, under the command of Sir Charles Napier, sailed for the Baltic, sped on its way by the cheers of a hundred thousand spectators, shouting as one man the final words of the commander-in-chief to his soldiers: "Lads, sharpen your cutlasses and the day is ours." And now that vast acclaim of voices is heard again in the land, for news comes of the splendid victory at Alma; and as the people read of how hundreds of brave men here protested with their blood against the occupation of the Holy Land by the Czar, there arises a vision of the army returning in triumph, as Wellington had returned victorious forty years before.

But what is this dismal report that like a black cloud comes out of the tropical East? News of terrible want and suffering at the front—the wounded neglected, the sick uncared for, the dying uncomfited? At these descriptions of the filth, pestilence, disorder, and incompetence reigning in the army hospitals, the cry of victory turns to a cry of indignation that brave men who have offered their lives for their country's defense should die in neglect and

squalid misery, with no woman's hand to soothe them and no effort made to save them.

"Are there no devoted women among us," wrote William Howard Russell from the seat of war, "able and willing to go forth and to minister to the sick and suffering soldiers of the East in the hospitals of Scutari? Are none of the daughters of England, at this extreme hour of need, ready for such a work of mercy? And all England takes up the cry, 'Whom shall we send and who will go for us?'"

Straightway there steps forward a tall, fair woman with eyes that speak tenderness and gentleness, answering in a voice of soft, rich quality. "Here am I, send me." Pray, who is this woman with the voice of velvet, the heart of compassion, and the will of steel? Read the history of the Crimean War; peruse a thousand tributes that do her praise; or search the affections of the British people, for their very heart-throbs speak her name.

Scarcely has a crying human need found its fulfillment with greater felicity than in the mission of Florence Nightingale. Inclined by nature and instructed to the work of nursing, and carefully trained in the hospitals of Germany, France, and England, no woman in the land, or indeed in all the world, was better fitted to carry out the great work that lay at England's door. Only a week later, on October 21st, Florence Nightingale and her band of forty-one nurses left London for the perils of the far-off Eastern hospitals, with the benediction of all England upon her head. After a short stop at Paris the brave company set sail from Marseilles, and on November 4th reached Scutari.

News of the approach of this band of mercy spread rapidly before them, and the sufferers in the hospital anxiously awaited their arrival. Upon seeing them for the first time, one poor fellow in the wards burst into tears as he cried: "I can't help it; I can't, indeed, when I see them. Only think of English women coming out here to nurse us! It seems so homelike and comfortable." Another, wounded "Tommy," described the beneficent effect that Florence Nightingale and her "Angel Band" had on the rough soldiers in these words: "Before she came there was such cursin' and swearin', and after that it was as holy as a church."

Never did a band of women, arriving in a strange land, weary with travel, meet a more gigantic task than confronted this brave contingent of English nurses. The great Barrack Hospital at Scutari, in which the wounded soldiers were sheltered, was an immense quadrangular building, with a tower at each corner, and situated on a green hill overlooking the blue waters of the glittering Bosphorus. But the beautiful exterior of the stately structure gave no suggestion of the filth, misery and confusion that reigned within. On both sides of the endless corridors, four miles in length, were packed sick and wounded soldiers, devoid of the barest decencies of life. Nolan, in his history of the war, says: "There were no vessels for water or utensils of any kind; no soap, towels, or clothes; the men lying in their uniforms stiff with gore and covered with filth to a degree and of a kind no one could write about; their persons covered with vermin which crawled about the floors and walls of the dreadful den of dirt, pestilence and death to which they were consigned." The greatest suffering was at night, when, at 10 o'clock, the lights were put out, and no one came near the helpless patients until the morning, despite the agonizing cries for water, the groans of the dying, and the ravings of the delirious.

It was a heart-rending experience when Miss Nightingale made her first round of the wards of that Augean stable, which she and her nurses had to cleanse. No time to discuss theory or initiate carefully planned reforms; the time called for heroic action. Less than twenty-four hours after her arrival upon the dismal scene nine hundred wounded men were sent from the bloody heights of Inkerman. The inmates were now numbered by the thousands, and every inch of available space was occupied. Now came the testing moment of Florence Nightingale's life. Had she failed at this moment to rise to the great task before her, her history would have been the story of a benevolent futility, rather than a noble and heroic achievement. Mattresses, cooking utensils, bandages, and food supplies were needed at once. Many of these stores were close at hand, but not readily available without tedious formalities. Miss Nightingale was informed upon inquiry by the guard that three days' delay was necessary before orders could be received for disposal of the goods. And now, our lady-in-chief, illustrating that rare executive power in which lay the secret of her success, determined to cut the swathes of red tape that had proved shrouds to hundreds of the wounded men, and upon her command the sergeant of the guard broke in the door of the magazine, and the necessary supplies were made immediately accessible.

Various reforms were quickly inaugurated throughout the hospital: libraries, schools and laundries were established; a sanitary kitchen was installed under the management of M. Soyer, a distinguished French chef who volunteered his services; and a system of nursing was instituted which in six months reduced the death rate from sixty per cent. to a little above one per cent.

Our heroine now took advantage of the quiet

order, and efficient service that reigned in the Barrack Hospital to push on into the Crimea and inspect the hospitals at the actual seat of war. It was here, while in pursuance of her duty in the trenches before Sebastopol, that she was stricken with the Eastern fever and for twelve days lay in her little hut on the Genoese heights dangerously ill. In London the papers heralded her illness as a national calamity; and when the sad news was told at the Barracks Hospital at Scutari, sick men turned their faces to the wall and cried like children. But fortunately England was not yet destined to lose so indispensable a helper at the seat of the war. The lady-in-chief rallied from her attack, and, returning to her labors at Scutari, remained there until the close of the conflict.

Upon her return to England after the cessation of hostilities, Florence Nightingale was accorded every honor. England had to bestow a gift of \$250,000 was presented her, with which she established the Florence Nightingale Training School for Nurses; later the King bestowed upon her the degree of the Order of Merit, and in 1908 she was granted the honorary freedom of the city of London. To-day the whole world mourns the quiet passing of her life on the fourteenth of last month.

Long after the memory of Inkerman and the Almas, and the awful charge of the "Six Hundred" shall have faded into forgetfulness, the name of Florence Nightingale will be cherished, for she has built herself an enduring monument in the hearts of the British people. In the hallway of the Florence Nightingale School for Nurses in London stands a statue of our lady in a nurse's dress with a lamp in her hand; and while she is remembered for her benevolence and her valued writings on the art of nursing, it is as the "Lady with the Lamp" that the English people love to think of her. A soldier thus describes her midnight rounds with her little nurse's lamp, when all was still in the hospital at Scutari: "She would speak to one and another and nod and smile to many more, but she could not do it to all, you know, for we lay there by hundreds; but we could kiss her shadow as it fell, and lay our heads on the pillow again content." It was Longfellow who put this tender picture into enduring verse.—Northwestern Christian Advocate.

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Editorial.

REPORT OF THE PUBLISHING COMMITTEE.

The Publishing Committee of the New Orleans Christian Advocate, representing the three Annual Conferences, met in the Advocate office Oct. 27th to consider the interests of the paper. It was gratifying to ascertain that all things were in a prosperous condition. All financial obligations have been promptly met, and the outlook is most encouraging. The number of subscribers has increased more than eight hundred during the year, and now has reached nearly eight thousand. The number of copies circulated during the year were three hundred and ninety-two thousand, seven hundred and forty-five (392,745) and the average weekly circulation was seven thousand five hundred and fifty-two (7,552). This is attributable to the loyal and faithful efforts of its many staunch friends among the preachers and also to the enterprise of the publisher, Mr. C. O. Chalmers. It gives us pleasure to say that in all respects, Mr. Chalmers fulfills his contract with the Publishing Committee, and that the paper could not have fallen into better hands. He is most competent and devoted to the interests of the Advocate, and enterprises for it large things. He has a vision of a still greater paper that shall meet the ever-growing demands and do noble work in this important field. It is to the interest of the Church and the cause of religion that this large-hearted and self-sacrificing publisher be given cordial aid and co-operation in the upbuilding of the paper.

Dr. Meek took charge as editor last January, and with what success he has done his work, all who read the paper know. His work thus far shows that he is worthy to rank among the great and chosen editors whose writings have adorned this paper and made it a powerful agency for more than fifty years. His style is clear, forceful and chaste, while the matter of his utterances is important and instructive. He is true to the doctrine and polity of the Church and has proved himself an able defender of both. He fights no dead devils, but finds enough to engage his zeal and effort in the world of to-day. He is at once conservative and properly progressive. We admire the fine courtesy and charity displayed toward Christians of other communions, and also the genuine loyalty exhibited toward his own. Any one may see in the pages of the Advocate manifested its spirit of true religion. The editor has a large acquaintance with public matters, and men and affairs pass under his judicious review. Thoughtful people read the paper with approval. It is a fact, too, that the quantity of original reading matter has been much increased, until now it is not excelled in this regard, nor in any other, by any published by the Church. We think that there should be more communications from the body of the Church, from busy preachers and busy laymen. Let our women, too, write more for the paper. Other things may easily be found to fill up all the columns of the Advocate, but they would not be relished so much, as they would lack the flavor of personality. Brevity in all articles is needed, as this is one of the chief graces in a writer.

Our paper, useful and efficient in all its past history, and never more so than to-day, sits in this great gateway of our land, and looks out upon the thousands of the three Conferences, and beyond, and asks their support. We trust that the appeal will be heeded, and that upon all alike may come the blessings of our Heavenly Father. E. H. MOUNGER.

For the Publishing Committee.

BERATING THE CHURCH.

It seems to be the fashion of the day to find fault with the Church—to discover its deficiencies and hold them up to the public view. Reformers, riding some special hobby, talk as if it were antiquated and no longer a potent force in combating modern evils. Evangelists in conducting their revivals spend much

of their time arraigning those who are of the household of faith, and charging them with the responsibility for all of the immoralities and religious indifference existing in the community. So severe are their denunciations at times that one is led to wonder what advantage there is in belonging to such an organization. And the constant sowing of such seed broadcast over the land has produced a harvest of suspicion and distrust as to the sincerity and uprightness of the membership of the Church, which has come to constitute one of the gravest difficulties to be overcome in reaching and saving the people of the outside world.

What basis in fact has this oft-repeated allegation that the Church is now more apostate than it has been in many decades? As we discern existing conditions, such an assertion is utterly unwarranted. There has never been a time when the Church was wholly pure—when all of its members were holy in heart and life and aflame with evangelical enthusiasm. Those possessed of such an idea need only to read attentively the epistles of Paul to be thoroughly disillusioned. Nor is there any promise that a congregation of perfect Christians will ever exist upon this planet before the Master. In power and glory, shall come again. On the contrary, the parable of the wheat and tares would seem to teach that the good and bad will exist together in the outward and visible kingdom until the end of time. It is right, of course, to preach plainly to the disciples of Christ, pointing out their inconsistencies, and when necessary discreetly to administer discipline, but the notion that all evil may be extirpated from among them is but a Utopian dream. Perfection in any universal sense belongs not to earth. It was lost in Eden, and will be found no more until we enter the gates of Paradise.

To exchange the crozier, the symbol of pastoral care, for the "big stick," and belabor the flock of God, is a poor performance for any minister. If Zion is to be rebuked, let it be in utterances whose undertones echo the sentiments of love. Persuasion is more powerful than denunciation. The Judean shepherd did not drive, but led his flock, and the crook that he carried was more a weapon of defense than an instrument to chastise the sheep. The pulpit scold is not a preacher after the Scriptural pattern, but a degenerate later variety. It takes no courage to rail at a whole congregation about current evils. What tests one's bravery is to go direct to the individual whose deeds are wicked and remonstrate with him face to face. This was what Nathan did, when he said to David, "Thou art the man." It was what John the Baptist did, when he said to the enraged Herod concerning his brother Philip's wife, "It is not lawful for thee to have her." A tactful, personal interview with a man will usually accomplish more toward his salvation than any amount of stacy public invective.

One deplorable result of inveighing against the Church is that it lowers it in the general esteem of the people. With a depreciated sense of its importance and value, they are little inclined to attend its services, and less disposed to join it. May not this in some measure account for our empty pews and the seemingly weakened influence of the Protestant Church among our masses? With the Roman Catholics it is different. They teach that the offices of the Church and the mediation of the priest are absolutely essential to one's spiritual life and salvation. Hence, Rome's votaries dare not wander away from her altars, because they believe that to do so is certain destruction. Herein lies the secret of her tremendous grip upon those who accept her teachings.

Of course, we would not have Protestants entertain for the Church that superstitious awe and misconception which characterize the adherents of the Vatican. But we do think they need a more exalted conception of its dignity and worth, of its ministry and mission. It is a divine institution—God's appointed agency to save the world. There is no other organization comparable to it in existence. It represents Christ upon earth, and has the Word, the sacraments, and the promised ministrations of the Holy Spirit. It supplies to sinful humanity needed assistance nowhere else obtainable. Membership in it is a part of that confession which Jesus requires of his disciples. What inspiration there is in its glorious songs! What strength in the communion of its saints! What blessing and uplift in the prayers that ascend from its altars! What exultant hopes are implanted in the heart by the outlook it opens into the future!

Nor are we despondent over the present condition of the Church. Never before was its ethical standard so high. A century ago rum was frequently handed around at the ordination services of some of the denominations, but now the preachment among all Christians is total abstinence. Church members are in the forefront of every movement for moral reform; they are conspicuous in the peace councils of the world. Never since the apostolic period has the missionary spirit of the Church been so dominant and aggressive, and the outflowing stream of its philanthropy is deeper and wider to-day than ever before. True, the Church has its dangers and temptations now, as it has had in every age. There are those who would beguile us into a repudiation of our faith in the divine and supernatural, but the great masses of our people are yet untouched by this new

form of skepticism, and we doubt not that there will come a reaction against the present tendencies. Many lack spirituality, but in every congregation there are some who live in conscious touch with the risen Lord.

What we need to do is to exalt and honor the Church instead of disparaging it—to rejoice in its privileges, and make others see that there is no place like the courts of Zion. No cause is helped by cynicism. The plaint is the language of retreat, not of advance. It was the optimism of Caleb that led to the winning of the promised land. A conquering religion must necessarily offer the inspiration of hope. The strength of the disciple is the joy of his Lord. "We are able," has ever been the talismanic slogan of Christianity. Let us talk more of the glories and infinite resources of the Church, and less of its weaknesses and imperfections. With all of its faults and failings, it is yet the Church of Christ, and beneath its banners still abide the best and noblest of the race.

"O where are kings and empires now,
Of old that went and came?"
But, Lord, thy Church is praying yet
A thousand years the same.

"Unshaken as eternal hills;
Immovable she stands,
A mountain that shall fill the earth,
A house not made with hands."

REPLY OF THE VANDERBILT BOARD TO THE BISHOPS.

Elsewhere in this issue appears the reply of the Vanderbilt Board of Trust to the communication addressed to them by the College of Bishops last July. In that response occurs the following sentence: "But the Vanderbilt Board of Trust desires to assure the College of Bishops and all parties interested, that no action has been taken, or will be taken by them, except as they believe it to be legal and equitable and designed to promote the highest interests of Vanderbilt University."

That they will do nothing except what they believe they can find law to sustain, is, it seems to us, a rather unnecessary assurance. They know full well that they have camping upon their trail several of the best lawyers in the South, and no one would suppose that they would attempt to do what they consider illegal. The highest interests of Vanderbilt University these gentlemen also seem to have in mind, but not the slightest reference is made to the interests of the Church. Or is it to be inferred that the word "equitable" is a vague reference to them?

The rights of the Church in the University seem never to have had much place in the thoughts of these gentlemen. If they have ever concerned themselves seriously about them or sought to safeguard them, there is no public record of it. When any decision from any quarter would weaken them, they have quickly acquiesced in it, and when anything was proposed that would strengthen them, they have promptly challenged and resisted it. In the original Charter was contained the following language: "The Bishops of the Methodist Episcopal Church, South, are hereby requested to act as a board of supervision of the University, and jointly with the Board of Trust to elect officers and professors, and prescribe the course of study and the plan of government." This provision was approved both by the Annual Conferences which protected the institution and Commodore Vanderbilt. What has become of it? It is no answer to say that it was illegal and now has no force. The main intention of the founders of Vanderbilt University was that the Methodist Church through her Bishops should have an active part in the management of the affairs of the institution. There is a moral obligation, weighty and imperative, upon those charged with the execution of this trust to carry out the expressed will of those committing it to them. If a legal technicality has tended to thwart that will, they should have sought to have the construction in the law removed, or to find some other way of putting the intent of the founders into effect. What have these gentlemen done to maintain the designed authority of the Methodist Church in Vanderbilt University? They have done nothing. On the contrary, they have apparently sought to destroy it. Even now, if we may believe what we hear, they are challenging what little remains of the supervisory power of the Bishops.

And if a contest had to come between the donors of the University and the Church, why did not these gentlemen let Mr. Vanderbilt raise the issue and fight his own battle? Why have they felt called upon to take the cudgel for him against their own Church which they were placed upon the Board to represent? Why are they so jealous of his rights, and so indifferent as to ours? Why should the exponents of a sacred trust become partisans and seek to carry out only such parts of the Charter designed to govern its administration, as meet their approval? And now that the battle is on, let the issue not become confused. It is not a contest merely to determine by what method the University shall be operated for the Methodist Episcopal Church, South. If the Trustees win, the Church will have left not a vestige of real authority in the government of the institution. The Trustees may, if they wish, fill the

Board with those who are not Methodists. They may elect an Episcopal Bishop president of the body if they desire. In fact, so far as the management of the University is concerned, they will be free to do what they please. And in that event the Methodist Church will likely wash her hands of Vanderbilt University and address herself to the task of building another great institution that will be amenable to her authority; and her insurgent members who have wrought this work of alienation will be left to contemplate the record which they have made, and face it before the bar of enlightened public sentiment and in the judgment.

"CONSCIENCE AND ITS CULTURE, OR THROUGH CONSCIENCE TO CHRIST."

This interesting volume of 216 pages is just from the press of the Methodist Publishing House at Nashville. It is neatly printed on choice paper, beautifully bound, and presents a most attractive appearance. The author is the Rev. T. H. Lipscomb, B. D., the pastor of the Methodist Episcopal Church, South, at Indianola, Miss. He is a graduate of Drew Theological Seminary, and a young man of uncommon gifts and acquirements. The volume does not purport to be anything like a complete metaphysical discussion of the nature and functions of Conscience, but rather deals with the subject with a practical end in view. The author does, however, in the first four or five chapters discuss in a manner highly interesting and instructive the following subjects: "What is Conscience?" "An Analysis of Conscience," "Conscience as a Guide," and "The Education of Conscience." And having developed the underlying laws of man's moral sense, he proceeds to illustrate them impressively and point out the course of training which will result in the establishment of worthy character. Some of the chapters covering this part of the discussion are particularly striking and suggestive. The one entitled "One Mother's Way" outlines the system of home teaching and training observed by his own mother, Mrs. W. L. Lipscomb, of Columbus, Miss., who is widely known for her deep spirituality, and who reared to Christian manhood and womanhood a large family of children, distinguished for their piety and usefulness in the service of the Master. Some of the other significant chapter-headings are: "Journeying Upward," "The Man in Christ Jesus," "The Mountain Top—A Conscience Vold of Offense," "Of One Who Missed the Way," "The Place of the Revival." In preparing this volume, Brother Lipscomb has rendered a distinct and needed service. The subjects discussed are pertinent and timely, the work throughout is well done, and the young author has reflected credit upon himself, his Conference, and his Church. The price of the book is \$1. It may be had either of Smith & Lamar, Nashville, Tenn., or the Rev. G. W. Bachman, Winona, Miss. It deserves a large circulation, and we trust that it will soon find its way into the homes of many of our people, blessing them and lifting their aspirations to higher and holier things.

RESIGNATION OF BISHOP HENDRIX.

Though the dispatches bearing upon it have been somewhat vague and indefinite, we infer from his letter, published in this issue, that Bishop Hendrix has resigned both the presidency of the Vanderbilt Board of Trust and his membership in that body. We think that in doing this he has pursued the proper course, and we commend his action. He retires affirming his full belief in "the righteousness of the cause represented by the Board," and states that what moved him to withdraw was his "delicate relations as an executive officer of the Methodist Episcopal Church, South, whose Bishops are authorized and empowered by the General Conference to institute legal proceedings."

It is not to us a pleasant task to criticize Bishop Hendrix. For his scholarship and ability, we entertain great respect. He is a preacher of eloquence and strength, and as a presiding officer and administrator, the Church has not had his superior. But, as we see it, it is a matter of serious regret that the Bishop did not perceive at an earlier date the grave impropriety of the conflicting relations which he has allowed himself to sustain at one and the same time to the Church and the Vanderbilt Board of Trust. What he has been so slow to discover, others saw in the beginning, and it was this that surprised his brethren and evoked their expressions of disapproval and protest.

Nor has Bishop Hendrix' retirement undone the evil effects of his regrettable previous course. He stood with the Trustees in their attitude of rebellion against the authority of the Church, and sheltered them with the influence of his great name and office until they became organized into an insurgent body. He leaves them in hostile array, challenging the rights of the General Conference and forcing upon the Methodists of the South a gigantic and expensive lawsuit. Who knows whether, if he had declined to stand with them as soon as the supreme authority of the Church had spoken, they would have assumed their present position of independence and defiance?

And the Bishop's belated action also falls to extricate him from the charge of having openly and flagrantly disobeyed the instructions of the General

Conference. What he has done will doubtless tend to soften the feeling of indignation existing in the Church toward him, but the record which he has made will stand and may yet have to be reckoned with. Such an example as he has set will likely be regarded as too serious a thing to be lightly passed over. The effort of some of his friends to shelter him and his associates under the footnote appended to our Twenty-Third Article of Religion, which affirms the supremacy of civil authority, has been positively pitiful and ludicrous. There is no requisition upon the part of the State that any member of the Board of Trust shall continue to serve thereon. Any one of them has a perfect right to resign at any time. And if Bishop Hendrix can retire now without moral culpability, he manifestly could have done so in the beginning.

We wish Bishop Hendrix well. We have no disposition to question his sincerity or impeach his motives. But we think that he has made a grievous mistake, which has irreparably hurt Southern Methodism and greatly impaired his own influence and usefulness. If his large capacity shall enable him to regain the prestige which he has lost and win anew the confidence in his leadership which he now seems to have forfeited, we shall be sincerely glad. His stand in the Vanderbilt matter has been to us the occasion of genuine sorrow, and what we have written concerning his course has been impelled by a stern sense of duty to the Church, whose servant we are. Not a particle of pleasure have we found in this unfortunate controversy, in which we have sacrificed friendships for principle, and stood openly and fearlessly for what we conceive to be right. And having done our duty, as God has given us to see it, whatever may be the outcome, we hope to have the approval of a good conscience.

PERSONAL.

Rev. W. E. M. Brogan, of Starkville, will report the proceedings of the North Mississippi Conference for the New Orleans item.

There is talk of having a district evangelist in the Corinth District next year. \$500 was subscribed for this purpose at the recent missionary rally at Booneville, Miss.

Dr. Alfred F. Smith, the new pastor of the First Methodist Church, Jackson, Miss., is in high favor with that interesting and active congregation. This information has reached us from a number of sources.

An appreciated caller at our office this week was Rev. Mr. Gregory, pastor of the Presbyterian Church at Moss Point, Miss., who was in fine health and spirits. He reports favorably of the Master's work in his section.

We thank the Rev. H. M. Ellis, our popular pastor at Brookhaven, Miss., for work done for the Advocate, as well as commendatory words and good wishes. No interest of the Church is allowed to suffer in his hands.

In sending in some subscriptions, for which we thank him, Rev. W. W. Perry, of Terry, Miss., adds: "We have had a good year. We have had some good meetings, some conversions, and some accessions to the Church. We hope to report all of the collections in full."

Mr. J. R. Bingham, of Carrollton, is advocating the formation of another District in the North Mississippi Conference. He thinks the people are anxious to see more of the presiding elders and hear them oftener in the pulpit. He must have a good variety of them up his way.

Dr. F. N. Parker, the presiding elder of the New Orleans District, preached at Plaquemine, La., last Sunday. That he gave the people a strong and helpful message, goes without saying. He is universally popular throughout his district, and there is general regret that this is the last year of his quadrennium.

Rev. Walter G. Harbin is having a gracious revival at Slidell, La., where he is conducting a union meeting. A note from him, dated October 30th, stated that thirty persons had already united with the churches. We trust that our pastor there will give us a full account of the services and the results for our next issue.

From a note from Rev. I. D. Borders, dated Los Angeles, Cal., Oct. 27, we learn that he has been transferred by Bishop Waterhouse to the Pacific Conference and stationed at Stockton, Cal., where we have a very substantial Church and a fine constituency. Brother Borders says: "I love the brethren of my home Conference, and yearn to be with them, but am impelled to believe my work is here in this great and needy field."

In renewing his subscription to the Advocate, Mr. Wiley G. Griffing, of Eufaula, Oklahoma, says: "I take no paper that I prize more highly than yours." Thank you, brother. We hope that Mr. Griffing will not forget to tell us occasionally of the great West of which he has become an honored and successful citizen. It is the habit of Mississippians to succeed wherever they go, as is now attested by the large number of them who have found their way into the United States Senate.

Those interested will please note that the date of the Laymen's Meeting of the Ruston District is November the 26th, not the 19th as one announcement stated. We thank those having the program in

charge for an invitation to be present and deliver an address. But the time is so near the date of the next session of the North Mississippi Conference that we shall have to forego that pleasure. We hope, however, to visit that part of the Advocate's territory in the not far future.

We were delighted to have our long-time friend, the Hon. Charles Firmar Smith, of Nashville, Tenn., drop into our sanctum last Monday morning. He is one of the foremost lawyers of the Volunteer State, has traveled widely, and is a man of large and liberal culture. We have never known a more entertaining and agreeable converser, and when one is with him the moments speed with lightning wings. Mr. Smith was en route to Mexico, whither he has gone on a business trip. He expects to be absent from the States about a month.

The Pine Flat Sunday school on the Paris Circuit, North Mississippi Conference, is making a fine record. It was organized last spring with 30 pupils and has grown to 56. Not a Sunday has been missed, and the interest on the part of both parents and pupils has been marked. Special stress has been laid upon reading the Bible, a strict record being kept of the chapters read by each class. The secretary of this school is Miss Effie Ray, and the pastor is the Rev. W. J. Wood. Much credit for what has been accomplished has been due to the capable superintendent.

We have learned with sincere sorrow that the health of Dr. M. O. Shivers, of Greenville, Miss., has for some months been far from good, and that he has decided in consequence to make his home in the West. This will be a distinct loss to Methodism in that goodly city and to the medical profession in that State. Though scarcely more than thirty years of age, Dr. Shivers has built up in Greenville a large and lucrative practice, which it seems unfortunate that he should have to abandon. But we trust that in his new field he will soon grow strong physically and achieve a large measure of success. The prayers and good wishes of a host of friends will follow him wherever he may go.

The Publishing Committee of the New Orleans Christian Advocate met in our office Thursday of last week to review the work of the year. All of the members were present except the Rev. W. W. Drake, of Lake Charles, who was in the midst of a revival meeting and could not come. The report of the Committee, from the facile pen of Dr. Moulter, appears in this issue. It was a genuine pleasure to have these brethren with us, our only regret being that they could not remain longer and allow us to see more of them. With the end of the Conference year almost in sight, it is a busy time with all of the preachers of Louisiana and Mississippi, and they are eager not to lose a single day.

Notwithstanding the recent action of the Triennial Episcopal Convention in Cincinnati in voting down the open-church canon, some of the brethren of that faith in Mississippi are disposed to be quite catholic and fraternal. Especially is this true of those at Aberdeen, Miss., who have invited the Rev. J. T. Murrah of the Methodist Church of that city to conduct his services in their house of worship while his congregation are constructing the new church which they have projected. In order to keep his Sunday school together, Brother Murrah has adopted the plan of preaching at the Courthouse every Sabbath morning, and having his evening and prayer meeting services in the Episcopal Church, which has been so kindly placed at his disposal.

Mr. L. P. Brown, of Meridian, attended the Sixth Annual Convention of the Holiness Union, which was held at Little Rock, Ark., October 18-23. He is the president of this body, having presided over it for the sixth time in succession, and during his long incumbency in the chair no appeal has ever been made from one of his decisions. At this last meeting Brother Brown delivered a deeply spiritual and stirring address, which elicited much favorable comment both from the members of the Convention and the press of the city. He is a member of our Central Church of Meridian, was a delegate to the last General Conference, and is regarded by all who know him as a man of holy heart and life, who knows the way into the Father's presence, and who is never so happy as when doing good.

"A-LE-THE-IA."

This is what the W. C. T. U. State President of Tennessee writes about Mrs. C. C. Miller's novel, "A-le-the-ia":

"I am sure, if widely read, it would do good. It treats of a subject live with interest at the present time. Its ideals are high, the thoughts pure, the motive good all the way through."

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The first thing I noticed when I stepped
 out of the plane was the cold air. It was
 like a giant hand reaching out to grab me.
 I shivered and pulled my coat tighter around
 me. The ground below was a patchwork of
 fields and forests, stretching out as far as
 the eye could see. In the distance, a small
 town was visible, its buildings huddled together
 for warmth. I took a deep breath, the cold
 air filling my lungs. It felt like a new
 beginning. I had come here for a reason,
 and now I was here. The journey was long
 and tiring, but it was worth it. I had
 finally reached my destination. The town
 was small, but it had a charm of its own.
 The people were friendly, and the food was
 delicious. I had found a place where I
 could start over. I had found a home.

Source: 1940 Census

[illegible]

Macdon, M.B.

It has been said a long time since I have not had any report from Madelon. That probably some of our friends are wondering if we are still in the Missions Conference. We are, and will be glad to return there, provided they return to be our present minister. Rev. J. W. Ware, otherwise we shall make an effort to transfer. We favor altogether a removal of the time limit, that we might never have removed from our midst one who has now broken us on the bread of life. Some of us are thinking that he ought to be kept for a long preacher. All of the denominations are thinking that he is retained, and those few circles who have been influenced as to be under his ministry can easily see why. He is greatly gifted as a preacher or rather teacher, for we think of him not as our own preacher, but as one who practices. He is also gifted with a personality that inspires in those who know him something of a deep reverential love. When he emphasizes the great truths of the gospel we feel that behind this teaching is his life as a reinforcement of what he teaches. He never deals in non-essentials, but ever with the great fundamental truths as taught by the Master. Surely Madelon has had opportunities which very much increase her responsibility, but having been exalted, as Capernaum, she may, even as Capernaum, long out in the end, simply through failure to make use of the great enlightenment which has been hers. Whatever her fate, the watchman has been faithful. The Master's teachings were rejected and neglected, and he himself said, "Straight is the gate and narrow the way, and few there be that enter there in," meaning, of course, the way of

George L. Hunt

[illegible]

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A celebrated New York Aurist has been selected to demonstrate to deaf people that deafness is a disease and can be cured rapidly and easily in your own home. He proposes to prove this fact by sending to any person having trouble with their ears a trial treatment of this new method absolutely free. We advise all people who have trouble with their ears to immediately address Dr. Edward Gardner, Suite No. 320, No. 49 West Thirty-third Street, New York City, and they will receive by return mail absolutely free a Trial Treatment.

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of Smell, Watery Discharges in the Throat, etc. etc.

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Let it for the sake of my expense, and if you are satisfied with it, then send me my expense, including price of ink and I will send you a full month's supply of my **Corn-oil**—or if you are not satisfied return the **Corn-oil Medicament** to me and the full cost of the ink will be refunded.

I have been convinced it is a mission that I could make this life. The only way to
change and very many have for themselves that they cannot make a life. What is our
work - their life.

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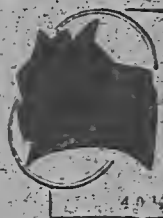
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Epworth League

By Rev. Wm. H. Coleman.

TOPIC FOR NOVEMBER 6, 1910.

TAKING MEN

Luke-v, 10.

I. The Call to the Work.

The divine Son of God and Savior of men had just passed through the forty days of solitude and fasting in which he had met the archfiend of night, the author of sin, the enemy of souls, and by conquering him and putting him to flight without calling to his aid any miraculous power he had taught the gratifying truth that every soul may conquer by the power of God-given grace.

Then he had begun the preaching of his marvelous gospel and the establishing of his glorious kingdom.

Now he begins to gather about him that sacred little inner circle which is to form the nucleus of the kingdom, that he may train them for the work to which he has honored them with a call.

Then comes the incident of the reference, the calling of these humble fishermen and commissioning them to be "fishers of men."

Why did he call them? was it because he preferred the poor, the unlearned, the weak, to the rich, the scholarly, the mighty? No: "Mau looketh on the outward appearance, but the Lord looketh on the heart." Riches and scholarship and worldly prestige are not to be condemned, but rather to be desired. But they are only some of the incidental conveniences of this life: there are better things and things of vastly greater importance. A man may possess these things and be worthless, or he may be without them and be a prince of earth and an heir of heaven.

So, in his superior wisdom, the Son of God brushed aside these child-like human distinctions, and called the cabinet of his kingdom on a solid and loftier basis: that of real worth and trustworthiness—Character.

First, they were busy men: men with a purpose. It is not the man who is hunting a job that the world wants, but the man who has one and is giving satisfaction in it: he is the man that there is always promotion for. Not the man who spends his time in telling what he can do, but the one whose work shows what he can do.

Even so in the kingdom of God, it is the consecrated, faithful, zealous worker that our Lord can use. And he who was walking that day by the sea of Galilee looking for fishers of men, is still looking to-day for the man or woman, the boy or girl who is willing to be busy in some good work, ready to honor them with this high calling of being "fishers of men" for his kingdom.

In the second place Christ saw in these men the element of faithfulness. It is not only necessary that we have faith in God, but also that we be so trustworthy that he can have faith in us. Then will he trust us with the great and important affairs of his kingdom.

The young man or woman who will stand by the League when others are indifferent and when the work seems unfruitful, the one who will continue consecrated and faithful and zealous, undiscouraged by seeming failures, is the one whom God can use as a successful minister of the gospel, a princely leader of the host of laymen, a foreign missionary, or a deaconess.

The call is a compliment to any individual.

1. It is a recognition on God's part of the elements of capability in the one whom he calls.

2. The call implies the assurance on God's part that our every need in adequately accomplishing the work to which he has called us shall be supplied. Therefore, you should not hesitate to humbly, trustingly accept any task to which God calls you; for, although you may feel your utter inability, yet God knows the latent resources with which he has endowed you, and he will not fail you in their development and in supplying all your need (Phil.-iv, 19.)

3. Every one may be called. Every one is called to salvation (Titus ii, 11). Every one is saved for service. The greatest and sublimest service is the winning of souls.

II. The Work.

Every task of life is sacred and should be done to the glory of God, but, in the last analysis everything else is incidental to the one supreme achievement of saving human souls for whom Christ laid down his life on Calvary.

Your work in the various departments of the League is all important and interesting and useful, but it is not an end within itself, but a means to the higher end of saving the unsaved souls about you: taking them for Christ.

Not only is this the supreme work in the kingdom of our Lord and the chief business of every saved soul, but it is pre-eminently important. It is a work of rescue from an awful peril. There are poor, lost souls and wrecked lives all about us rapidly sinking down into eternal dark despair. There are others at the parting of the ways of good and evil, in the most imminent peril of being led into this wreckage and ruin of degradation and death.

There was a time when under a clear sky and an undimmed sun the newly launched vessel of humanity sailed serenely over the placid sea of life. But satanic pirates put out to sea and disturbed the elements of the mighty deep of life, hiding beneath its surface dangerous breakers and whirling vortices of ruin, filling the sky with clouds and the elements with storms. In the midst of the darkness and the raging sea the vessel was lost, was wrecked, and humanity was left adrift. Then there came to the rescue from celestial realms a divine Pilot on the grand old Ship of Zion. He it was who called these humble fishermen of Galilee to launch the lifeboats and pick up these stranded human wrecks. He it is who still calls to-day to you and to me to hasten to the rescue.

"Throw out the life-line! Throw out the life-line!"

Some one is drifting away: Throw out the life-line! Throw out the life-line!

Some one is sinking to-day."

The greatest achievement of any life is that of "Taking a Man" from the degradation and death of sin for the kingdom of our Lord. "He which converteth a sinner from the error of his way shall save a soul from death." (James v, 20.)

It is even more than saving a soul from death: it is introducing it into the glorious realm of eternal life. The winning of a soul for Christ involves the sacred privilege of leading it into the council chamber of the King of kings and Lord of lords and there introducing it to him whom to know is life eternal.

Dear fellow-Leaguer, don't you want to be a winner of souls? Will you not let our blessed Lord have his way with you, that he may develop and equip you for the sublime achievement of "taking men?"

TO PROTECT THE WALLS.

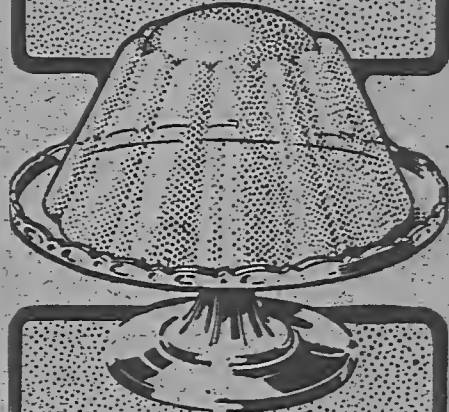
When you want to keep a piece of furniture from scratching or defacing the walls or woodwork, and are not able to get the little rubber buttons or guards, take the fingers of an old kid glove, stuff hard with cotton to the size you need, fasten on the back of the article in question, with tiny tacks at each end, and they will answer the purpose splendidly, and are quite inconspicuous.—From Woman's Home Companion for October.

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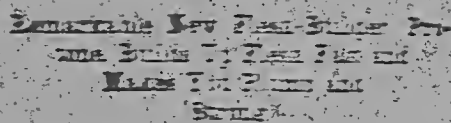
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Memorandum

State-wide prohibition is now the aim of the State legislatures in practically all of our twelve principal States. Some states are commencing to order State-wide prohibition of people living in substantially dry portions of some forty millions. Temperance societies under official auspices are being organized in many countries abroad. The latest international conference independently in Europe and in America show a remarkable falling off in the average use of alcohol. In medical hospitals, practically no use at all of the wine. These and many other interesting facts will show up in an article called "The Advance of the Water Wagon" in the November Century in which Henry Smith Williams, M.D., author of "Alcohol," discusses the notable change of sentiment in regard to liquor drinking and the significance of this lesser use of alcohol.

[The page contains extremely faint, illegible horizontal lines of text.]

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 104 Walton Street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.



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ON SALE

The Sunday School Lesson

By Rev. T. H. Lipscomb, B.D.

FOURTH QUARTER. LESSON VI. NOVEMBER 6.
THE LAST SUPPER.

Matthew xxiv. 17-30. Parallel Passages: Mark xiv. 12-25; Luke xxii. 7-30; John xiii. 1-30; 1 Corinthians xi. 23-25.

17. Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him: Where wilt thou that we prepare for thee to eat the pass-over?

18. And he said: Go into the city to such a man, and say unto him: The Master saith: My time is at hand; I will keep the pass-over at thy house with my disciples.

19. And the disciples did as Jesus had appointed them; and they made ready the pass-over.

20. Now when the even was come, he sat down with the twelve.

21. And as they did eat, he said: Verily I say unto you: that one of you shall betray me.

22. And they were exceeding sorrowful, and began every one of them to say unto him: Lord, is it I?

23. And he answered and said: He that dippeh his hand with me in the dish, the same shall betray me.

Golden Text: "This is my body which is given for you: this do in remembrance of me." (Luke xxii. 19.)

I. The Lesson's Story.

So numerous and so varied are the accounts of the Last Supper given in the New Testament that it is interesting and clarifying to our understanding of just what transpired for us to weave them together into a connected narrative.

As Matthew states it was the Paschal season—Thursday evening, April 6th, A.D. 30, our lesson is dated—at which time for 1500 years the Jewish nation was accustomed to celebrate their deliverance from Egyptian bondage, the most important rite of which was the eating together of the Pass-over Feast, in families or in groups.

The disciples well knew that Jesus would conform to this national custom, though it was doubtless the first and only time that he ever offered the sacrificial lamb as the head of a group of worshippers; so they inquired of him: Where wilt thou that we prepare for thee to eat the Pass-over? The question may have arisen, also, out of a direction probably given to Judas the previous day to purchase the lamb and have it inspected in the temple, as it would have been hazardous to have waited until the very afternoon of the feast. In answer to the question Christ directed Peter and John (Luke tells us) to go into the city to "such a man," (Matthew) naming him evidently; but the name not made public—and ask of him the guest-chamber for himself and his disciples. Mark and Luke suggest a direction indicating "miraculous foreknowledge on Christ's part: 'there shall meet you a man bearing a pitcher of water; follow him,' and enquire as above. Edersheim ventures to suggest that this householder, evidently acquainted with and in full sympathy with Jesus, was Mark's father, as he was known to have a house in Jerusalem in which at later times the Apostles, possibly at the Pentecostal hour, assembled.

However this may be, we know at least that after receiving the "large upper room," furnished and ready, about the first thing the two apostles did in preparation for the feast was to take the lamb to the temple at the appointed time, between three and six o'clock in the afternoon, that it might be slain; its blood poured upon the altar, and its body prepared for the roasting, which must have occupied the remainder of the afternoon. The fact that the upper room was furnished and prepared suggests that all else needed for the supper—the cups, the wine, the cake of unleavened bread, and bitter herbs—had been provided by the generous host.

So, all things being ready, just as the first three stars became visible, a three-fold blast of the silver trumpets from the Temple Mount rang out, announcing the time for beginning the Passover feast. Doubtless then Christ and the twelve entered together the Upper Chamber, and assembled around the festal board. But here, as the elaborate Jewish ceremonial was about to be entered upon, Luke tells us that a disgraceful scene occurred, doubtless over how they should be arranged

at the table. "There arose a contention among them, which of them is accounted greatest," for this they thought must be determined in order that they might be placed aright. In families the order was easily recognized. We must not judge them too harshly, accustomed to Jewish decorum as they were, it appeared a serious problem. There followed an incident, recorded by John alone, which otherwise might not have occurred at that hour. Christ rebuked them for their contention after place, and, as a lesson in humility, girded himself with a towel and washed the disciples' feet.

24. The Son of man goeth as it is written of him; but woe unto that man by whom the Son of man is betrayed. It had been good for that man if he had not been born.

25. Then Judas, which betrayed him, answered and said: Master, is it I? He said unto him: Thou hast said.

26. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples; and said: Take, eat; this is my body.

27. And he took the cup, and gave thanks, and gave it to them, saying: Drink ye all of it.

28. For this is my blood of the New Testament, which is shed for many for the remission of sins.

29. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30. And when they had sung a hymn, they went out into the mount of Olives.

given for you: this do in remembrance

of me." (Luke xxii. 19.)

In order to most clearly understand the incidents which follow, especially in connection with the betrayer, we must study the arrangement at the table even more closely. Edersheim—whose account of all this is very vivid and clear—gives a diagram of the elongated table, with couches around in the form of a horseshoe. Jesus, he locates at the well-known seat of honor, second from the end, with John to his right at the end and Judas to his left, with Peter opposite at the foot, whither he had doubtless impulsively and generously gone after Christ's rebuke of all for seeking pre-eminence. Such detail may seem unnecessary, but see how it opens up the narrative. Christ sorrowfully remarks, "One of you shall betray me," and one after another, in griefed astonishment, the disciples reply: "Lord, is it I?" in the original implying strong negation; surely it is not I. John tells us that then, "The disciples looked one on another, doubting of whom he spake. There was at the table reclining in Jesus' bosom one of his disciples, whom Jesus loved: Simon Peter therefore beckoneth to him (evidently from across the table) and said unto him, Tell us who it is of whom he speaketh. He leaning back, as he was, on Jesus' breast saith unto him, Lord, who is it?" The answer is: "He it is for whom I shall dip the sop, and give it him." The reply was evidently made in an undertone to John, as were the words following the taking of the sop by Judas. "Thou hast said," in reply to his question, "Master, is it I?" else the disciples would have known that Judas was the traitor. But words could only be whispered to the one nearest. So we have Judas nearest Christ at the left, John at the right, and can understand why the other disciples knew not with what intent Jesus said, as Judas arose to leave the table: "That thou doest, do quickly." How fine the concluding words of John, as Judas passes from the scene, "And it was night"—night indeed in the soul of Judas in the history of Jesus; and in all nature round about.

But the traitor having gone, Christ, in divine consciousness of the significance of his death, proceeds solemnly yet simply to transform the old Jewish Passover into a Christian sacrament. "And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said: Take, eat; this is my body. And he took a cup, and gave thanks,

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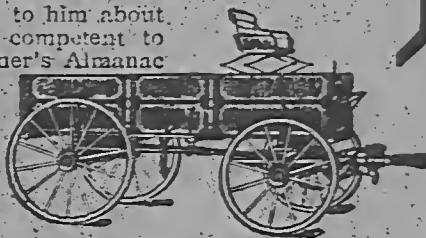
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and gave to them, saying, Drink ye all (each one) of it: for this is my blood of the new covenant, which is shed for many unto remission of sins." Luke adds: "This do in remembrance of me;" and St. Paul (1 Cor. xi. 25): "This do ye, as oft as ye drink it, in remembrance of me."

"And when they had sung a hymn, (the great Hallel, Pss. 113-116) they went out into the Mount of Olives." So ends our lesson story; simple, natural, beautiful, sublime, divine, yet with one dark figure lurking in the background.

II. The Lesson's Meaning.

What was and is the significance of this Last Supper, which Christendom regards as its most sacred sacrament, and which the Roman Catholic Church almost deifies in its adoration of the Host as the actual presence of Christ's body and blood in the Church?

It is, adapting the language of a recent writer, a memorial of the past sacrifice of the Son of God for our salvation; a symbol of His abiding presence in the Church and with his people; a food of sacramental grace, as by faith we feed on him in our hearts; and it is a prophecy of a triumphant future, "till he come."

Of, in the familiar language of Watson's Institutes, it is a sign and a seal. As a sign, it exhibits, (1) "The infinite love of God to the world, who gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life." (2) The love of Christ, who "died the just for the unjust, that he might bring us to God." (3) The extreme nature of his sufferings, which were unto death. (4) The vicarious and sacrificial character of that death, as a sin-offering and a propitiation. (5) The benefits derived from it through believing, "remission of sins" and the nourishment of the soul—by virtue of a vital communion with Christ. As a seal, it is a constant assurance, on the part of God, of the continuance of this covenant of redemption in undiminished force from age to age; and it is a pledge to every penitent who believes in Christ—that he is an object of merciful regard and acceptance; and it is a constant exhortation of Christ as the spiritual food of the soul, to be received by faith, that he may grow thereby.

What then should be our attitude toward this sacrament? Plainly, in obedience to Christ's command and in appreciation of the gracious privilege which it offers, we should, as opportunity presents, "draw near with faith, and take this holy sacrament to our comfort, and make our humble confession to Almighty God, meekly kneeling upon our knees."

In conclusion, we would urge all to ponder these words of Christ—not in their bare literalism, but in their deep spiritual significance. "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." "He that eateth me, even he shall live by me." (John vi. 53-57). Do you know what this means?

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Marriages

On July 10, 1910, at the Cameron Hotel, Hermanville, Miss., by Rev. W. L. Blackwell, Mr. J. A. NUNNERY, of Rosetta, Miss., to Miss LOU E. GOODWIN.

On August 24, 1910, at the residence of the bride's parents, by Rev. W. L. Blackwell, Mr. MILLER E. HERRINGTON, of Payton, Miss., to Miss MARY E. SEGREST, Brandywine, Miss.

On September 29, 1910, at the residence of the bride's parents, Wilsonville, Miss., by Rev. W. L. Blackwell, Mr. D. E. PERKINS to Miss LUDIE SANDERS.

At the parsonage, Wesson, Miss., October 2, 1910, at 10 o'clock a. m., by Rev. Paul D. Hardin, Mr. EDWARD FULLER and Miss LIETHA MUNN, both of Copiah County, Miss.

On October 3, 1910, at the residence of the bride's parents, by Rev. W. L. Blackwell, Mr. LUCIAN WHITTIN-TON, of Brookhaven, Miss., to Miss ZELDA SHELBY, of Hermanville, Miss.

On October 9, 1910, at the residence of the bride's parents, Wesson, Miss., by Rev. Paul D. Hardin, Mr. FRANK ATKINSON and Miss LAURA THOMPSON.

On September 27, 1910, at Jackson, Miss., by Rev. H. P. Lewis, assisted by Rev. Geo. H. Thompson, of Hattiesburg, in Court Street Church, Hattiesburg, Rev. OSMOND SUMMERS LEWIS to Miss EVELYN STEVENS COOK, daughter of Dr. and Mrs. I. H. C. Cook, of Hattiesburg, Miss.

HARRY WILBUR PEARCE.

Brother Harry Wilbur Pearce was born in Woodville, Wilkinson County, Miss., Aug. 9, 1845, and passed away from his earthly home and associations on Jan. 11, 1910. His father was the Rev. Levi Pearce, for many years an active and leading member of the Mis-

issippi Conference of the Methodist Episcopal Church, South. His mother prior to her marriage was Miss Maria Henderson. The family lived at various places according to the pastoral appointments given to the father. They lived several years at Sharon, Madison County. There Harry got the substance of his education, and there he was converted and joined the Church, in his early youth. He was sixteen years of age, and then desired to join the Confederate army, but his tender age led his parents to object. When he approached the age of eighteen they yielded and he joined Armstrong's Brigade near Brandon, Miss. Though General Armstrong offered him a place on his staff, he declined, preferring to stay in the humbler place with the men. He was a punctual, courageous soldier.

At the close of the war, he returned home to begin hard, manual labor for a living, but emigrated with his father in 1867 to British Honduras. The family were well and firmly settled in Toledo on an ample plantation and engaged in the cultivation of sugar. Harry took a leading part in the production and marketing of the crop. Miss Mary Pearce, the eldest child, after a time, returned from Honduras and took a home school for young ladies in Jackson, La. Both the parents came to that home in after years and there ended their days, and lie buried in Jackson, La. Harry Pearce came over to Sharon in 1876, and, on October 26th, of that year, he was married to Miss Catharine J. Magruder. He returned with his bride to Honduras and established his family in the old Toledo home. His father had gathered a small pastoral flock to which he ministered and in which Harry became Sunday school superintendent. After his father passed away, Harry became the mainstay of the flock, still managing the Sunday school and doing what a layman could to hold the little company together and provide them a shepherd.

He was a noble man—a good boy; he grew to manhood a good son; was a tender, loving husband and father and a devout, consistent Christian. He was a man on whose sincere and friendly advice his neighbors could implicitly depend, and whose ministry of kindness and friendship was always ready in time of need. He lived and died a brother-man, a devout Christian, without reproach. He was laid to rest in Toledo. A large company of neighbors and friends assembled at the burial to take part in the service conducted by the Rev. Thos. Peers, a Wesleyan minister, who hears hearty testimony to his high character and noble Christian fidelity. We do not doubt that he has found his home in the house not made with hands, eternal in the heavens.

The bereaved wife and daughter and the three sons may take in full the consolations that the glorious gospel of Christ affords to the bereaved. Here we have no continuing city—we seek one to come. In the splendors and glories of that city, where God is the light and joy and life, we shall see each other again, and never part. Our labor is not in vain in the Lord.

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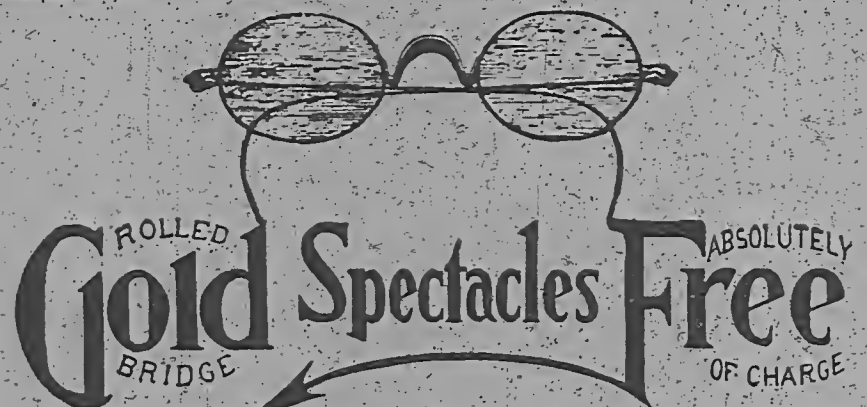
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Obituaries.

Mrs. KATE ELLIS WILLIS was born June 27, 1850, and died Jan. 7, 1910. The funeral service was conducted by Rev. G. H. Galloway, of Port Gibson, Miss. I am glad it has ever been my privilege to know so good a Christian woman as was Sister Willis. It was a pleasure and an inspiration to be in her company. She was evidently a Christian, for this name she bore in the community in which she lived. Sister Willis united with the M. E. Church, South, and ever lived a consecrated Christian from early life. She left a husband and five children to mourn over her departure, but it was not long until her devoted husband followed her to the place where they are to rest and await the final call in the morning of the resurrection. May the children ever live after so exemplary a life as that set by the loving mother. Weep not, dear ones, as those who have no hope, but rejoice in the fact that, if we are but faithful, we shall again meet where parting is no more, where all tears are wiped away, and the weary are forever at rest.

W. L. BLACKWELL,
Former Pastor.

The subject of this sketch, W. H. BARRETT, was born April 22, 1841, in Elbert County, Ga., and died Oct. 3, 1910. He, with his parents, moved to Mississippi in the fall of 1858; in August, 1861, he joined the army, Company B, 5th Mississippi regiment, and served until May, 1864, when he was wounded at the battle of Resacca in Georgia. He then settled near Decatur, Newton County, Miss., where he lived until death. He joined the Methodist Church in 1869, and lived a consistent life until the end came, when he said, "I am ready to go." He missed two Quarterly Conferences in thirty years; he was a trustee in the church when he died. The church misses him, and the community misses him. He had a host of friends. On December 21, 1865, he was married to Susannah E. Rowzee. God blessed this union with ten children. Four, with their mother, preceded him to be with God. One of his sons, now living, is a local preacher and the other one is a steward in the church. May God help them to live as he did, in the faith. His pastor,

H. E. CARTER.

Mrs. MARY SUSAN ELLIOTT, daughter of Allen and Mary Ayers, was born in Tiptah County, Miss., May 10, 1843. She professed hope in Christ when quite young, and joined the Methodist Church in which she lived a consistent member until the day of her death, which occurred after a lingering illness, that she bore with courage and patience, at her home in Hickory Flat, on July 11, 1910, where she was surrounded by a loving husband and children and many sorrowing friends. Five children were waiting for her on the other side and six suffer the loss of a good mother. The living are: L. M. Elliott, Rolling Fork, Miss.; P. G. Elliott, Greenwood; Mrs. J. A. Crawford, Ashland; Mrs. Frank Willis, Tupelo; Mrs. P. C. Johnson, and M. L. Elliott, of Hickory Flat. The husband, Brother L. H. Elliott, who survives, has now reached a good old age and suffers a severe loss in the death of his companion, but he feels the ever-blessed presence of God by whose power alone he is sustained. While the happy home is now broken up, loving and dutiful children (noble men and women as they are striving to make the bereaved father enjoy the remainder of his stay on earth. The Lord, in taking away our loved ones, only makes heaven more attractive to those who are left behind. Sister Elliott was an earnest Christian worker, thus proving her faith in the Lord. She was intellectually, as well as morally, strong. Though she was in her manner refining, her influence for good was much felt by all her associates; especially was this true of her in the home, and many a weary traveling preacher has enjoyed an abundant repast at her table. There had for years been an open home to all

God's servants who chanced to come that way. A large congregation gathered at the Methodist Church in Hickory Flat to attend the funeral service, which was held by the writer, after which the remains were laid to rest at the Ayers family cemetery near Myrtle, Miss. WALTER W. JONES.

Mr. LUKE T. NORWOOD was born Aug. 2, 1855; was married to Miss Katie Willis, Feb. 2, 1890; joined the Ingleside (Shiloh) M. E. Church, South, Aug. 3, 1901, and lived a consistent Christian life, serving as steward of the church until his untimely demise, Oct. 3, 1910. Brother Norwood was one of the best men it has been my privilege to know. He was a friend to the pastor, ready to do his best in whatever service he was called upon to do. The deceased leaves a wife and five children to mourn their loss. He was a good provider for his home; lived as he professed, that is, he had family prayers, trying by that means to train up his children in the way the Lord would have them go. Weep not, dear loved ones, as those who have no hope, but rejoice in the fact that he has gone to rest from his toils until the resurrection morning. May you ever remember that "His grace is sufficient for you," and by trusting the Lord you will some day join him who has left loved ones behind.

W. L. BLACKWELL,
Former Pastor.

A few miles from the city of Memphis is a home where peace and plenty dwell. True, care and toil, pain and sickness, have all been known in the sacred precincts of that dwelling place, but until very recently the grim destroyer had passed by. The angel, Death, approaching this home, chose one of its inmates, fair in face and sweet and kind in disposition, beloved by all who knew him. Just approaching the first birthday, when disease intervened, and, in all too brief a time, the voice of JOHN CURRIE THOMAS was hushed and his body became cold in the embrace of death. During five weeks' sickness and intense suffering, he was so patient and gentle, and passing from earth to heaven left behind only sweet memories to those who loved him so devotedly. On Aug. 17, his body was borne to Forest Hill cemetery, and the little casket containing the precious little body was gently consigned to the bosom of mother earth. The many friends who were present during the last sad rites evinced the respect and sympathy felt for the stricken father and mother. In tenderest love, TOTTON.

Mrs. M. CAROLINE LOCK, the daughter of A. V. and Ellen Montgomery, was born in Maury County, Tenn., April, 1835, and was translated to be with Christ from the home of her only surviving daughter, Sept. 18, 1910. She came to Madison County, Miss., with her parents when a child, grew to womanhood, and was married to Alfred M. Lock in February, 1854. By her attractive and exemplary life, she adorned and beautified that precious place called home. She was converted and joined the Methodist Church at the age of thirteen years, and gave sixty-four years of consistent service to the Church she loved, and willingly and cheerfully supported it with spotless fidelity. Few have been permitted to live an age in one community and go down to the grave with the universal testimony that their lives were of unimpeachable purity; yet this was the lot of our sleeping sister. She longed for death to open the portal to eternal bliss, and, amid bodily pain and dimness of vision, scintillations of the immortal, blood-bought spirit within her ever and again gleamed forth. She is not dead, but enthroned on high in perfect peace. Let the surviving son and daughter join her spirit in heaven.

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THE PEOPLE WHO LIFT AND THE PEOPLE WHO LEAN.

Rev. Louis Albert Banks, D. D.

I came across a poem the other day in an English paper that was new to me, which I think carries a message of wonderful value to the rank and file of the average Christian church, for my observation is in harmony with the poem, that the two great classes in every church are composed of the lifters and the leaners. When the leaners are in a great majority the church is completely stalled, and who of us does not know of stalled churches, mired down on the muddy hillside because there are more people leaning than lifting? But here is what the poet says:

"There are two kinds of people on earth today;
 Just two kinds of people, no more, I say.
 Not the good and the bad, for 'tis well understood
 The good are half bad and the bad are half good."

"Not the noble and proud, for in life's busy span,
 Who puts on vain airs is not counted a man.
 No! the two kinds of people on earth I mean,
 Are the people who lift and the people who lean."

"In which class are you? Are you easing the load
 Of overtaxed lifters who toil down the road?
 Or, are you a leaner who lets others bear
 Your portion of worry and labor and care?"

This poem awakens some very interesting thoughts. What is it that inspires a Christian to become a good lifter in the church? In the first place I think it must be a sense of gratitude to God for the blessings he has received. Take the case of Naaman, the Assyrian general, who was healed of his leprosy by washing in the River Jordan under the direction of the prophet Elisha. The first thing he did was to drive back to Elisha as fast as his horses could bring him, and beg the prophet to accept a present at his hand. But how much greater gratitude should there be awakened in our hearts for our redemption from sin and its condemnation through Jesus Christ, our Savior.—Central Christian Advocate.

CHURCH EXTENSION.

- No. 9. Carrollton, W. M. Langley, \$40.
 - No. 10. Eureka, C. W. Baley, \$28.
 - No. 11. Jonestown, T. M. Bradley, \$34.
 - No. 12. Coldwater, V. C. Curtis, \$56.
- J. R. BINGHAM, Treas.
 Carrollton, Miss.

MRS. ALWILDA LUCY FLY.

Alwilda Lucy, daughter of Rev. T. L. Beard and Lucy Fant, was born in Marshall County, Miss., Jan. 25, 1842. Losing her mother when eleven years of age, she was for some years the inmate of the home of her uncle, Col. J. B. Fant, near Holly Springs. She graduated at old Marshall Institute, in its day a famous school in North Mississippi. She was also for a time a pupil at Franklin Female College in Holly Springs.

On January 16, 1861, she was married to Rev. M. D. Fly, who was then stationed at Memphis, where her father lived.

At the age of nine years, she became a member of the church, a relation sustained by her for fifty-nine years of fidelity to her Savior. Next to her Lord she loved her Church, and she never wavered in her allegiance to both. Her fidelity was such that she suffered no one to disparage either in her presence. She was gifted in prayer and loved the old-fashioned meeting of altar work for which she had special aptitude. She served as a Sunday school teacher over half a century, and in this field perhaps found her greatest usefulness as a Christian worker.

For nearly fifty years, she was a devoted and faithful wife. Her domestic life was fine. She was kind, thoughtful, and devoted as a wife. She was a loyal, true and loving friend—such was the kindness and gentleness of her nature that I never knew her to have an enemy.

After a long, devoted, godly life, she preceded her venerable husband to the better land to which she had ever tried to lead others, while he waits in sorrow the summons to join her to whom so much of his life was given.

If duty done can afford comfort to hereaved hearts, he can take to his sorrowing heart the comforting reflection that he was true to her, for a more loving, tender and considerate husband than Brother Fly I have never known. The loneliness of separation after life-long companionship is his; the grief that comes to the heart as its dearest ties are sundered is his; but his also is the comfort of gentleness, friendliness, faithfulness and godliness to be remembered. And he has the comfort of a hope that after a short waiting, there is to be a reunion that shall never end.

May heaven bless his remaining years with a divine assurance of the blessed hope!

In common with many friends, I, too, feel the sense of a personal loss.

N. G. AUGUSTUS.

Durant, Miss.

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MRS. W. M. SULLIVAN.

"The truest friends must part, they say,
 But friendship's bonds may last for aye,
 And memory live forever."

It has pleased God to call from our midst a beloved friend and co-worker, Mrs. W. M. SULLIVAN. In her death the Woman's Home Mission Society of Centenary M. E. Church, South, of McComb, Miss., has sustained a great loss; yet we realize the Master's work

must go on, and we earnestly pray that her mantle may fall on us, that we may prove faithful to our trust and be worthy to receive the plaudet, "She hath done what she could."

We as a Society do earnestly desire to express to our beloved pastor and family our sincere and loving sympathy in their sad bereavement, and commend them to him who alone can comfort in their sorrow. "God is our refuge and our strength, a very present help in trouble."

We may not always understand his ways, but the time will come when we shall realize that "He doeth all things well."

Our prayer is: that this great sorrow may be sanctified to your and to our good in bringing us nearer to the tender, sympathizing Savior, and in confirming that blessed hope of reunion.

Signed: Mrs. Archie Jones, Mrs. S. Hilbert, Mrs. T. R. Ratliff, committee.

MEMORIAL RESOLUTIONS.

The following resolutions were adopted by the Ladies Aid Society of the Methodist Episcopal Church, South, at Rolling Fork, Miss., on the death of Mrs. ANN FOOTE CLEMENTS.

We have been called in the providence of God to part with our dear friend and fellow-laborer, Mrs. Ann Foote Clements, who had since its inauguration been a member of this Society, and who shared willingly in all its work and sacrifice. Whatever success there has been in the work of our Society has been due largely to her loving efforts and care. We delight to remember what she was and still is to us and to all who knew her—a true follower of Christ, adorning his cause by a godly life, a faithful friend, a kind-hearted neighbor, and one who loved and prayed for the success of all that is good and right.

We thank God for the memory of her beautiful life, for the example of purity and goodness which she has left, and for all she was permitted to do in our Church and community. We shall rejoice to think of the noble, gracious woman who was our friend, and of the gentle, beneficent and helpful life that has just closed. Long will its influence and light remain with us to do good.

We think of her now as one who has ceased from the tasks of earth and entered into the everlasting rest, and to whom the Master has said: "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

Signed: Mrs. Addie G. McCaul; Mrs. J. H. Cortright, Mrs. Sallie M. Mounget, committee.

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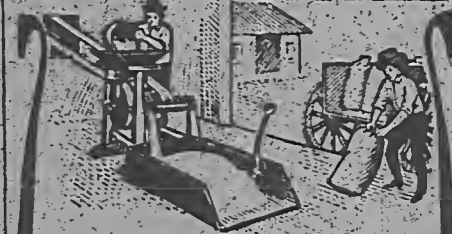
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NEW ORLEANS CHRISTIAN ADVOCATE

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"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2856.

ROBERT A. MEEK, Editor.

NEW ORLEANS, THURSDAY, NOVEMBER 10, 1910.

CHAS. O. CHALMERS, Publisher.

THE PASTORAL ADDRESS OF THE BISHOPS.

We give thanks to God always in your behalf for the steadfastness of your faith in Christ and the zeal which ye show for his cause and kingdom. The record of the past quadrennium proves, to our great joy, that the unrest in all the circles of this world's life and the aggressive intellectual movements antagonistic to the Church of God have not shaken the minds of the great body of our people nor caused them to swerve from their allegiance and devotion to their Lord and Savior. Nor has your faith been unfruitful. At home and abroad the work of God's grace has been seen in enlarged and more intense missionary effort, in increased facilities for worship and service and in benevolent and humanitarian enterprises projected upon a broader basis and with surer aim than at any time in our Church's history. We are beginning to find ourselves.

But we feel impelled to call your attention to some of the perils to which we are exposed by the conditions of our modern life. Temptations of various sorts make their appeal to different classes of minds, many of them so subtle that it is difficult to distinguish them from the impulses of righteousness and the demands of a true manhood. Satan is transformed into an angel of light.

We recognize our ministry as a call from God, the one purpose of which is to save men. The man who enters upon it is, by his acceptance of it, pledged to lay aside all selfish considerations. The temptations which approach our ministry from the intellectual and social sides of life lead some to magnify secular forces beyond their true value and power, and to forget the exclusively spiritual agents and aims which should occupy the first place in their plans and lives. Scholarship and social ambitions take the place of due appreciation of the power of the gospel and the Holy Spirit. The bold, aggressive assaults upon the Word of God, and even upon the fundamentals of Christian life, have led some to put into their preaching a note of uncertainty and even doubt, and not infrequently the message of the gospel is given in a tone of such indifference and apathy as that the people fail to realize that it has any authoritative bearing upon their characters and destinies. To make full proof of our ministry we need a deeper sense of personal relation to God, more absolute conviction of the things not seen, and a more fervent spirit in the proclamation of the gospel for the salvation of men.

In our membership it is too easily taken for granted that formal acceptance of the faith and decencies of deportment constitute a valid passport into the kingdom of God. To be born again of the Holy Spirit has lost much of its divine meaning, and the personal assurance of salvation has been substituted by an easy acquiescence in a testimony of a rather blunted conscience or assent to the more conventional view of religious life. Because of these things—a lax ministry and a mere secular form of piety in the membership—the evangelic, compulsory power of our gospel has been largely lost sight of. In consequence of this we have the extensive disclosures of indifference to truth and even morality

which greet us by day in the public press, and these things are found often among men who hold places of trust and responsibility in the Church of God, and who are set forth as examples of Christian life to the masses of our people.

We feel bound to admonish you that only a more faithful adherence to the obligations involved in the Christian profession, and the more direct and earnest and bold utterance of the terms of admission into the kingdom of God, can counteract these appalling evils. Especially is it needful that the Church as a whole, in all her extent, unite in an earnest effort and effectual, fervent prayer for such a manifestation of the power of the Holy Spirit as will convict the world of sin and of righteousness and of judgment. Nothing less than this will avail to meet the demands of the times. If the Word of God, upon which our hope is built, is to be believed, great multitudes with whom we associate daily, by the very conditions of their life, are excluded from the kingdom of God. All their culture and worldly successes and attractiveness will not justify the setting aside the plain terms of the sacred Scripture that they which do such things shall not inherit the kingdom of Christ and of God. They are dying, and dying eternally; and it is only a question with the Church whether she will let them pass down to their graves unforgiven and unsaved, or whether she will direct all the energies of which she is capable, securing all the fervor and power of the Holy Spirit to the salvation of the people.

In many places the indications are favorable to the awakening of communities to a sense of their responsibility, and local revivals of more than ordinary interest and success assure us that God is willing even now to favor his Church with something like the gracious visitations of former days. In our foreign fields, notably in Korea, where a mighty supplication arises to God for the salvation of a million souls, there is a great and importunate prayer for such, and an outpouring of the Spirit. Certainly in the home field united prayer cannot be made without avail for such an unspeakable blessing.

The General Conference at its last session, representing the entire Church, made special appeal for such a universal and concerted effort to this end. In compliance with its expressed wish, and in obedience to the irrepressible impulses of our own hearts, we follow up this appeal with an earnest cry to the entire Church to join with us in prayer to Almighty God, the Father of our Lord Jesus Christ, that he would grant us yet again the gift of his Spirit in its largest measure. Let this be understood as a call upon every man in the ministry, and upon every congregation throughout our entire connection, and let unceasing and importunate prayer go up from every household until the answer shall be given. Do not lay it aside as a vague, indeterminate official demand, but rather heed it as a message from God. We request all our people to unite in special prayer on Sunday, January 1, 1911, that God will revive his work in all our borders. On that day let the services in all our churches be directed to this end.

And now, brethren, we commend you to God and

to the Word of his grace, which is able to build you up and to give you an inheritance among all them which are sanctified.

Signed by: Bishops A. W. Wilson, J. S. Key, O. P. Fitzgerald, H. C. Morison, W. A. Candler, E. E. Hoss, E. R. Hendrix, James Atkins, Collins Denny, J. C. Kilgo, W. B. Murrah, W. R. Lamhuth, R. G. Waterhouse, E. D. Mouzon, J. H. McCoy.

HIGHER CRITICISM.

Bishop Paret was asked by a young clergyman how he should preach about the higher criticism. To this question the Bishop replied as follows:

"The best way for preaching about the higher criticism is not to preach about it at all. In what is called a thoughtful city congregation, say of 600 people, not five would be able to follow you intelligently. And, in the vain hope of helping those five, you would be suggesting doubts and difficulties to the five hundred and ninety-five. If there are any among your people who are really troubled on such criticisms, you could not treat those subjects at all helpfully by preaching about them. The mere statement of the many theories needs volumes. Go to such persons personally; find out just what their points of difficulty are, and, if you are able to do it, try to clear them up, one by one. But, even so, you will find very few, if any, who will be willing or able to give the serious thought required. And for the average rural congregation such preaching would be a harmful absurdity. The theories of modern criticism are matters for the clergyman's study, but not matter for sermons. One of my own experiences will illustrate my counsel. I was spending a few weeks at a popular summer hotel, near which was a pleasant chapel, served by one of our clergy. He was said to be a very learned man and the 'Higher Criticism' was one of his pulpit hobbies. Among the hotel guests were several thoughtful men, who told me they were communicants. But they did not go to the chapel services. I said to them: 'You told me you were churchmen, and that you went regularly to church; but you do not attend while here. Why is it?' After consulting together, one of them, speaking for all, said: 'Bishop, we did go as long as we could, but when we found that we came away every time with less faith than we had when we went, we thought it was time to stop.'

"This recalls an incident in the teaching of that wise and faithful man, Dr. Kinloch Nelson, in lecturing to his class on Pastoral Theology. He was asked this same question, and replied with an illustrative anecdote:

"A young clergyman had undertaken to state the theories against the Bible and reply to them before an ordinary congregation. He stated the theories strongly, and then replied to his own satisfaction. As the congregation disbanded, one intelligent business man was asked what he thought of the sermon, and replied: 'The little man may argue against inspiration as much as he wants to, but for satisfactory reasons I believe in it, and he has said nothing to alter my opinion.'

"The 'little man' had stated his opponent's side so much stronger than his own that his audience had mistaken which side he was on."

Possibly, Bishop Paret's answer and Dr. Nelson's anecdote both contain very wise teaching for the present juncture. The average congregation wants from its pulpit something to live by and to help in the daily struggle of life; not futile discussions of utterly impracticable theories.

"It may possibly be in our day, as in the time of John Milton: 'The hungry sheep look up, and are not fed.'—Southern Churchman.

Christian Advocate.

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DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

MAY METHODISTS PRAY FOR UNION?

By Rev. T. H. Lewis, D. D.

We Christians are not too bold in these latter days. In some of our Eastern States we have had a prolonged drought, until it has finally caught the attention of the pulpit, and I have observed that a number of preachers have been discussing the question whether we may pray for rain. The hesitancy seems to arise from an overload of science. We know so much more than we used to know that the sphere of faith is constantly contracting, and we have to be careful not to expose our ignorance of natural law to the Almighty. Some may insist that the Greek does not warrant the new version of the old instruction on prayer proposed in the name of Science; but as Greek is universally conceded to be a dead language, that should not prevent us from reading: "But if we hope for that we see not, then are we unscientific. Likewise, the Spirit also has become superfluous, for we know perfectly well what we should not pray for." And so the drought continues.

I cannot see, however, that the union of Methodists invades the sanctuary of Nature; and, therefore, I should think we might pray for this. "In everything by prayer and supplication with thanksgiving let your requests be made known to God," is a broad charter, even if it must not apply to nature. I have learned an interesting fact from the dictionary about the Greek word which is translated here, "requests." It appears that this word differs from several others, having the same general meaning, in that this indicates a desire for something which is to be given, rather than for something which is to be done.

This fits our case exactly. Methodist union is emphatically a thing to be given, and not a thing to be done. To go about to scheme for it, to force it, to elaborate and plan and build it by the mechanical devices of human wisdom and strength, is to fail, or at least to accomplish only a temporary, superficial union. But the union that is from above is first pure, then peaceable, gentle and easy. Its blessed appearing is as if a man should cast seed into the ground; and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how. So, then, if Methodist union is from above, and is something given to those who ask for it, we not only may pray for it, but we will never get it any other way. It is for those who want it.

Here we come to the real source of any hesitancy we may have in praying for Methodist union. This matter belongs in the sphere of human nature. If we imitate the scientific Christians who refuse to pray for rain on the ground that it would interfere with the laws of nature, and refuse to pray for any interference with or overruling of human nature, we will not pray for Methodist union, and, therefore, we will not get it.

Nobody standing outside of Methodism can see any reason for our divisions. No doctrinal differences, no differences in modes of worship or religious activity, no radical differences in administration of temporalities—that is the way it appears to an outsider; and he is bound to conclude that we remain apart because we don't want to unite. Of course, this is a very superficial way of looking at it, but I suppose that even those inside will admit that if we wanted to unite, we could easily unite, and that our "want" in this matter will be the measure of the extent and sincerity of our prayers.

If Methodists are interested in union only to the point of watching "whereunto this thing will grow," waiting for some commission to venture out with a plan which they can fall upon and debate world without end; or if they will commit themselves to union only on the condition that it shall be brought about by leaving out everything that anybody objects to and including everything that anybody wants: if, in other words, they refuse to pray for union except in subordination to the demands of human nature, they will never see Methodist union realized. There must be some waiting upon God: some hoping for that we see not; some venturing upon our desires even when we do not know how they are to be realized: some approach to the attitude that expresses itself in,

"nevertheless not my will, but Thine, be done." In answer to such prayer we have every reason to expect the union to be given. Without such prayer no union could be of much value if given. Wherefore, let us remember that Methodist union depends not so much upon the men who are on these commissions, as upon the men and women who are waiting upon God in prayer for it. And let us also take our full responsibility in knowing that nothing can prevent the consummation of Methodist union but the desire of Methodists to remain apart.

CHURCH BUILDING IN BRAZIL.

W. F. McMurry, Corresponding Secretary, Board of Church Extension.

After a somewhat careful examination of the immediate needs for church and parsonage building in Brazil, and having had full benefit of the advice of Bishop Lambuth and brethren on the field, I desire to make the following exhibit concerning the situation. It is not intended to set forth all the needs, but those that are now imperative.

I. Brazil Mission Conference.

1. Franca. Located not far from Bibeirao Preto. Here an Italian woman has been the soul of the church for a number of years. A \$700 loan will complete the church building.

2. Piracicaba. Here a magnificent girls' school is located, with Miss Stradley in charge. A parsonage is in process of building. They need a donation of \$250 and a loan of \$750 to complete the building, and will repay the loan in three years.

3. Cunha. A small church in Sao Paulo District, which will cost \$450. They have raised nearly \$300, and will need a loan of \$175.

4. Villa Isabel. This is a suburb of Rio de Janeiro, and the congregation is worshipping in a rented building. A donation of \$5,000 and a loan of the same amount will enable this congregation to properly equip itself with the necessary building. Such an investment would meet the need for many years to come.

5. Juiz de Fora. Granbery College and a girls' school of the Woman's Board, both doing magnificent work, are located here. They have church and parsonage, but both are inadequate and badly located. A new site will cost not less than \$5,000, and our people there can in all probability take care of this amount. There should be erected on this site a \$15,000 building.

6. Quartel. A small church is needed at this point in Bello Horizonte for a military colony, the soldiers of which have been the most active Christians in all that region. Last year thirty of them went to Uberaba, where a Methodist church had about expired and brought together the embers with so much zeal and spirit that they kindled the flame not only there, but at several other points. The amount needed at Quartel is not large.

7. Sao Paulo. A \$45,000 church is needed here. The congregation has secured a magnificent lot and paid for it. Of the \$45,000 needed to build the house, \$6,000 can be realized out of the old property, and the congregation can raise \$9,000. This leaves \$30,000 to be secured elsewhere. A donation of \$20,000 and a loan of \$10,000 would meet the situation. There is no more important point in Brazil than Sao Paulo. It is a modern city and growing, and some of the best citizens are among our members there.

II. South Brazil Mission Conference.

1. Porto Alegre, Central Church. We own a magnificent lot, centrally situated, fronting on two streets, and having on one side a park. It is on the highest ground in this city of 100,000 inhabitants. Not only is this one of the most important seaports of Brazil, but five rivers empty into the bay at this point, and the city is the southern terminus of the great Trunk Railway of the Republic from Rio to Porto Alegre. It will cost \$20,000 to build the church needed, and that amount invested in a modern building will guarantee a self-supporting church in four years. The old building has been condemned, and our congregation must seek new quarters.

2. Alegrete. This is a good town, on the railroad, between Porto Alegre and Uruguayana. The congregation can buy a lot costing \$2,000. The church needed will cost \$5,000, for which they need a donation of \$3,000 and a loan of \$2,000.

3. Santa Maria. Here a lot will cost not less than \$3,000, and they need a \$5,000 church and a \$2,000 parsonage. We have not prospered in Santa Maria because of lack of buildings.

4. Cahoelra. Here a lot can be had for \$2,000, and our people will pay for it. They need \$5,000 to build a church and \$1,500 to build a parsonage.

5. Santa Anna. A lot here will cost about \$3,000. It will take \$4,000 to house the congregation and \$2,000 to provide a home for the preacher. A good point with large promise.

6. Cruz Alta. Here a lot worth \$1,500 can be bought by the congregation, and \$2,500 is needed for a church and \$1,000 for a parsonage.

7. Arroio. A lot has been bought here and \$700 expended on a church building, which stands unfinished and exposed. Financial disaster having overtaken the leading members, they are unable to finish,

and need at once \$200 to finish and furnish the church.

In nearly all these cases, where we do not own the property, the heavy rentals now being paid would carry the loan necessary to build, and in a few years repay the principal.

It is hoped that individuals, churches, districts and Conferences desiring to do something special and permanent in the great mission field of South America, will consider carefully and prayerfully the above urgent needs, every one of which should be taken as a "Special" and the work speedily accomplished. It will give the corresponding secretary special pleasure to give additional information concerning any cases about which inquiry may be made, and to go in person to assist in presenting the need to any party or parties interested. The work in Brazil is growing, and the present embarrassment is on account of lack of buildings.

THE SEVENTH-DAY ADVENTISTS.

By a Circuit Rider.

(No. 3.)

In the twentieth chapter of St. John there is the record that Jesus appeared to his disciples on two different Sundays. The twenty-first chapter begins by saying: "After these things (probably several days after Sunday) Jesus sheweth himself again to his disciples at the Sea of Tiberias; and on this wise shewed he himself."

Then follows the account of those present (seven), of their fishing in the sea, when Jesus appeared and ate with them in a social way. The Bible nowhere says that this was upon the first day of the week, or that the disciples went fishing on Sunday.

It simply says "after" the events of the eighth day. "After these things Jesus sheweth himself." It might have been one day after Sunday, or several days. Further down, at the 4th verse, additional time is put forward by the statement: "But when the morning was now come Jesus stood on the shore." It is not true according to the statement of the Adventists that "the first day of the week was considered a business day by the disciples after the resurrection." The record does not say that it was on Sunday, but after the events of the eighth day.

Notice another passage used by the Adventists to prove that Sunday was a business day with the disciples: "And they returned and prepared spices and ointments and rested the Sabbath day according to the commandment. Now, upon the first day of the week, very early in the morning, they came into the sepulcher, bringing the spices which they had prepared, and certain others with them."

The Adventists claim that the women prepared the spices on Friday, rested on Saturday, and made Sunday a business day by going to the sepulcher early that morning to embalm the body. They are hard put for proof that the disciples made Sunday a "business day."

We do not deny that the women at that time kept Saturday for the Sabbath. It was natural and right for them to do so. They had much to learn about Christ. Moreover, the gospel system was not fully ushered in, and the Mosaic was not fully closed.

Another passage the Adventists quote to prove that the disciples regarded Sunday as a business day is Acts, 20:7: "And upon the first day of the week, when the disciples came together to break bread, Paul preached to them, ready to depart on the morrow; and he continued his speech until midnight."

The Adventists say: "The meeting at Troas was held at night before Sunday morning, and continued even till break of day. At break of day, Sunday morning, Paul started on foot for Assos, nineteen miles away."

Now, suppose, for argument's sake, that Paul did walk nineteen miles on Sunday! Was it secular business? Did he not have the right, morally, to walk, in the propagation of the gospel?

But the statement of the Adventists is studiously sought and far-fetched. It is not an easy, or a natural deduction. If Paul started on foot for Assos early Sunday morning, as it began to dawn toward the first day of the week, how was it possible for their meeting the night before to have been on the first day of the week? The meeting of the disciples was not the night before Sunday morning, but, as the record says, "upon the first day of the week."

In order to sustain the theory of the Adventists the verse would have to read: "Upon the night before the first day of the week when the disciples came together," whereas it reads "upon the first day of the week," etc.

The New Testament does not represent the first day of the week as arriving until the evening or night preceding has passed away.

Matthew says: "In the end of the Sabbath, as it began to dawn toward the first day of the week," etc.

Mark says: "And very early in the morning, the first day of the week, at the rising of the sun."

The disciples at Troas came together at some hour on the first day, and not some hour at night preceding the first day. The Adventists are guilty of the

absurdity of calling day night; but when the New Testament says "the first day" it means what it says. "God called the light day" at the beginning, and there are a multitude of passages where a distinction is drawn between day and night, too numerous to mention.

The mistake the Adventists make is that they try to interpret every passage in the New Testament according to the way the Jews reckoned their Sabbath, "from even to even." The Bible does not in every instance represent time, or days that way. In some places a day of twenty-four hours is mentioned to indicate time, with no mention of night, or with night understood. Just as the Gentiles at present represent a day. (See Acts 20:6, 15, and others, too numerous to mention.) There are many passages where the idea is not present that the day begins the night before. In some places a distinction is drawn between day and night, so that one does not include the other. It is also true in some instances that day includes night, but space forbids the quotation of the passages.

The very passage the Adventists quote to prove that the disciples regarded Sunday as a business day, proves that they met upon the first day of the week to celebrate the Lord's Supper and hear preaching. If it were to read that they came together on Saturday to worship, the Adventists would never grow tired of quoting it.

1 Cor. 16:2: "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him."

The Adventists say that the early Christians made Sunday a business day by "calculating" their business. Pooh! Not a word is said about calculating! The teaching is, after having done the calculating, lay by in store on the first day of the week. Adam Clarke says: "Let him put it in the alms purse, or in the poor's box." Put it there on the first day of the week, which is the Christian Sabbath. All should have their money ready on Sunday, prepared for any necessary collection.

The Adventists stand on tiptoe and make much noise when they reach Matt. 24:30: "But pray ye that your flight be not in winter, neither on the Sabbath day."

They say: "For forty years after Christ left them, his followers were to pray that they might not be compelled to break the Sabbath by taking their flight from Jerusalem on that day." This was the prayer of the Christians for forty years.

The Revised Version reads: "Neither on a Sabbath."

The word "Sabbath" simply means "to rest"; and the "disciples" were exhorted to pray that their flight would not be on their rest day. When forty years had passed they were observing the first day of the week for rest and worship, and the flight of the Christians from the city was upon Thursday. Christ did not exhort them to pray that their flight be not upon Saturday, or the seventh day, but "on a Sabbath"—their day of rest, which was then (40 years afterward) Sunday.

The fact that the first day of the week commemorates the resurrection of Jesus Christ from the dead, as well as the creation of the universe, intensifies its sanctity and obligation. Seventh-day-ism in attempting to revive the Jewish Sabbath, "is guilty of dishonoring the risen Christ, and leaves him without recognition in the keeping of the holy day."

The whole system of Seventh-day-ism also goes upon the assumption that we have "a strictly correct chronology." The Jews passed through many changes before the time of Christ. There is also uncertainty now concerning the Christian era. Olmstead and Warner in their commentary say: "For some centuries after Christ's time, there was no calendar in general use, but each nation dated from some event in its history. Finally, in the sixth century, a learned monk, Dionysius Exiguus, was appointed to ascertain the time of Christ's birth, and it was ordered that history should be dated from that time. But Dionysius, who first published his calculations in A. D. 526, put the birth of Jesus about four years too late."

While "the first day of the week" has been kept regularly from Apostolic times, we have lost the run of the years, this being 1914 rather than 1910. After all has been said on the subject, the original command was not to observe the seventh day of the week, but the seventh day of our time. As near as possible there ought to be uniformity in the observance of the Sabbath; each nation and state should observe the same day, but it is impossible that the day everywhere begin and close with exact uniformity on account of the difference of earth's longitude and latitude. When it is midday in Mississippi, it is midnight in China, or nearly so. It is also true that a ship traveling west around the earth will gain a day. The Christian world is observing the day with as much uniformity as possible, but Seventh-day-ism is attempting to create the greatest confusion. Let Christians everywhere hold on to the first day of the week, and keep it holy, and the blessings of God will be upon them.

An old darky who heard the Adventists preach called them "the Seventh Avenue folks." There is no reason for anybody to be disturbed because of their ignorant statements. Like many systems in

the world, they teach some truth, but many errors. The Methodist who gives up his religion to join them will have to be immersed, keep Saturday, wash feet, do without meat, deny the immortality of the soul, and contend for the eternal annihilation of the wicked.

(Concluded.)

"ONCE MORE."

By Rev. R. A. Ellis.

In the Advocate of October 27th I see an article which inclines me to write as follows:

It is said by Brother T. H. Lipscomb, B. D., in his argument in opposition to the idea of children being born regenerate, "that it is of vital importance to the integrity of her doctrines (Methodism) and the maintenance of the evangelical character of her ministry."

All have not yet seen that entertaining such views militates against evangelical preaching.

I submit the following questions, which I would like some one to answer; they mean a great deal in the discussion of this subject: On what authority is based the statement that "children dying in infancy are sanctified as well as saved through the atonement by Christ"? Does atonement in any case change the moral character of any for whom atonement is made? I insist on Scriptural answers.

We all agree that, since the fall, a new life from above is necessary in order to a place in heaven. Are we justified in saying that Paul said more than he meant in Rom. 5:18, when he said: "Even so by the righteousness of one the free gift came upon all men unto justification of life?" Are we to conclude that justification unto life was so short of the mark and so incomplete, that an extra work of extra grace is to be extended to the child in case of its death, to fit it for heaven? Do we not on this hypothesis logically affirm that Christ is only a provisional Savior? We have provisional salvation offered to the renegade from God; salvation from, or pardon of, personal sins; nothing is said, of which I know, of being relieved from inbred sin, if there be any such thing.

Let us not forget that life, of whatever form, is a gift from God and from an embryo state is to be developed by adjustment to law. Law does not develop or mature any form of life; but it is by adjustment to law that God has conditioned his presence in carrying forward all forms of life to their respective maturity.

I do not see why the term "saved" should be regarded as "ambiguous" when applied to man in his moral or spiritual nature. I think, without doubt, if one is saved, he is justified, regenerated and sanctified.

The existence of either one of these facts involves the existence of all the others.

If the race under the new covenant is born in a state "equivalent to a justified state," what is the difference between a child born in a state equivalent to justification, and an adult who by repentance and faith is justified?

If we admit that the race is born justified unto life (which none will deny), it seems to me that we have admitted congenital regeneration; that is to say, begotten of God unto life, which life is to be developed from this embryonic state by a correspondence to the law of its nature.

It is highly important to regard creeds; but one may be allowed to follow his convictions as to the teachings of the Word of God, though he be led in conflict with some of the long-standing beliefs and creeds.

This prevenient grace of which we read is the gift of God; it is the gift of life, which alone qualifies for responding to the law of life. Having been redeemed, begotten of God unto justification of life, it is now by this grace of life, this prevenient grace by which we are possessed with inclinations to God and righteousness, which was man's by nature originally, but since the fall is man's by grace.

Yazoo City, Miss.

BACKWARD GLANCES.

By Rev. H. Armstrong.

IX.

Calhoun County was in the main low and level; it had much woodland; little water-oak acorns were in abundance, thus affording a good range for hogs. Hogs were easily raised, but not so easily kept, as hog thieves were numerous. It was amusing to hear an old farmer named Dunn talk about the hog thieves. The old gentleman would become furious. He said in a crowd one day: "Neighbors, as old as I am I would ride fifty miles to-morrow to see the last hog thief in the county hung." There would "not be many of us left," he said, "but we would have a good country."

Fordyce, on the Cotton Belt Railroad, was a new town, rapidly growing, and was connected with Hampton, the county seat, and belonged to me. We had no church building there, but the Presbyterians had a nice new church, but no preacher, so we used their church, and they attended and aided us in our finances. It was an interesting place to go, the con-

gregations were large and appreciative, sociable and hospitable. I had a little frail presiding elder that year whose name was John J. Jenkins, and, while I have had bigger preachers in size and in name, I never had a P. E. who could wield a greater influence for good over a congregation than he. We were very intimate, and he proposed to help me in a series of meetings at Fordyce, and we held the meeting in September, beginning on Saturday morning. On Sunday night Brother Jenkins preached from Rev. xx, 11-12, and the little man seemed to be transfigured in the pulpit, and the slain of the Lord were many. Help was called for after the close of the sermon, far back in the house, and I went back, and many sinners were so under conviction that they shook on their seats like so many cases of ague. Just such a sight I never saw before. We led as many as we could up front, and pretty soon a lady began, a few seats back, in a loud voice, "Bless the Lord, O my soul, I didn't bargain for anything like this!" Bro. Jenkins asked: "Who is that?" I replied that is Miss Mary Chandler, one of the first young ladies in town. Just then some one said to her: "Miss Mary, you shout just like a nigger." Two or three months before Miss Mary had gone to a country church to a District Conference, and some of the people there had old-time religion and got happy and rejoiced, and when Miss Mary returned she told her mamma that she heard white people at the Conference shout just like negroes. With my presiding elder's help and the Lord's help, I had some success during the year and money in hand to build a good church at the close.

The Little Rock Conference met that year in Hot Springs again. The first time in 1878, and this time in 1885, with Bishop C. B. Galloway presiding. More of the laity attended than usual at this session, the chief attraction no doubt being the wonderful springs. About the usual attendance of connectional officers were present—Dr. E. E. Hoss, again, and we were always glad to see him. On Friday night Dr. Hoss preached an interesting and edifying sermon to a packed house, and Dr. N. R. Winnfield concluded with prayer, and such a prayer! He had been pastor there four years, and the sight of so many old friends, the inspiring sermon—something seemed to arouse and stir his inmost soul, and as he proceeded with his prayer, first one and then another began to audibly give vent to their feelings, until the sobs, the groans and the amens, and finally the mingled noises rose into a storm, and the prayer ceased. A hearty and general handshaking followed, and many eyes glistened through joyful tears.

At this Conference the writer was appointed again to the Carolina charge, but found it much changed. It was enlarged, and we boarded that year (1887) in the little town of Rosston at a private house, where commercial men were entertained for \$15 a month, horse included. As to visible results, this perhaps was the most successful year of my ministerial life. The people as a rule had neither poverty nor riches. They were well-to-do farmers, intelligent citizens, and they generally held the Lord's day, the Lord's people, and especially the Lord's ministers, in high esteem. When a revival meeting would close a number of workers and others would go to the next nearest meeting and encourage that, and thus revival fires were kept burning for weeks in succession. In my meetings I claimed one hundred conversions, and no doubt indirectly there were many more. These professions were not still-born, as a rule, nor doubtful, but the converts would work and pray in public like veterans.

Wife had been almost a cripple from rheumatism for years, and we decided to move South for a change. First chose Texas, but settled in Louisiana. I first wrote Rev. Joel T. Davis, at Lake Charles, and he referred me to Rev. S. S. Keener, at Rayne, and he wrote back that if I was willing to take "pot luck," to come on, and we reached Shreveport January 1, 1888, just in time for the opening of the Louisiana Conference. Bishop Key presided, C. F. Evans was secretary, and J. H. Scruggs was preacher in charge.

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Church News

Bishop W. F. McDowell, accompanied by Mrs. McDowell, sailed for Bremen, Germany, on the Kaiser Wilhelm II on November 1. He has gone on a journey of official visitation to the Asiatic missions of the Methodist Episcopal Church.

Canadian Methodism, with a membership of 338,466, raised for missions during their last fiscal year ending June 30th, \$683,797.98—an average of \$2.02 for every communicant. This was an increase of more than \$61,000 over the year previous.

The Methodist preachers of Kansas City, Mo., are planning to inaugurate a co-operative evangelistic campaign in that city. We notice on the committee having the movement in charge the name of Rev. C. M. Simpson, who is a transplanted Mississippian.

Our Trinity congregation, of Los Angeles, California, have under way a movement to construct on a beautiful and well-located site an up-to-date church which will cost not less than \$100,000. Its total seating capacity, when all apartments are thrown together, will be 2,500.

The Young Men's Christian Association in its recent session at Toronto refused to recede from its present evangelical basis, which provides that only members of the evangelical churches shall have a vote in the management of its affairs. This action deserves most hearty commendation.

Bishop Candler dedicated the spacious new church at Beaumont, Texas, on October 23rd, preaching a sermon of extraordinary power. Dr. S. A. Steel performed a similar service for the Methodists of Pensacola, Fla., who have succeeded in erecting a \$75,000 house of worship, on the 30th ult.

Bishop Luther B. Wilson will soon visit Africa to study the needs and opportunities of that great field. Bishop W. R. Lambuth has been designated to perform a similar service for our Church. With the two great Methodisms of America turning their attention to the peoples of the Dark Continent, a more vigorous movement toward their evangelization may be expected in the near future.

The Board of Foreign Missions of the Methodist Episcopal Church met in Baltimore on November 2. It is said that this Board disbursed last year in thirty foreign countries \$11,417,438, and that there are 700 missionaries seeking to extend the kingdom in the various fields in which it is operating. The evangelical enterprise of our sister Methodism is worthy alike of our admiration and emulation.

The program of the Ecumenical Methodist Conference, which will meet in Toronto, Canada, October 4, 1911, is now being arranged. All the Methodisms of the world are expected to be represented in that great gathering. The Methodist Episcopal Church, South, will send fifty-six delegates. Those who have been appointed to go from Louisiana and Mississippi are Rev. F. N. Parker, D. D., Hon. H. H. White, Dr. H. M. DuBose, Rev. R. A. Meek, D. D., and Mr. J. R. Bingham.

There is talk among the Sunday school leaders in Michigan of doing away with "rag time" music in the Sunday schools of that State. Such a reform has long been needed in all sections of the country. And it would not be a bad idea to extend the reformation to the church services also. With so many inspiring tunes and glorious songs available, it is a reproach for Christian people to trifle away their time on semi-religious jigs and ditties, which exert neither a refining nor helpful spiritual influence.

It is announced that there is to be a Woman's Missionary Movement of an interdenominational character, patterned after the Laymen's Movement, and that inspirational meetings will be held in many of the leading cities of the United States this fall and winter, closing with a great rally in New York City next spring. They will also adopt the banquet feature which has been so characteristic of the laymen's gatherings. One of the cities to be visited is Cincinnati, where the exercises will close with a banquet, costing a dollar a plate, to be given at the Grand Hotel.

The Young Men's Christian Association of America has become one of the potent missionary forces of the world. Eighty-two secretaries are now working in thirty cities of thirteen foreign countries. The other lands into which they have entered are as follows: The Argentine Republic, Brazil, Ceylon, China, Cuba, Hong Kong, India, Japan, Korea, Turkey, Mexico, the Philippine Islands, and Uruguay. The work in these centres seeks to serve both the natives and the English-speaking population. Those having it in charge are said to be men of splendid capacity, as they ought to be. Christianity should have only its best representatives on the firing lines.

The Nashville Christian Advocate states that the movement launched in that city some weeks ago to

raise \$20,000 for local church extension work has been a marked success, the amount aimed at having been exceeded by \$300. It was decided, however, to continue the campaign with a view to adding \$5,000 more to the fund. It is said that subscriptions had been secured from more than a thousand persons when the reports were turned in on October the 30th. We are glad to see the Methodists at the Hub setting our other cities so wholesome an example, and we hope that it will prove contagious. All of our strong congregations should feel obligated to assist in planting Methodism in new and needy fields.

Bishop E. E. Hoss, having finished his work in the Orient, has sailed for the United States on the steamship Siberia. Just when he is expected to arrive we have not been informed, but it greatly pleases us to know that he will soon be again on this side of the Pacific. This beloved chief pastor has been sorely missed during the several weeks of his absence, and his host of friends will accord him an enthusiastic greeting upon his return. There is no more majestic figure in American Methodism than this stalwart son of Tennessee, who is equally great in heart and head, and who excels in the use of both tongue and pen. We trust that his trip abroad has proven beneficial to him physically, and that he will come back refreshed for the work that awaits him in the home land.

Dr. Gilbert, the gifted editor of the Western Christian Advocate, of Cincinnati, suggests that it might be a wise thing for the two episcopal Methodisms to unite in building a great cathedral to cost, perhaps, a million dollars, in Washington city. Dr. Palmore, of the St. Louis Advocate, heartily endorses the proposal, and ventures the additional suggestion that the pulpit of this great church should be doubly manned, having as co-pastors one minister from the North and one from the South. Pioneers far out in the field of catholicity are these brethren, and the churches they represent may overtake them in fifty or a hundred years. But, considering existing conditions, we think they are proposing to move together at a pace somewhat too rapid. The children of Wesley are gradually drawing closer together on this side of the Atlantic, but, in our judgment, they yet lack much of being ready to be shepherded in one fold.

DR. WINTON VERSUS FEATHERSTUN AGAIN.

By Rev. H. Walter Featherstun, D.D.

Dr. Winton essays to answer mine of late date, but his efforts amount only to a rejoinder, not an answer. His remarks concerning my want of courtesy, etc., are not relevant, and, hence, are no part of this issue.

He says in explanation of his former statement to the effect that Tennessee's Constitution forbade *ex post facto* laws, that he was not alluding to real *ex post facto* laws, but to such as the statute of 1895, so much discussed; and insists that the "article and section of the Constitution of Tennessee to which I before referred (Art. ix, Sec. 8) distinctly says that when the Legislature passes statutes affecting the charters of corporations, such statutes shall not abrogate any rights conferred by existing charters. The concluding sentence of that section, referring to the laws above indicated, says: 'which laws may at any time be altered or repealed, and no such alteration or repeal shall interfere with or divest rights which have been vested legally.'"

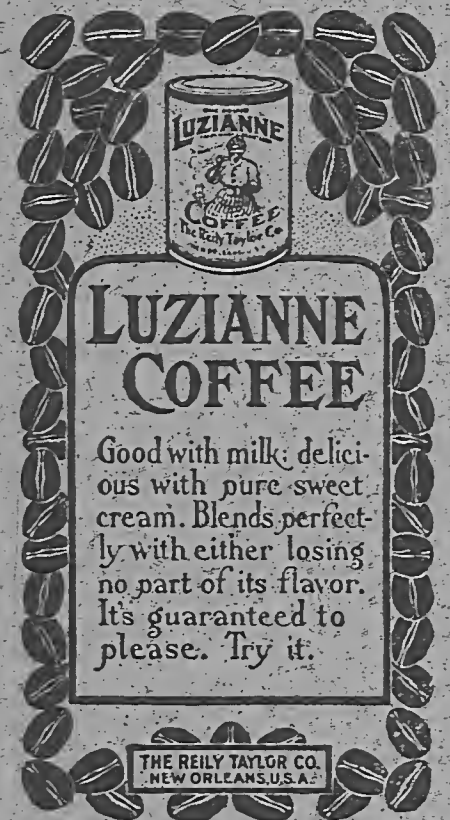
Just so, but suppose an institution wishes to change its charter, conforming it to the law of 1895, may it not do so? Does Dr. Winton or any lawyer in Tennessee contend that the Constitution by this provision hinders every educational institution of Tennessee to a hard and fast charter out of date, however effete it may be? This would be the "dead hand" calamity in its very worst form.

The Doctor comes at last to the issue. "The other proposition of Dr. Featherstun, of which he writes as though it had been under discussion all this time, is that the Board secure an amended charter. Was any such proposal made at Asheville? Does anybody authoritatively make it now?"

Does it have to be specified? Is it not involved in what the Church did demand at Asheville? If I should telegraph to my boy at college, "Come home," and he should reply, "I can't, it is too far to walk," what would I think? To answer might be considered discourteous—I leave the Doctor to answer. The boy has money and there is a railroad home.

The Doctor gets a glimpse of the absurdity of his suggestion, and tells us that "the board greatly desires a new charter. But, having in mind the furor aroused when in 1905 it undertook to secure one, its members are naturally a little skeptical. To secure such a charter requires the petition of every member of the Board. In 1905, Bishop Hoss got two of the members who had signed the petition to withdraw their names, and the matter had to be dropped. Something like this would probably happen again."

The Doctor does not tell us what sort of a new charter the Board desires, nor anything of the kind of a new charter sought in 1905, which Bishop Hoss defeated. He confesses, by inference, that the Board will not, does not wish to get a new charter such as



the Church demands. He indicates that it could be done if every member consented, but all will not consent. "Aye, there's the rub." This is just what the Church suspects: Vanderbilt has a Board which does not wish to obey the Church. This Board claims that its members must hold their places by vote of the Board. The Church, therefore, by the Doctor's argument, cannot help herself; and the Board may do just as it pleases with the Church's university; and proceeds to disobey and utterly disregard the Church's wish, and then complains at the Church because she will not tamely submit. You are right, Doctor, it is not at all a case of can't—it is a clear case of won't—unless forced to. Something like 1905 would probably happen again. Not in this case, where the Church has spoken, if all the members were true to their trust and loyal to the Church.

As to Bishop Galloway's attitude to this matter, we Mississippians do not believe that the presentation by Dr. Winton and those of his way is fairly put. Requiescat in pace! The Doctor is sadly in need of evidence to support his contention, when he must, perforce, resort to such appeals. To us it is little short of— I must try to be courteous. However, I should rather be true to the right and to the Church.

Dr. Winton says: "The whole tone of my critic's writing, as of that of others, is to the effect that the Board of Trust of Vanderbilt University is a rebellious and contumelious body which must be coerced. Inasmuch as this entire controversy was raised by the impugning of motives and the attributing of purposes, it is not surprising that every action of that Board has come to be judged by the treasonable designs which it is alleged to harbor."

I have impugned nobody's motives. I demand proof that I have. I have simply made it plain that the Church has plainly spoken to this creature of hers, the Vanderbilt Board, and the Board has refused to obey. If this history means that the Board "is a rebellious and contumelious body," so it is. It is a matter of fact, and does not involve any question of motive, and I have raised no such questions. The Board says it can't; Dr. Winton, as quoted above, indicates that it does not wish to; and there we are. What the motive is I do not know, have not asked, and do not suggest. It is what the Board does and refuses to do that has enlisted my attention, and not its motives. I demand that Dr. Winton show one hint of mine at a sinister motive on the part of Kirkland & Co. or of the Doctor. I heartily for myself resent the baseless allegation.

DOUBTS ENDED.

There is a quaint legend which tells how, some years after the event, St. Thomas was again troubled with agonizing doubts as to our Lord's resurrection. He sought the apostles, and began to pour his soul's troubles into their ears. But first one, then another, looked at him in astonishment, and told the unhappy doubter that he was sorry for him, but really he had so much to do he had no time to listen to his tale. Then he was fain to impart his woes to some devout women. But they, as busy as Dorcas, and in like employment, soon made him understand that they had no leisure for such thoughts as these. At last it dawned upon him that perhaps it was because they were so busy that they were free from the doubts by which he was tortured. He took the hint, he went to Parthia, occupied himself in preaching Christ's gospel, and was never troubled with doubts any more.—Pittsburg Christian Advocate.

Secular News and Comment

Mr. Horace Vose, of Westerly, Rhode Island, has made it his rule to supply the White House with a Thanksgiving turkey every year since the time of General Grant's incumbency in the presidential office. He is now reported to be engaged in searching for the best gobbler reared in New England to grace Mr. Taft's table on November the 24th.

Miss Clara Barton, whose humanitarian work has made her famous around the world, is ninety-one years of age. She is still active in the enterprises of the American Red Cross Society which she was instrumental in organizing in 1881. In her service to humanity she ranks second only to Florence Nightingale, and sustains to the people of the United States much the same relation that Miss Nightingale did to those of England.

The estate of the late Senator Dolliver has been appraised at \$85,415, invested chiefly in two farms. Mrs. Dolliver was made administratrix. For a Northern man, the deceased Iowa Senator was in quite moderate circumstances—rather a good recommendation in this day when to too great an extent moneyed men are seeking to shape the legislation of the country. In some instances, honorable poverty is a thing to be coveted.

According to the press dispatches, the people of the new State of Arizona are planning to keep a firm grip upon their public officials. A measure has been introduced into their Constitutional Convention, now in session, providing that upon a petition of 25 per cent. of the voters, the question of recalling or deposing an officer shall be submitted to a test vote. This is undeniably more democracy, but the question is whether it is not an excess of it.

Within the last decade Iowa has shown material decreases in the total number of its farms, farmers and the extent of farm acreage; but these losses are overshadowed by the enormous increase in the value of farm lands, implements and buildings and the expenditures for farm labor. From 1900 to 1910 the total value of Iowa farm lands alone rose from \$1,256,752,000 to \$2,799,925,000, an increase of 122.7 per cent.; the value of all farms, including buildings, increased from \$1,497,555,000 to \$3,253,719,000, a gain of 117.3 per cent.

In a meeting of the trustees of Princeton University, held on November 3, resolutions highly commendatory of the eight years' administration of former President Woodrow Wilson were adopted. The degree of Doctor of Laws was also conferred upon him, and he was requested to continue in his professorship of jurisprudence and politics, which he had also resigned. The only action taken concerning the election of a new president was the appointment of a committee to consider the matter and report to a subsequent meeting of the Board.

The most vigorous and versatile ruler in the world to-day is Emperor William of Germany, who is writing a biography of Frederick the Great. A considerable part of this work is reported to be already finished, and the Kaiser is credited with treating his subject with marked impartiality, notwithstanding his ardent admiration for his illustrious ancestor. Evidence of this is his whole-hearted condemnation of Frederick's infidelity and enthusiasm for Voltaire. His majesty is said to contemplate a visit to all of the great soldier's battlefields before completing the volume.

A dispatch from Peking on October 31 states that it is there generally believed that the throne has decided to accede to the demand of the Senate and the Provincial Assemblies for the early convocation of a popular and representative Parliament for the whole Chinese Empire. It has been the purpose of the government not to call such a gathering before 1915, and if it is convened sooner, it will be in response to a clamor which the authorities deem it unwise to ignore. Everywhere the march of democracy is going on. It now looks as if within a few years such a thing as an absolute monarchy will be unknown.

Five of the leading universities of the South, according to report, have entered into an agreement to have their representatives compete annually in oratorical contests. They are as follows: Vanderbilt University, the University of Virginia, the University of North Carolina, the University of Georgia, and Tulane University. During the present scholastic year Georgia will send its representatives to Tulane, Virginia will meet North Carolina at Chapel Hill, Vanderbilt will go to Virginia, Tulane to Vanderbilt, and North Carolina to Georgia. A similar arrangement will also be carried out next year.

The peanut industry promises to be largely de-

veloped in Louisiana and Mississippi within the next few years, especially in those sections where the boll weevil has made cotton raising impossible. It is said that ordinary land will yield from twenty to sixty-five bushels per acre, and that the peanuts can be marketed for \$1 a bushel, and the hay made from the vines sold for from \$10 to \$15 a ton. Some predict that the cotton seed oil mills will in many places soon be converted into mills for the making of peanut oil, which is said to command a ready sale in Europe, bringing a higher price than olive oil. The peanut oil cake is also stated to be an excellent stock food.

The Carnegie Hero Fund Commission met in Pittsburgh on October 31, and awarded thirty silver and twenty-eight bronze medals for acts of heroism. In addition to this, cash rewards aggregating \$40,250 were made in thirty cases, the money to be used for educational or other worthy purposes at the discretion of the executive committee, while in twenty-three other cases of rescue or attempted rescue, where the heroes died, pensions ranging from \$20 to \$50 a month were made to the dependents, with \$5 a month to be added for each child left. Of the rescues or attempted rescues from death, seven were from railroad trains or street cars, nineteen from drowning, one from a runaway horse, eight from suffocation in gas producers or wells, twenty from mine disasters, two from fire, and one from shooting.

Automatic drinking cup slot machines are to be installed in the corridors of the New Orleans Court-house building by the State Board of Health. Dr. E. S. Kelly received a telegram a few days ago advising that a shipment of 10,000 cups and several machines would be made soon. The board will place one or two of these machines with the cups in the corridor near its office. One cent dropped in a slot causes a cup to drop out and a supply of ice water will be at hand. It is expected that the cup will be destroyed as soon as used. The object of installing the machines and cups will be to demonstrate at least one way to do away with the common drinking cup and substitute the individual drinking cup. The board in its literature warns persons against the use of the common drinking cup, and it hopes that the use of the cheap individual cup will do away with the evil.—Times-Democrat.

The survivors of the famous Mississippi Constitutional Convention of 1890 met in Jackson on November 1, with thirty members in attendance, and effected a permanent organization by electing Col. H. M. Street, of Meridian, president, and Mr. R. E. Wilson, secretary. A number of interesting addresses were made, and some papers of historic value were read. Isaiah T. Montgomery, of Bolivar County, the only negro who sat in the Convention of 1890, was present, and was given a warm welcome. He was the boy-servant of Jefferson Davis during the Civil War, and, though he is a Republican, is said to believe that it is unwise for ignorant negroes to be given the right of franchise in the Southern States, where there are so many of them. Meetings similar to the one lately convened in Jackson will hereafter be held annually. Of the distinguished men who two decades ago sat in the memorable body which wrote the present organic law of Mississippi, fully one-half have passed to the sphere invisible. How fast do the generations come and go!

FROM DR. SULLIVAN.

Dear Dr. Meek: Will you allow me a little space to tell of a very pleasant trip I had in the fair weather of October? This pleasant trip was due to the warm invitation of Brother R. T. Nolen, preacher-in-charge of Harrisville Circuit. This is the second year Brother Nolen had charge of that work. Brother Nolen has wrought a good work in the six congregations amongst whom he has so faithfully labored. His people evidently show marked improvement in their spiritual life by better attendance on public worship, a deeper interest in the six Sunday schools of the charge, a closer co-operation in the affairs of the Church, and a more liberal contribution to expenses. A strong mutual affection has grown up between the preacher and his people, which makes it desirable and safe that he should carry on to its best result the good work which has so prospered under his faithful ministry. He has added one hundred members to their number in the two years of his labor. Besides extinguishing a heavy debt this year against the parsonage, he has made considerable improvement upon it by uniting his own labor with the contribution of his people. His genial, warm-hearted manner, and his plain, straightforward ministry of the Word have drawn the people to him and made him a special power amongst them. On Saturday afternoon I took train at Jackson and ran down to Star, twenty miles. There, as Brother Nolen had arranged, Brother J. T. Bell met me and took me four miles west to his house, where I had the kind hospitality of a Christian home. When the bright, beautiful Sunday morning came, he and his family took me two miles to Rexford Church, where they worship. The house is near the roadside, in an ample grove of small oaks. By the time the Sunday school ex-

ercises closed the gathered crowd covered the hill, more than enough to fill the house at the morning service. It is rare to find a more delightful and attentive congregation gathered from all directions in the country. It was a genuine enjoyment to the preacher. Especially did he enjoy the service of that country choir, who poured out their clear, distinct song with the spirit and the understanding. May they grow in grace and their tribe increase! A good congregation assembled again for the service in the early afternoon. This preacher is indebted to his Brother Nolen for a delightful visit to his good people, and for the opportunity to preach to a choice country congregation. He drove me back to Star himself and left me to spend the night in the home of Brother Miller of that place. That night I slept in a modest Star that shines with all the light it has, but it will grow till Methodist illumination rises from its foundation to make it glorious and memorable.

W. T. J. SULLIVAN.

MRS. F. A. SULLIVAN.

Flora Alma Overstreet, wife of Rev. W. M. Sullivan, of the Mississippi Conference, was born at Moscow, Kemper County, Mississippi, January 5, 1875, and died at the Methodist parsonage in McComb City, October 6, 1910. She was united in marriage to Rev. W. M. Sullivan April 30, 1907. One child, now an infant of thirteen months, blessed the union.

She joined the church when a girl, and later, while a student at Industrial Institute and College, she professed conversion.

The genuineness of her conversion was evidenced by her beautiful Christian character and its self-effacing ministry. She was truly a spirit of good. Her calm, gentle wisdom, her serene humility, her tender sympathy, fitted her to act instinctively in the home and in society, diffusing a tranquilizing influence, the preciousness of which is never fully understood till it is quenched. Her friendly greetings were without formality, and her words of praise—and she had a kind word for everyone—evidenced the noble spirit of a truly generous heart.

In her going the children of the home have sustained a great loss, the husband a crushing sorrow, and the church bereft of a potent influence for good.

We laid her to rest in the cemetery at her old home, amid the tears and sobs of a large circle of friends and relatives.

May the God of the living comfort the bereaved husband and the sorrowing relatives!

J. T. LEGGETT.

CALLED HOME.

We have buried here to-day Mrs. Addie Leggett Gale, wife of Rev. R. S. Gale, pastor at McHenry, Miss., and sister of Rev. J. T. Leggett, presiding elder of the Brookhaven District, Mississippi Conference. She died at McHenry on Thursday afternoon, after a lingering illness. The funeral was held at the Methodist Church here this morning, conducted by Revs. H. M. Ellis, W. L. Linfield, J. C. Ellis, C. C. Gibson, and the writer. A good and true woman has gone to her reward. A more extended notice will be furnished you later. Sincerely yours,

PAUL D. HARDIN.

Wesson, Miss., Nov. 5, 1910.

IMPORTANT.

Dear Brethren: For the convenience of those attending the session of the Louisiana Annual Conference at Homer, I am trying to secure a special train on the L. & N. W. from Hagen to Homer, Tuesday, December 6th.

All from the New Orleans and Baton Rouge Districts, and from part of the Lafayette District, can come via the L. R. & N., leaving New Orleans at 6:10 Monday, or Baton Rouge at 9 p. m. Monday, taking a sleeper for Hagen, arrive at Hagen at 5:10 a. m. Tuesday, take Homer special and arrive in Homer at 11 a. m.

All from the Monroe District can leave Monroe via V. S. & P. at 7:05 a. m. Tuesday, meeting the Homer special at Gibbsland.

All from the Shreveport District can leave Shreveport via V. S. & P. at 6:20 a. m., Tuesday, meeting the Homer special at Gibbs.

Owing to the reduced rate given, it will require a guarantee of one hundred passengers from the two points, Hagen and Gibbs, to secure the special. Therefore, let everyone who will come via either of the above-named routes, meeting the special at either Hagen or Gibbs. Please write me by return mail, stating at which point you will join the special.

Those south of Hagen and east of Monroe can make connection with the special via L. R. & N. only.

If we do not secure the special, all who do not reach Homer at 5:20 p. m., Monday, will be delayed in reaching here until 5:20 p. m., Tuesday.

By running the special it will give time for all work of the examining committees to be completed Tuesday afternoon and evening.

Awaiting your early instruction, I remain,

Faternally yours,

WM. H. COLEMAN.

Concerning Missions.

THE MEETING OF THE BOARD OF MISSIONS.

A called meeting of the Board of Missions was held at the Publishing House in Nashville on Tuesday, October 18th. The following were present: Bishops A. W. Wilson, E. R. Hendrix, Collins Denny, John C. Kilgo and E. D. Mouzon; W. W. Pinson, E. F. Cook, Mrs. R. W. MacDonell, E. H. Rawlings, Mrs. A. L. Marshall, J. M. Moore, J. D. Hamilton, W. F. McMurry, J. W. Perry, F. S. Parker, A. F. Watkins, O. E. Brown, J. T. Daves, G. C. Rankin, G. B. Winton, H. K. Boyer, U. V. W. Darlington, J. B. Greene, J. B. Howell, A. B. Ransom, T. S. Weaver, F. M. Daniels, Miss Marla L. Gibson, Mrs. Luke Johnson, Mrs. E. B. Chappell, Mrs. W. F. Barnum, Mrs. H. R. Steele, Miss Mary N. Moore. Bishop Wilson presided.

The General Secretary reported the consolidation of the three missionary papers into one, and recommended that no additional editorial secretary be elected, the secretaries agreeing to do that work in addition to their other work for the present. This request was made for several reasons, not the least of which was an economic one. The General Secretary then read an elaborate statement setting forth the financial condition of the Board at the close of the General Conference in May; also its condition at the present time, and its probable condition on the 1st of next January.

This statement showed a steadily increasing deficit growing out of overdrafts on new enterprises, usually undertaken as specials, and also on account of appropriations to current expenditures. The causes leading to this condition were set forth and the necessity of the adoption of a financial method that would remedy this condition was strongly urged. It was shown that many specials undertaken were never paid out in full, and that the enterprises projected on the basis of those specials created a deficit for which no provision had been made; besides, each additional special increased the current expenditure without adding anything to the current income. The increase in income for a number of years past had been almost entirely on specials account, making a steadily growing annual budget without an adequate income to meet it; hence, the business of the Board had far outgrown its income. The remedy suggested was not to decrease the number of specials, nor to increase the annual assessment, but to so co-ordinate these two sources of income as to make them mutually helpful and not antagonistic. In order to do this the enlargement of the basis of the annual appropriations was urged. It was argued that to limit the appropriations to the income from assessments alone, necessitated either crippling the work already undertaken, or incurring an annual deficit. It was also urged that specials should be selected from the list of appropriations, so that they might be kept under the continuous oversight of the Board and guarded against entailing permanent deficits as in the past. It was urged that there should be a contingent fund appropriated annually to act as a protection against emergencies that are constantly arising on the fields for which there are no provisions made. The support of missionaries and missions already undertaken, it was declared in this statement, should have precedence in the expenditure of moneys and that new enterprises should be deferred in the interest of these current expenditures, rather than that enthusiasm for new enterprises should carry the Board beyond its resources to take care of the work already projected.

Reasons were given why the fiscal year should end with the calendar year instead of on the 31st of March. The most important of these reasons was that it would make the closing of the fiscal year more nearly coincide with the closing of the Conference year of the larger number of the Conferences, and thus lessen, if not remove, the temptations to draw heavily on the next year's resources in closing the accounts of the fiscal year.

To remedy these conditions the following by-laws were suggested, which, after full discussion by the Board, were adopted with only slight verbal changes:

1. All new enterprises and advance movements shall be considered by the Board on the same basis as current expenditures, and, if approved, shall be put on the list of appropriations.

2. The annual appropriations shall not exceed the income of the preceding year from all sources, excepting devises, bequests, annuities, and from sales of property.

3. All special objects to be put before the Church or assigned to individuals, churches and other bodies, shall hereafter be selected from the list of appropriations; and it shall be the duty of all connected with the Board to encourage and assist in the full collection of such specials.

4. Five per cent. of the sum appropriated each year shall be set aside as a contingent fund to cover such incidental expenses on the field as cannot be foreseen, and such emergencies as necessitate immediate outlay; provided, that no sum of more than one thousand dollars shall be expended on this account at one time until such sum has been authorized by the Executive Committee.

5. No person shall draw drafts, incur debts, or otherwise commit the Board to the payment of money without due notice to and authorization from the Secretaries. This applies to funds that have been appropriated, as well as to others.

6. The fiscal year of this Board shall end with December 31st.

These by-laws were referred to the Committee on By-Laws to adjust to existing by-laws. In the afternoon session this Committee reported and added the following by-law: "No person shall be allowed to solicit special gifts without authority of this Board."

It will be seen that the identifying of specials with the regular expenditures of the Board and the enlargement of the basis of appropriations will make it possible to count all specials thus undertaken on the annual assessments. This should popularize these specials, and at the same time render it much easier to raise the entire assessment, and in many cases go far beyond it.

Rev. E. F. Cook, Secretary of the Foreign Department, suggested the fixing of a basis for the support of superannuated missionaries, which was referred to the Executive Committee, to be reported at the next meeting.

The proposition to buy a property for the Woman's School work in Rio de Janeiro, to cost about \$134,000, which had been referred to the Board by the Woman's Board before the consolidation, was discussed at length and referred to the Executive Committee.

Rev. J. M. Moore, Secretary of the Home Department, offered a resolution concerning the building of a new Central Church in San Francisco, which was referred to a committee composed of the General Secretary, Secretary of the Home Department, Secretary of the Board of Church Extension, and the Bishop in charge of that field.

Rev. E. H. Rawlings, Secretary of the Educational Department, presented a request from the Executive Committee of the Board of Missions of the Virginia Conference, asking that that Conference be permitted to devote its surplus, after paying the entire foreign mission assessment, to the evangelization of Korea. It was announced as the intention of this Conference to raise a surplus which would take care of the entire advance movement needed for the evangelization of our share of Korea's population. This proposition was received with strong approval and was unanimously adopted.

These, and other items of business, required the entire time of two sessions, and the Board adjourned after what was regarded a most interesting and profitable meeting.

AN UNJUST INDICTMENT.

By Rev. J. R. Howorth.

When the Master began his holy ministry he selected twelve men from various walks of life. These men, his bosom companions, lived closer to him than any one else—drawing daily inspiration from him, and from this closeness of association should have been thoroughly imbued with the true Messianic spirit. Yet, in the end, we find one of these twelve betraying him with a kiss. When the storm came, when the crucial hour arrived, the rest forsook him, and the impulsive Peter denied him.

Humanity is fallible. Any effort that deals with humanity, in some instances will fail. Any effort that depends on humanity will also fail in some instances; thus it is that religion has ever been full of imperfections and its pathway strewn with derelicts. But that the Church as a whole should be denounced for these failures, or that religion should be condemned and cast aside as a thing worthless, is beyond conception.

That the following indictment of the Church by Edwin Markham in the October "Twentieth Century Magazine" is not only unjust, but untrue, can scarcely be denied. He charges that the Church is in a "hypnotic dream, under the hypnotic hand of mammon"; second, that she is "a stay and a support for injustice"; third, that she "excuses stock watering and the gambling in high finance"; fourth, that "she apologizes for the special privileges that enable the few to pick the pockets of the many," and fifth, that "she sits complacent, with cruel riches on the right and cruel poverty on the left."

The inference to be drawn from this attack is that we are still living in the dark ages; that governmental influences, allied with the devil, are still the potent, dominant factors in all religious circles; that there was ever such an upheaval as the Reformation in the sixteenth century which shook the world from center to circumference—transformed, rejuvenated humanity, revived the doctrine of grace, faith and charity—setting anew the mainspring of human development by putting into the hands of the human family the living Word of God, is ignored. And this wholesale indictment is lodged against the Church simply because a few of those who subscribe to its doctrines are venal, having sought the Church as a cloak for their sins!

Never before in the history of the world has there been such a general diffusion of knowledge as there is to-day. This general diffusion of knowledge is the direct result of the revivification of religion, and the light that comes to the world through the general distribution of God's Word into the homes of the people. Does the Church or the devil place God's Word in the hands and the homes of the people? Does the Church or the Devil stand for the education

and enlightenment of humanity? Does the Church or the devil reach down in the gutter and pick up the poor outcast, supply him with refreshments, kindle anew the fires of hope, and start him in life anew? Does the Church or the devil found asylums for the care and training of the poor little waifs thrown upon the mercy of the world? Does the Church or the devil found homes for the care and maintenance of the aged and infirm? Does the Church or the devil stand for the suppression of the liquor traffic? Does the Church or the devil stand for the enforcement of the law? Does the Church or the devil stand for the preservation and purity of our homes? Does the Church or the devil preach the gospel of peace and good will to the poor? Is the Church or the devil behind the present "Laymen's movement," which has for its slogan the evangelization of the whole world? Can a Church that is "in a hypnotic dream, under the hypnotic hand of mammon," plan and labor for the Christianization of the whole world within the next thirty years?

Never before in the history of the world has the Church been so active or aggressive as to-day. Never before has the Church exerted the influence over the human family that she now exerts. Never before has the Church had such a ministry as she has at present. They lead the world of thought. No longer confining themselves to the preaching of the gospel on the Sabbath, they labor incessantly the other six days in the week, aiding, guiding, directing every undertaking of importance, every world-wide movement for the uplift of humanity.

Without any doubt the Christian ministry stands to-day the best educated body of men on the face of the earth. No occupation, no profession in the world, is equal to them in education and mental equipment. Such are the men who are guiding, shaping, directing the policies of the Church—leading her in the stupendous battle against sin, ignorance and venality. And yet it is lightly charged that "she is a stay and a support for injustice and the harbinger of pick-pockets!"

Forest, Miss.

IN FAVOR OF SMALLER DISTRICTS.

Dear Brother Meek: The fact that there is widespread and growing dissatisfaction with the work of our presiding elders reaches me from various sources.

Not with the quality of the work, which was never better.

Not with the amount of the work, for our elders are diligent men in labors more abundant.

The complaint is that their work is spread out over too much territory, and divided amongst too many charges.

Whatever may be true of a district composed of cities and large towns, a presiding elder cannot do the work expected of him, and necessary for the good of the kingdom, in a district comprising from twenty to twenty-eight charges, made up principally of circuits embracing four, six and eight churches. And that is eminently where the presiding elder is needed. Our Conference should make it possible for him to do this work. We are neglecting our work in the country to the hurt of the entire Church.

The North Mississippi Conference should have now nine districts—many prefer ten.

I have heard but one objection to another district—viz., now is not an opportune time. We are suffering now and should have relief now.

Many think that our presiding elders should not hold their Quarterly Conferences so as to require travel on Sunday trains.

Yours truly,

J. R. BINGHAM.

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The Home Circle

FACING THE EAST.

By Mildred Tate Wells.

The sun is slowly westerling—
One more day's race is o'er—
He throws last rays on plain and hill,
A flash from shore to shore,
Then sinks to rest; and shadows creep
Where sunshine's erstwhile been;
Now turn about, and face the east
Till morning comes again.

Yes, face the east—our hope of dawn
When shades of night are raised—
To carry in our hearts the light
Of western skies that blazed
In glory, at the close of day,
Is living at our best.
A star will light us thro' the night,
And Christ will give us rest.

Then face the east, what'er betide,
God lives—and rules the night—
The day will dawn in His good time
And pour her flood of light
O'er shadowed ways, where you and I
Have walked, thro' gloom increased.
God lives, and rules, and blest is he,
Whose face is toward the east.

New Albany, Miss.

THE MURDERED BLUEBIRD.

The bluebird was happily flying about the yard, dropping down into the grass for a worm and darting through the air in swift pursuit of a flying bug. Joe watched as she made her captures and flew twittering to her nest in a box nailed to a long pole on the garden fence.

Her young ones held open their gaping mouths and chirped frantically for each tit-bit.

Joe was fascinated by the swift flight of the mother bird through the air. He decided finally it would be great fun to see how near he could send a stone without really hitting her with the aid of his sling-shot.

He tried it several times, and was greatly delighted to see the bluebird turn swiftly and dodge the stones as they whistled through the air. Joe continued his sport till at last the bird became accustomed to the stones passing by her, and no longer dodged them.

A grasshopper flew by, and the bluebird darted after it with a swoop.

Joe fitted a smooth pebble in his sling, swirled it round his head, and sent the missile humming in her direction.

The whistling pebble struck her upon the head with a crack. Over and over she turned till she fell at Joe's feet with a thud, gasped once or twice, and lay still; and as Joe started at her body in horror he heard the young ones in the nest crying loudly for their mother, who was now long overdue.

Joe is a grown man now and has boys of his own, and whenever he finds them shooting or trapping the birds about the house he tells them the story of the bluebird.—Author Unknown.

WHERE SPOOLS COME FROM.

The United States Department of Agriculture is authority for the statement that the paper birch, often called also the white birch, or canoe birch, is one of the few timber trees in this country which seem to be holding its own against axe and fire. The average citizen, however, probably takes no particular interest in the paper birch. Yet it is doubtful if any other kind of wood on the face of the earth is found in so many households; for the paper birch furnishes most of the spools made in the United States.

Maine is the chief center of spool manufacture. Its factories turn out 800,000,000 spools yearly, chiefly birch. Few woods as hard as this can be worked with as little dulling of the tools; its principal recommendation lies in that fact. It is handsome in color and after the wood becomes seasoned, it shrinks and warps very little. That is an important

consideration, because the delicate machinery that winds the thread would fall to work if the spool changed its shape in a perceptible degree.

The birch-wood for spools must be selected and handled with care. The tree's red disk heart-wood is objectionable because it will not turn smooth in the lathe, and the color is not desired. Few industries waste more wood in proportion to the quantity used, than spool-making. Heart-wood, knots and all other defects, frequently amounting to more than one-half of the tree, are rejected. From one-half to three-fourths of the remainder may go to the refuse heap in sawing the bars and turning the spools. Despite this waste, the paper birch does not appear to be threatened with extinction. It is a fire tree—that is, it spreads rapidly over spaces left vacant by forest fires. The most extensive paper birch forests of Maine and New Hampshire occupy tracts which were laid bare by the great forest fires which swept the region from 1825 to 1837.

The tree is short lived. At an age when the white cedar, for example, is just beginning to lay on useful wood, the paper birch has passed its prime, and is ready for decay. It is placed at still further disadvantage by being unable to compete with other trees for light and soil. It prospers when growing alone, but gives up the fight after stronger trees begin to crowd it. Nevertheless, it is believed that more paper birch is growing in the United States to-day than two hundred years ago.—The Presbyterian.

A COSTLY COMMA.

"Have you your examples all right, Tom?" asked Mr. Walker, as his son closed the arithmetic and came to say good-night. "Near enough," was the reply, "and I'm thankful, for they were a tough lot." "But I don't understand," said his father, "what you mean by near enough. Do you mean that they are almost right?" "Why, I mean they are as good as right. There's a point wrong in one, and two figures wrong in another, but there's no use in fussing over such trifles. I'm most sure the method's right, and that's the main thing." "Yes," returned his father, "I admit that the method is important, but it is not the only thing. Let me see how much difference the point makes in this example."

Tom brought his paper, and after looking it over, Mr. Walker said: "That point makes a difference of five thousand dollars. Suppose it represented money that some one was going to pay you. Then you'd be pretty anxious to have the point right, wouldn't you?" "Oh, of course, in that case I would have looked it over again," said Tom, carelessly. "But this is only an example in school, and it would never make any difference to anybody whether the point was right or not." "To any one but you," returned Mr. Walker. "For a habit of carelessness and inaccuracy once fixed upon you will make a difference all your life, and may prevent you from ever succeeding in the business world. You may not realize it, but what employers want, and must have, is accuracy in little things as well as in great, and, indeed, things that seem small are often far more important than they look. A comma seems about as unimportant as anything, but let me tell you a story about one. Some years ago there were enumerated in a tariff bill certain articles that might be admitted free of duty. Among them were foreign fruit-plants. What would that mean?"

"Why, I suppose," said Tom, plants that bear fruit. "Yes," said Mr. Walker, "but the clerk who copied the bill never had been taught accuracy, and instead of copying the hyphen, he changed it to a comma, making it read, 'fruit, plants, etc.' It was a trifling error—not worth noticing, you would say—but before it could be remedied, the government lost two million dollars, as all foreign 'fruits' had to be admitted free of duty. Now, whenever you are inclined to be careless, I hope you will remember that two-million-dollar comma."

Tom did not say much, but he went up stairs thinking that if a little comma could make all that difference, it might be worth while to fuss over trifles, after all.—Martha C. Rankin, in The Presbyterian.

"The good of human life cannot lie in the possession of things which for one man is for the rest to lose, but rather in things which all can possess alike, and where one man's wealth promotes his neighbors."—Spinoza.

ORPHANAGE CAR TO JACKSON.

Dear Brethren: We are going to run another Orphanage Car from Horn Lake through to Jackson Monday morning, November 21st inst. Brother Young, our presiding elder, has asked me to notify all our pastors in Sardis District and ask that they take the matter up at once, as the time is short. We desire each of them to appoint a committee at each of his churches and send them some of the literature I am mailing under separate covers. The only way now to do this work is through the pastors. We haven't time to get the names of committees and send them literature. Won't you please drop me a card advising me of what you are doing for this car? If you have a town paper get your editor to make announcement of same. Dear Brother, let's do this work heartily at once, and with great earnestness. I know you are deeply interested in our 181 orphan children at Jackson. So let's fill the car full. Sincerely and fraternally, S. L. POPE.

Senatobia, Miss., Nov. 1, 1910.

(Though Brother Pope writes only to the preachers of the Sardis District, it would be well for those all along the line to co-operate in this enterprise and make it a great success. We have no more worthy cause than that of taking care of the dependent orphan children among us.)

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Editorial.

THE ADDRESS OF THE BISHOPS.

We publish this week the pastoral address of the College of Bishops, which was authorized at their recent semi-annual meeting in New Orleans. It is an admirable paper in every respect, and, emanating from such a source, should be read, and re-read, and prayerfully reflected upon by every preacher and lay Methodist within the bounds of our vast connection. Our chief pastors are men of discernment, of clear judgment, and of ardent devotion to the cause of Christ, and when they thus unitedly speak, it behooves the Church to listen and weigh their message well.

No note of pessimism or wholesale arraignment of our church membership is contained in the communication of these faithful watchmen upon the walls of Zion. They pay tribute to the soundness and fidelity of the great body of our preachers and people, and utter no doleful prophecies concerning the future. Indeed, there is no occasion for a feeling of discouragement among the Methodists of the South. On the contrary, they have much to inspire them with hopefulness and confidence as they face the second decade of the twentieth century. The past quadrennium was in many particulars the best in the history of our denomination. It brought us an increase in numbers of more than 200,000, and a highly gratifying growth in material resources and equipment. Every setting sun witnesses the completion of new houses of worship to which we hold the title, and our "far-flung battle line" is every day being further extended. Despite the things which fault-finders tell us are militating against our success, the Methodist Episcopal Church, South, is steadily moving forward along all proper lines of Christian activity. Her achievements for the extension of the Master's kingdom are proportionately equal to those of any other religious organization in existence.

But notwithstanding our present prosperity and apparently encouraging outlook, this earnest message of our leaders is needed and timely. The Church has its peculiar perils to-day, as it has had in every age. Unwholesome influences, subtle and deceptive, are at work, and they are producing tendencies in the wrong direction. To discover and point these out in their incipency, with a view to their correction before they have wrought widespread injury, is wise action upon the part of our chief shepherds, and evinces a watchfulness that is most commendable.

We call especial attention to the insistence of our Bishops that the Word of God shall be preached from our pulpits authoritatively and in its purity. One does not need to be a careful observer to note that a scholastic skepticism is now widely prevalent. It is entrenched in theological seminaries, and is pouring forth a flood of literature. It airs itself in leading current periodicals, such as *The Outlook*, *The Independent* and *Harper's Weekly*, and through them is injecting its subtle poison into the minds of the people. It assumes an intellectual autocracy and dares to sit in judgment upon the various books of the Bible, accepting or rejecting them at will. It sneers at the scholarship of the past, scoffs at the faith of the fathers, and fastens the imputation of ignorance upon all who do not lend a willing ear to its teachings. It is to the credit of Southern Methodism that it has been less affected by this propaganda than most of the other churches. Still it is beginning to find a few adherents among us, and it is well that those in authority should have sent forth this impressive warning. Only when the certitudes of the gospel are preached may it be counted upon to move the people to penitence and holy living. An apologetic or speculative ministry is impotent to lead men to Christ. To sow the seeds of doubt is to produce a harvest of unbelief. Never was there a time when the essential teachings of the Bible needed more to be presented plainly, fervently, tenderly, by men who have verified them in the depths of their consciousness and have an abiding conviction that they have

come from God. Unswerving loyalty to the divine revelation has been the strength of Methodism in the past, and any weakening of that adherence must lessen its power and efficiency in the days to come. We must continue to fight with the sword of the Spirit if we would conquer the enemies of the Holy One of Israel.

The Bishops, it will be observed, also stress the importance of a conscious experience of grace, as distinguished from a mere compliance with the outward moral proprieties. They emphasize the necessity of a genuine conversion, bringing the realization of sins forgiven and the joy of attested pardon. Most wholesome doctrine is this in this day when the tendency is to minimize human depravity and waive the necessity of regeneration. Kindness of nature, expressing itself in a generous outflow of philanthropy, is not Christianity. One may be humanitarian and benevolent in spirit, and yet utterly repudiate the claims of Christ as the Son of God. Conspicuous examples of this among living men might readily be cited. In reminding us that there is no other gateway into the kingdom than that of the new birth and that the attitude which one sustains to Christ must determine his eternal destiny, our leaders have performed a distinctly needed service. No human being, however vast his intellectual reach, has any authority to revise the conditions of salvation laid down by the Man of Galilee. They may not suit the rich, and great, and pleasure-seeking ones of earth, but they must conform to them, or share the fate of all who reject the world's only hope—the mediation of the incarnate God—the crucified, but risen and ascended Savior.

But let us not fail to lay to heart the evangelical call of our chief pastors. They proclaim the need of a great spiritual awakening throughout the land, and urge us to supplicate the throne of grace that it may come. Happily, the revival fires have not gone out upon all of our altars. Here and there throughout the Church they are yet blazing, and from many quarters continue to come tidings of refreshings from the presence of the Lord. But these need to become more general. We want to see the Spirit at work in every congregation and penitent kneeling at every chancel. We want to see people accepting Christ in every house of worship and telling in exultant tones of his power to save. Such a visitation would bring relief from all of the evils which now afflict the Church. It would counteract the influence of modern materialism, fill our empty pews with absent members, and make our people realize what peace and happiness are to be found in the fellowship and service of the Master. It would make us swift to enter the open doors about us, and strong to do the work to which the hand of Providence points.

Let us not, however, get the impression that this recognition of our inadequacy to fulfill our mission as a Church without the assistance of divine power is meant to disparage new and modern methods of work. By no means is this true. It is entirely proper that we should bring into requisition every reputable agency that may aid us in reaching and saving men. It is only essential that in these various enterprises we shall keep clearly before us an evangelical aim. When we minister to the bodies of the sick in our hospitals, let us not overlook the opportunity to perform a loftier ministry to their souls. When we teach the poor and feed the hungry in our institutional churches, let us not fail to tell them of the great Teacher who can satisfy the hunger of the deathless spirit. When we have great organs and trained choirs, let us not allow them to forget that the one purpose of sacred song is to win men to Christ and build them up in him. And in maintaining our institutions of learning, let us remember that the object of Christian education is to increase the capacity of our workers to serve and uplift humanity. Seeking the lost was what brought our Lord from heaven and was the passion of his life on earth. And in proportion as the Church is animated by the same spirit, is she faithful to him. Addressing herself to any other task and having lost her spiritual vision, she is apostate and has forfeited her true glory. Let us hearken to the call of our Bishops and heed the exhortations given. By so doing we shall bring the blessings of God upon us as individual Christians and as a denomination, and open the way for the accomplishment of larger things. There is no march to triumph except along the path of obedience and fidelity.

ROUNDING OUT THE FINANCES.

With the Annual Conferences only a few weeks off, our pastors and official members in every charge are busy with the task of raising the collections. In some places this will not be difficult, but in others it will be extremely so. We trust, however, that no board of stewards will fail to do their utmost to pay the preacher in full. The assessments for ministerial support are, with few exceptions, inadequate, and when a deficit is allowed to exist at the close of the year it almost invariably entails regrettable hardships. The cost of living is higher than it has been in a quarter of a century, and the salaries of our pastors have not kept pace with the increase of their necessary expenses. They are now having to stint and deny their families to a larger extent than usual to keep out of debt. It, therefore, behooves

every congregation to see that the amount it has promised to raise is not allowed to come up short. A balance of \$75 or \$100 can easily be made up by all contributing a little more, whereas if the loss of such a sum is wholly borne by the minister it may considerably embarrass him. He may have been forced to incur obligations during the year which he expected to discharge when paid in the fall, and to report a deficit on his salary under such circumstances is a grave injustice. Not a few good men in this way have been caused to fall behind with their creditors, thereby seriously impairing their reputation and usefulness. And in such instances not a little of the responsibility rests upon the Church, which was ready to promise in the beginning, but proved delinquent in the end.

And the raising of the Conference collections is also a most important matter. Every assessment is for a worthy cause, and no one of them can be neglected without hurtful consequences. The funds thus raised are absolutely indispensable to the maintenance of connectional Methodism. Nor is it true that the amounts asked for are unduly large and burdensome. Considering the means of our people and the fact that these contributions are all they are requested to make for the extension of the kingdom outside of their own immediate localities, the apportionments to them are quite moderate. Many of them ought to subscribe considerably more than the sum assigned them. In every instance the assessment should be accepted as the minimum to be contributed, and no charge should allow itself to fall short of that low standard.

Too often the raising of these connectional claims is thrown entirely upon the pastor, who, unaided, has to perform the task as best he can. This is wrong. He should have in this work the sympathetic co-operation of his officials and entire membership. Every Methodist should count it both a duty and privilege to make an annual offering for the general work of the Church. Not to do so is to evade a necessary obligation. Were all the other members likewise to shirk it, it would completely paralyze the progress of Southern Methodism. Every wheel in its vast machinery would stand still, and everywhere there would be inactivity and retrogression. Giving is an essential means of grace, and he who refuses to open this channel of blessing defrauds and impoverishes himself. And usually our offerings are most unselfish when devoted to the larger and far-away enterprises of our great denomination.

A SAD DEATH.

In the tragic death of their sweet babe of four summers, Rev. and Mrs. Robert W. Vaughan, of Ruston, La., have the profound sympathy of a host of sorrowing friends. A full account of the sad occurrence has not reached us, but we have been informed that the mother in the performance of her household duties stepped aside for a moment, and that in some way, not definitely known, the clothing of the little one caught fire, and, before the flames could be extinguished, she was so severely burned that five days later she died. Brother Vaughan was in New Orleans at the time of the accident, and was hastily summoned by a telegram. All that loving hands and the best medical skill could do, was done for the little sufferer, but, as has been said, it was of no avail.

Crushing and overwhelming, indeed, is such a sorrow, and in its awful presence reason is perplexed, and even the strongest faith is taxed to its utmost limit. But though such happenings are inexplicable in the present life, we must trust in God and await an explanation in the fuller light of eternity. Out of the gospel, there is no solace for the present, and no hope for the future. But our Lord has told us that the pure and good who pass to the sphere invisible, enter the Father's house, and there we may cherish the expectation of meeting them again. That blessed home of many mansions—what reunions it will witness! There we shall see again faces long vanished, and hear again voices long hushed, and clasp once more to our bosoms, radiant with immortal life, the pulseless forms which amid blinding tears we committed to the darkness of the tomb. May the vision of that coming day cheer our friends in the desolation and loneliness of their great grief, and help them to press bravely on in life's pilgrimage until they, too, shall hear the Master's call to lay their burdens down and come home!

A CORRECTION.

In our editorial of last week on the Reply of the Vanderbilt Board to the Bishops appeared the following statement: "There is a moral obligation, weighty and imperative, upon those charged with the execution of this trust to carry out the expressed will of those committing it to them. If a legal technicality has tended to thwart that will, they should have sought to have the construction in the law removed, or to find some other way of putting the intent of the founders into effect." In the latter sentence the word "construction" should have been "obstruction." We so wrote it, but in some way the substitution was accidentally made. Such things occur occasionally, even in the best printing offices.

THE DEATH OF MR. T. H. BINGHAM.

A funeral notice, bearing date of November 4, 1910, unaccompanied by any other statement, brings the sad intelligence of the death of Mr. T. H. Bingham, of Carrollton, Miss. Concerning the nature of his illness and the circumstances of his death, we are wholly uninformed. This unexpected announcement is to us the occasion of sincere and profound grief. For two years in the beginning of our itinerant ministry, we lived in the same home with the deceased and formed for him a strong personal attachment, which has not weakened with the passing years. He was the elder son of Mr. R. L. Bingham, who a few decades since was one of the foremost citizens of Carroll County, and a half brother of Mr. J. R. Bingham, who is so widely and favorably known throughout the Southern Methodist Church.

Thomas H. Bingham was in every sense a worthy man. Faultless he was not, but he was genuine and true, and stood openly and fearlessly for what he conceived to be right. Of policy, he had little, and of duplicity, none. He was kind-hearted, sympathetic, and ardent in his attachments. He loved his friends, and would tolerate no criticism of them. And a fitting crown to all of his other admirable qualities, was his spotless integrity. For many years he had large commercial dealings with the people of his county, and in freely mingling with them we have never heard a whisper against his honesty or the probity of his character. And, best of all, the departed was a devout Christian. He had a strong faith and a conscious experience of salvation. He felt his religion. More times than we can number, under the influence of some moving sermon, we have seen the tears trickling down his cheeks and his face illumined with a light not of earth. His affection for the Methodist Church was intense, and he allowed no one to disparage it in his presence. But the final summons has come and he has responded to it. From the Church Militant he has passed to the Church Triumphant, leaving behind a record of upright deeds and helpful service, which memory long will cherish. May God comfort the bereaved widow and fatherless children, and bind up the wounds of every bleeding heart!

PERSONAL AND OTHER NOTES.

Mrs. C. D. Atkinson returned a few days since from a pleasant visit to her sister, Mrs. A. G. Shankle, of Ruston, La.

Yale University has this year 1,226 students. The attendance last year was 1,229. The present freshman class numbers 364—a gain of 24 over the one of 1909.

Two Bishops—Hendrix and Atkins—recently addressed the Sunday school of Parker Memorial Church on the same morning. This was, indeed, an unusual distinction.

Dr. I. W. Cooper delivered the annual address of the Ladies' Floral Club at Hazlehurst on Tuesday of this week. To say that his remarks were appropriate and eloquent, is to make an unnecessary statement.

Rev. H. M. Ellis began protracted services in his church at Brookhaven last Sunday. He is doing the preaching himself this week, and next week he will have the capable assistance of the Rev. H. B. Watkins, of Magnolia.

Mrs. T. V. Ellzey, the wife of our stirring State Sunday School Secretary, after an absence of several months in the West, has returned to New Orleans. Her many friends will be glad to learn that her health seems to be much improved.

The Rayne Memorial congregation raised \$3,000 for current expenses in a few minutes on Sunday, October 31. Dr. Rice and his worthy flock do not believe in "taking two bites at a cherry." We admire their way of doing things.

From the goodly town of Macon, Miss., Rev. R. H. B. Gladney sends several subscribers, and also cheers us with commendatory words. Thank you, brother. We appreciate your kindness, and pray that God may abundantly bless your labors.

Rev. L. M. Lipscomb is closing a most successful year at New Albany, Miss. The work has prospered along all lines, and though the salary was advanced \$300, the finances will be in full. Brother Lipscomb is one of the strong pulpit men of his Conference.

We are pleased to be informed that Mrs. H. N. Brown, the wife of our pastor at Morgan City, La., who recently underwent an operation at St. Louis, Mo., stood the shock well and is now convalescent. We trust that her health will soon be completely restored.

In a personal note Rev. W. D. McCullough, of Leland, Miss., speaks hopefully of the work in his charge. He thinks his Conference collections will be in full, though the Tribette congregation sustained a sore financial loss in the death of Mr. B. L. Lee last winter.

A card received from Rev. J. A. Randolph instructs us to change the address of his Advocate from Fort

McPherson, Ga., to Fort Thomas, Ky. Brother Randolph adds: "I am sorry to leave Georgia, but they say Fort Thomas is delightful. There are too many officers here for the houses."

The Methodists of New Orleans will unite in a thanksgiving service at First Church on November 24. The sermon will be preached by the Rev. A. S. Lutz, the accomplished pastor of the Felicity Street congregation, and the offering will go to Epworth Church, which is struggling to erect a new house of worship.

Mrs. Amanda Hoyle, relict of the late Dr. J. M. Hoyle, of Tupelo, Miss., died at Winfield, Ala., on November 1. Her remains were interred at Tupelo, where the obsequies were conducted by Rev. M. H. Armbrist and Rev. W. L. Duren. She was a true and worthy woman, and was much beloved by her friends and neighbors.

Rev. B. E. Meigs, of Oak Ridge, Miss., has completed his list of twenty subscribers to the Advocate and we are most appreciative of the service which he has rendered. Though in the boll weevil district, his work is progressing favorably. He has built a new church, and the general condition of the charge is hopeful.

A letter from Mrs. T. M. Buley, written from Venice, California, to the Rev. W. W. Holmes of this city, states that her husband, who formerly was pastor at Plaquemine, La., and was forced by ill health to give up his charge some months ago, has fully recovered. This will be pleasing news to their many friends in this State.

The recent session of the Baptist State Convention of Mississippi at Greenwood was largely attended and characterized by much enthusiasm. When the Tri-State Hospital enterprise, of Memphis, was represented, that noble and well known layman, Mr. A. E. Jennings, contributed \$10,000 to it. We rejoice in the large success of our sister denomination.

The Advocate office enjoyed a visit on Tuesday from Mrs. Rebecca Ellison Johnston, of Shreveport, La. Mrs. Johnston is the wife of Prof. J. S. Johnston, of Centenary College, and is President of the Louisiana State Music Teachers' Association. She reports that Centenary has a fine student body, and that splendid work is being done by that institution.

The presidency of Bishop Murrain over the German Mission Conference gave great satisfaction. The business sessions were conducted by the use of the English language, but much of the preaching and praying was done in German. English in its purity, however, flowed forth when our Mississippi Bishop expounded the Word. His command of our mother tongue is equaled by but few.

As is usual with him, Rev. O. L. Savage is having great success in the Ruleville charge. He went there the first of June, and since then has had 53 accessions to the church. He has also raised \$154.50 for new pews, and says that all is moving along smoothly. The Advocate, too, has been the beneficiary of his commendable activity, for which we make grateful acknowledgment.

We acknowledge the reception from Rev. and Mrs. R. O. Weir, of an invitation to the marriage of their daughter, Miss Mary Orville, to Mr. Charles P. Hagewood at the First Methodist Church of Arcadia, La., on Wednesday evening, November 23d, 1910, at 7:30 o'clock. The Advocate extends congratulations in advance, and wishes the prospective bride and groom a long life of usefulness and unalloyed happiness.

Dr. I. W. Cooper, the capable President of Whitworth College, will join Bishop Candler in Jacksonville, Fla., on Jan. 17, 1911, and accompany him to Cuba. A careful study of that important mission field will be made, and both a pleasant and profitable trip is anticipated. We trust that Dr. Cooper will find time while on the journey to tell the readers of the Advocate of some of the things which most interest and impress him.

Rev. W. N. Dodds, of Tishomingo, Miss., has sent in 20 subscribers to the Advocate, which is a larger number than that charge has ever taken before. He says that he keeps busy trying to circulate the Conference organ and fighting blind tigers, and that he is happy in the work. We trust that soon the blind tigers will be routed and that the Advocate will find its way into every home. Why shouldn't it, with such a friend as Brother Dodds to press its claims?

The revival at the Second Methodist Church of this city has awakened considerable interest. The attendance has been large, and the services have been characterized by spiritual power. The strong and eloquent sermons of Dr. W. R. Hendrix, of Louisville, Ky., have made a profound impression. At this writing there have been eight applications for membership, and the Church has been perceptibly quickened. Brother Townsley is much pleased with the results and prospect of the meeting.

A card from Mrs. J. C. Lowe, whose honored husband was a member of the North Mississippi Conference and who passed to his reward some months ago, states that she is now in New York, where her daughter is attending the Damrosch School of Art

and Music. She is pleasantly situated in the home of a lady formerly of New Orleans, and her address is 180 Claremont Avenue. She is interested in the church affairs of Mississippi, and anxious that the Advocate should reach her regularly.

Mr. D. V. Portis, of Wahalak, Miss., in remitting for some subscriptions, adds the following statement: "I appreciate the effort you are making to increase the circulation of our church organ; for I realize the fact that if there ever was a time when religious literature needed to be in the homes of our people, it is now." This is unquestionably true. Periodicals, freighted with poison, are going everywhere, and something to counteract their influence is an imperative necessity. What people read will have much to do with the formation of their characters.

Rev. R. I. Collins, the pastor of the Cleveland Circuit (North Mississippi Conference) and Miss Fannie Pettis, of Abbeville, Miss., were married at the home of the bride on October the 24th. Mrs. Collins has taught school at Cleveland and in the Shipman's Chapel neighborhood, and has many friends and admirers in Bolivar County. Brother Collins is finishing his quadrennium in his present charge, where he has proven himself to be a zealous worker in the Master's cause. We extend felicitations and best wishes.

Rev. W. S. Shipman, of Cleveland, Miss., sends a cheering message from the Boyle Church, which he is temporarily serving along with his other work. He says: "We had a great day there Monday (Oct. 31); we raised \$900 for the church debt and the \$500 we borrowed from the Church Extension Board. Everything is in admirable shape. This part of the Delta is prosperous, with twenty-cent cotton and a big corn crop. But the devil is yet loose." We regret to note the last statement. But we hope that the activity of our worthy brother and his coadjutors in that great field will soon make Satan flee to other parts.

The following friends have placed us under obligation to them by sending in clubs of subscriptions and renewals during the last two weeks: Rev. W. H. Mounger, Hollandale, Miss.; Rev. W. W. Perry, Terry, Miss.; Rev. A. F. Smith, Jackson, Miss.; Rev. T. J. Embree, Ringgold, Miss.; Rev. F. N. Sweeney, Baker, La.; Rev. R. H. B. Gladney, Macon, Miss.; Rev. J. D. Nesom, Sulphur, La.; Rev. H. M. Young, Belzoni, Miss.; Rev. B. E. Meigs, Oak Ridge, Miss.; Rev. A. M. Bennett, Belden, Miss.; Rev. J. H. Holder, Booneville, Miss.; Rev. O. L. Savage, Drew, Miss.; Rev. W. F. Richardson, Drew, Miss. Others have sent in one or two subscriptions. We thank our brethren.

The fourth Quarterly Conference of the Covington Charge, where Dr. J. T. Sawyer is pastor, was an interesting occasion. He recommended the building of new churches at Covington, Mandeville, and Madisonville. The one proposed for the first-named town is expected to be a \$12,000 structure. The stewards elected are as follows: For Covington, L. W. Alford, J. E. Smith, J. Braun, and J. A. Wadsworth; for Mandeville, Dr. R. B. Pain, and C. E. Tally; for Madisonville, Louis Gallatas. W. G. Evans was elected Recording and District Steward, and L. W. Alford was chosen superintendent of the Covington Sunday school. Resolutions commending the work of Dr. F. N. Parker as presiding elder and expressing regret at having to give him up, were unanimously adopted.

Henri Dunant, founder of the International Red Cross Society, died Oct. 30, at Heiden, a health resort in Switzerland. He was of Swiss birth and lived in Geneva. At the battle of Solferino, June 24, 1859, he witnessed the needless suffering and loss of life resulting from days of neglect to care for the wounded. Realizing that such conditions need not exist, he conceived the idea of pledging the nations of the earth to regard and protect as neutral all sick and wounded combatants and all persons giving them succor. He elaborated his ideas, and through the co-operation of the Swiss Federal Council brought about an international conference at Geneva in October, 1863. Sixteen governments were represented. This was followed by the Geneva Conference of August 8, 1864, which adopted nine articles of agreement "for the amelioration of the conditions of the wounded of armies in the field." These articles were signed by twelve governments and the signatory powers have since reached forty. A uniform flag made of a red cross on a white ground was adopted as a compliment to the Swiss Confederation, whose national flag is the reverse.

"A-LE-THE-IA."

This is what the W. C. T. U. State President of Tennessee writes about Mrs. C. C. Miller's novel, "A-le-the-ia":

"I am sure, if widely read, it would do good. It treats of a subject live with interest at the present time. Its ideals are high, the thoughts pure, the motive good all the way through."

Price, 25c. Address New Orleans Christian Advocate.

Tidings from the Field

Arkabutla, Miss.:

We closed our revival meetings some time ago, and we are glad to report some good results. We had revivals at all of the churches on the Arkabutla Circuit (five in all), but did not have the in-gathering of souls that we hoped for. We had about twenty conversions and seventeen additions to our church. Many of our people were revived and strengthened, while others were untouched. Yet we thank God for that which has been accomplished, and give Him all the glory. We were fortunate in securing good men to help us in our revival work, and are indebted to Brothers Q. C. Curtis, W. N. Duncan, S. A. Brown, S. L. Pope and Brother Knight for their able presentation of the gospel and their appeals to the unsaved. They have won a warm place in the hearts of our people. We have been unfortunate and hindered much since the revival season, but we hope to come to Conference with everything in full. Our consecrated presiding elder has been a benediction to us this year. Happy is the young preacher who has such a man to preside over him and give him such fatherly advice.—A. F. Moore, P. C.

Sumrall, Miss.:

Methodism is at high tide in Sumrall! This has been the most successful year in the history of our church at this place. We have received one hundred and thirty members, and every department of the church is doing fine work. We have one of the prettiest homes in the district for the pastor. This is a splendid people, loyal and kind. They take good care of their pastor. Besides the provision made by a generous and faithful board of stewards for our comfort and happiness, the good ladies come every few months and fill the parsonage pantry with everything that is good to eat. Last Saturday afternoon the ladies of our Woman's Home Mission Society, led by our lovable president, Mrs. H. V. Walts, came and showered the pastor's family with all kinds of nice canned goods, breakfast cereals, cheese, crackers, meats, flour, sugar, and potatoes, quite enough to last us until Conference. Many of our good friends say they do not think there should be any change in their pastor, and we sincerely hope that Bishop Mouzon will be of the same opinion. We have, indeed, spent two delightful years among these good people, and we are grateful to them for those beautiful tokens of appreciation of our labors among them. We pray that our Father may keep sweet vigil over each of their lives, and that love, happiness and prosperity may fill each of their homes!—Mrs. R. F. Witt, Sumrall, Miss.

Port Gibson, Miss.:

Dear Brother Meek: I rejoice to report that our church and community have recently been blessed with a gracious revival, which resulted in a goodly number of conversions and reclamations, in five additions to our church and two to the Presbyterian church, and in the quickening and enrichment of the spiritual life of the majority of our membership. The meeting began the fourth Sunday in October, and was conducted by Brother D. E. Kelly, our Conference evangelist, who remained with us eight days, and who stirred all hearts by his forceful, fervent appeals and pungent and pointed presentation of divine truth. The love feast which was held the second Sunday afternoon of the meeting was one of the most enjoyable I ever attended, a number of bright and cheering testimonies being given. Much interest was taken in the meeting by the faculty and students of Port Gibson Female College, who at-

tended nearly every service. Many of the college girls were made happy in the love of God. We wish to thank Brother Hawkins and his co-laborers for their hearty co-operation. Our local Sunday school, I am glad to say, is one of the largest and best conducted in our Conference, Brother H. H. Crisler being the efficient superintendent. The Sunday school at the college is also doing fine work. I have never been associated with a nobler band of workers than those who compose the membership of our Woman's Home and Foreign Mission Societies. Though few in numbers, they do great things. Our Epworth Leaguers are true and faithful and ever ready to co-operate with the pastor. Thanks to the loyalty and generosity of a kind and devoted people, our finances are pretty well up, despite the stringency of the times, and we expect to pay all assessments in full. We thank God and take courage. M. M. Black, P. C.

Coldwater and Love:

Dear Brother Meek: We are closing out our quadrennium at Coldwater and Love. Our four years' stay among these good people have been the most pleasant of our lives, and the fourth has been the most delightful of them all. We were assisted in our meetings this year by Batesville's popular pastor, Rev. W. N. Duncan. He has extensive and accurate information that covers many fields, beautiful diction, graceful manner and splendid delivery; yet he presented the gospel message in a plain and pointed way. He called "a spade a spade." He won a warm place in the affections of the people and they will not soon forget his earnest appeals. Eight were added to the church on profession of faith. Our fortunate successor will find parsonage and church property in good repair, a delightful town in which to live, and as faithful and loyal people as the North Mississippi Conference affords.—V. C. Curtis, P. C.

RESOLUTIONS OF RESPECT.

Last Saturday morning at an early hour we heard with feelings of deep and heartfelt sorrow that L. W. Saucier had been removed from a life of honest, intelligent and useful citizenship. His loss is no ordinary one. Long will it be felt, not only by his bereaved family and friends, but by the community at large and the worthy causes he had striven to promote. Of him may be truly said he was one of God's noblest work, "An honest man." It is a source of pleasure and pride to his friends to recount these things. Therefore, as a token of our esteem and respect for his memory:

Resolved, That the members of the Sunday school and M. E. Church, South, of McHenry, Miss., are filled with the most profound grief at the loss of a faithful superintendent of Sunday school and Christian man.

Resolved, That, in his private and social life, he was amiable, confiding, and generous to a fault. Few men of our community have acquired more numerous and devoted personal attachments; few have descended to the grave more deeply lamented.

Resolved, That we affectionately sympathize with, and tender to his afflicted family our sincere condolence upon their irreparable loss.

Resolved, That a copy of these resolutions be forwarded to the bereaved family.

Resolved, That we request the New Orleans Christian Advocate to publish these proceedings.

J. A. WALKER,
Supt. of Sunday School;
A. J. LEGGETT,
Pres. Board of Stewards;
W. N. WOOD,
Chairman of Committee

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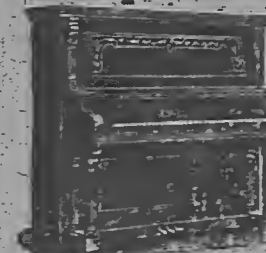
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Epworth League

TOPIC FOR NOVEMBER 13.

By W. J. Heys.

A CALL TO SELF-EXAMINATION.
(Hag. i, 5-6; II Cor. xlii, 5-7.)

Self-examination as a means of spiritual improvement was the practice of the Old Testament prophet and the New Testament saint. In the days of Israel's indifference to the claims of God, Haggai was raised up for the purpose of warning and encouraging the people. His challenge to them was to stop and think: "Set your heart on your ways," saith the prophet, knowing that the fruit of such thinking would be the turning of their feet into God's testimonies. "When we have sown much and it brings in little," it is a good time to ask: "What is the matter?" A few moments of serious thought have changed the current of many a life. Perhaps the greatest need of our strenuous age is deliberation. We do not stop to think, and so the prophet bids us "consider," literally, look on both sides. When Paul stopped long enough to look on both sides, he could no longer be a Pharisee. His past life and his motives could not bear that searching test, and so he cried out: "Lord, what wilt thou have me to do?"

He recommends the same method to the Corinthian Christians. They had freely put his claims to the test. Now he says to them, "Prove your own selves." In this respect "every man shall bear his own burden." Other men's failures will never save us. Their manifest failings are both an additional burden and a warning to us. An old poet says:

"If men have ulcers and their pride conceal 'em,
They must have ulcers still, for none can heal 'em."

Periodical self-examination was used to good purpose by the mother of the Wesleys. Rev. John Kirk in his admirable "Life of Mrs. Susanna Wesley" says: "A considerable portion of her hours of retirement was employed in communing with her own heart as well as in fellowship with God. She endeavored to keep her mind in a temper of recollection, often in the day calling it in from outward objects, lest it should wander into forbidden paths. 'Make an examination of your conscience,' she continues, 'at least three times a day, and omit no opportunity of retirement from the world.' This was her practice for many years, till, in consequence of increasing infirmities, she could not observe order or think consistently as formerly." The following quotation illustrates the searching manner in which she performed this self-inquisition: "You above all others have most need of humbling yourself before the great and holy God for the very great and very many sins you are daily guilty of, in thought, word, and deed against his Divine Majesty. What a habitual levity is there in your thoughts! How many vain, impure thoughts pass through the mind in one hour! And though they do not take up their abode for any long continuance, yet their passing through often leaves a tincture of impurity. How many worldly regards, even in sacred actions, with habitual inadvertence, seldom any seriousness or composure of spirit, the passions rude and tumultuous, very susceptible of violent impressions from light and inconsiderable accidents, unworthy a reasonable being, but more unworthy a Christian! Keep thy heart with all diligence—thy thoughts, thy affections—for out of them are the issues of life. Who can tell how oft he offendeth in this kind? O, cleanse thou me from secret faults! Out of the abundance of the heart the mouth speaketh. How many unnecessary words are you guilty of daily? How many opportunities of speaking for the good of the souls committed to your care are neglected? How seldom do you speak of God with that reverence; that humility, that gravity that you ought? Your words as well as your thoughts are deficient. You do

not conceive or speak of God aright. You do not speak magnificently or worthily of him who is the high and lofty one that inhabiteth eternally, the Creator of the universe!" No doubt Mrs. Wesley, like her sons, was too severe upon herself; but she certainly sets us a good example of thorough self-examination.

Some Scriptural Examples.

When Job (xlii.) submitted himself to God, he gained such a vision of God and himself that he cried out: "I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes."

Isaiah's vision of God led him to examine himself with the result that he declared: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." (vi, 5.)

After the prophet Nathan spoke his parable unto David and said: "Thou art the man," the penitent king cried out: "I acknowledge my transgressions; and my sin is ever before me." Then follows the prayer: "Create in me a clean heart, O God; and renew a right spirit within me." (II Sam. xii.; Ps. li, 10.)

Some Questions for Self-Examination.

An earnest Christian troubled himself greatly over the question, "Am I one of the elect?" His fears were set at rest when it was shown to him that it was his business to be a "candidate" and God's business to elect him. According to the Scriptures, it is God's eternal purpose to save all who repent and unfeignedly believe his holy gospel.

1. Have I more power over sin than formerly? Do I overcome, or do I let sin overcome me?
2. Is my will to serve God stronger than formerly?
3. Do I take up my cross more readily?
4. Am I willing to be filled with the Spirit and to be led by the Spirit?
5. Do I share in a proper degree Jesus Christ's passion for the souls of men?
6. Look for the unfailing mark of a Christian, "Christ in us, the hope of glory."—Epworth Era.

Marriages

On October 26, 1910, by Rev. A. F. Moore, at the home of the bride's parents, Arkabutla, Miss., Mr. W. F. BOUNDS to Miss INESE ENGLISH.

On October 30, 1910, by Rev. A. F. Moore, at the home of the bride's parents in Arkabutla, Miss., Mr. CLARENCE HALL to Miss BESSIE SCOTT.

On October 9, 1910, at the parsonage in Arkabutla, Miss., by Rev. A. F. Moore, Mr. JOSEPH W. MORGAN, of Coldwater, Miss., to Miss BESSIE SULLIVAN, of Arkabutla, Miss.

QUARTERLY CONFERENCE CHANGED.

On account of the Laymen's Rally at Gibb Island, La., on November 26th, the time for the Bienville Fourth Quarterly Conference will be November 27-28, instead of 26-27.

R. W. TUCKER, P. E.

Headache?

Want to know the quickest and best way to stop it? Take

Dr. Miles' Anti-Pain Pills.

They are the best because they do not leave any disagreeable after effects. Just simply quiet the nerve irritation which causes the distress. What is equally important they do not derange the stomach—only a pleasurable sense of relief follows their use.

"I am in fairly good health, but subject to frequent heavy, cloudy head, and occasionally dull pain. I get relief with one or two of Dr. Miles' Anti-Pain Pills. They are very beneficial to me and I do not like to be without them." D. F. LEWIS, Cleveland, O.

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WANTS OF THE WORLD.

WEDDING INVITATIONS, announcements, 50c; \$1.00; calling cards, 100, 50c; samples free. Ask for price on other printing. Shaw Press, J. Grand Rapids, Mich.

WANTED Local managers to sell and appoint agents for three best sellers of the day: "Roosevelt," "Traffic in Girls," "Curse of Drink." Good salary and commission. \$5 to \$10 daily. Outfit free. Shaw Publishing Co., J. Grand Rapids, Mich.

FOR LARGE PROFITS on small investments Missouri's zinc and lead mines are unequalled. 100 per cent a year is not uncommon. "Brattleboro" stock bought now at 60 cents a share will soon look cheap. Circular on request. Lyon Investment Co., Joplin, Mo.

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Open face; plain or engraved back; thin model; best gold-filled case, guaranteed for 20 years; Elgin or Waltham movement; cut shows exact size. Sent prepaid on receipt of \$9.50. Monogram engraved free. Ladies' Watches—Gold-filled hunting case, guaranteed for 25 years; Hampden movement; extra small size; special at \$12.65.

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The Sunday School Lesson

FOURTH QUARTER—LESSON VII. NOVEMBER 13.

WORLD'S TEMPERANCE LESSON. Matthew xxiv, 32-44.

32. Now from the fig-tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh;

33. Even so ye also, when ye see all these things, know ye that he is nigh, even at the doors.

34. Verily I say unto you, This generation shall not pass away, till all these things be accomplished.

35. Heaven and earth shall pass away, but my words shall not pass away.

36. But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only.

37. And as were the days of Noah, so shall be the coming of the Son of man.

38. For as in those days which were

before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark.

39. And they knew not until the flood came, and took them all away; so shall be the coming of the Son of man.

40. Then shall two men be in the field; one is taken, and one is left.

41. Two women shall be grinding at the mill; one is taken, and one is left.

42. Watch therefore, for ye know not on what day your Lord cometh.

43. But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through.

44. Therefore be ye also ready; for in an hour that ye think not the Son of man cometh.

Golden Text: Watch and pray, that ye enter not into temptation.

Lessons From Little Things.

Jesus had been drawing on the most magnificent imagery of the imagination to picture forth the terrible glories of the coming of the Son of man. He had just been speaking of how the tribes of earth would see him coming on the clouds of heaven; how the angels would bring together "his elect from the four winds, from one end of heaven to the other." Then he turned to the fig-tree growing by the wayside and gathered his finest lesson from this humble little creation in the vast universe of portentous signs. After all, the teaching of Jesus was spiritual; his references in this discourse to the sun, moon, stars, lightning, and powers of the heavens were symbolical of moral upheavals. The little tree was just as well or better adapted to serve as a vehicle of high truth as were the great things of creation. In fact, their very bigness made them coarser symbols. Our lesson does well to begin with the words, "Now from the fig-tree learn her parable." The other figures are passed over and we may better miss them than this. There is generally more to be learned from little customary things than from startling phenomena. We can become really acquainted with the things we see each day. So they yield to us the more intimate revelation.

"Every Common Bush."

Jesus saw great things in the fig-tree. As Mrs. Browning says, faith's vision makes "earth crammed with heaven, and every common bush afire with God." But the divine fires burn quietly. The voices of God do not resound through the halls of the soul; they are not heard there unless the eager listener is waiting. On the other hand, earth and heaven are filled with voices and lights for the faithful to perceive. Jesus' practical divinity—for the enlightening of men's faith—consisted in his infinite sensitiveness to the manifold voices of God. The whole universe was animated for him by the divine Spirit. Physical nature and human nature were the works of the Creator and Father. All things were drenched with the wisdom, the beauty, and the love of the all-embracing, all-fructifying life. This is the reason that Jesus mentioned so freely the lights and the shadows of nature. Every common bush was aflame with its message or its warning.

The Temperance of the Eye.

This is a good temperance lesson on account of its emphasis, for the first temperance is the temperance of the seeing eye. The primary requisite is to see clearly and well, whether we refer to the eye of the body or of the soul. Jesus speaking finger pointing swiftly to the fig-tree would be the first thing to attract the attention of the disciples. It is not necessary to bid people see. We live in a world of flashing lights. The only danger is that we be dazzled. Here is where the lesson of temperance becomes of paramount importance. But there are ten words said about the temperance of the tongue to one about the governing of the eye, and there are one hun-

dred words spoken concerning the temperance of the palate to one word said in praise of the golden mean of seeing. Yet it is evident that the golden vision is of primal value. The eye is the lamp of the body. "When ye see all these things, know ye," says Jesus, significantly, in this lesson. The fascinated gaze discovers the pathway of death, but the vision beautiful leads upward to the very gates of heaven. It is more important to teach our children to love to look upon fair forms and high truths than it is to warn them in stilted phrase of the horrors of a secondary intemperance. "If thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness!"

A Few Facts About The Future.

If the eye is made for seeing, what things are the legitimate objects of its vision? The things of the present, for the most part. The future is largely unknown. The day and hour of the coming of the Son of man "knoweth no one, not even the angels of heaven, neither the Son, but the Father only." On the other hand, there are a few facts about the future which are clear to the prophetic vision; that is, to the clarified common sense of every man. After all, the courses of nature and of history are arranged pretty satisfactorily. We know enough about the principles of time to live safely and well, and to do our duty faithfully. For what more could we reasonably ask?

To-morrow the Flower of To-day.

Time grows like the fig-tree. Life is organic. The new comes not by bodily accretions, but by assimilation and natural growth from within. This is the greatest fact about the future known to us. Writes Lyman Abbott, "As we judge from the presence of certain signs innate that spring is over and summer is nigh, so we are to judge when the advent of the Messiah is at hand, by no miraculous signs and portents, but by the development and progress of the world's travail and judgment."

The Signs of Summer.

But the signs of fruit are appearing everywhere. Summer is ready to blossom forth. Enough time has been spent in preparation. The season of fruits is at hand. God has done his part; let us do ours and realize the richness of the harvest. Moreover, we have to do here not with an opportunity merely, but with a necessity. The summer, the time of results and of great happenings, is bound to come; it is coming now. No one can escape the natural outcome of his life, the immediate unfolding of his ordinary behavior. The judgment consists in the benefaction of good deeds, or in the condemnation of ruined lives. Spiritual judgments crowd close upon the acts of a man. Here is the practical truth for us in the figure of the green-leafing tree, and in the solemn words of Jesus, "Verily I say unto you, This generation shall not pass away, till all these things be accomplished."

The Precarious Hour.

The occupations of men are precarious. Apparent values are not valid indications of their permanence. Men have always liked "to eat and drink and be merry," but that does not prove very much. Jesus pictures this truth in the graphic imagery of the two men in the field, of the two women at the mill; and of the thief breaking into the house. Literally no man, not even the Master himself, knoweth "the hour." "Watch therefore." It seems to be a necessary factor in moral development—the coming of these unexpected moments, the tragic crisis of the unforeseen. However, there is no cause for worry. Faithfulness to the present insures the future's good.

The One Thing Sure.

The words of Jesus are eternal in their very nature. This is the highest truth of all and is equivalent to the eternity of life and growth, about which we have spoken. It seems then that the facts known to us about the future are few, but surely they are all-sufficient. We know a good deal about the coming years, after all. It is enough, at any rate, to enable us to go on, eagerly and bravely and wisely. —Western Christian Advocate.

QUININE CAN'T.

Fallacies die hard. Twenty years ago—even ten years ago—the victim of Pneumonia was shut in his room and the windows hermetically sealed. Except in scant quantities, water was refused to parched lips and ice was a sin. As a result of this treatment only the Heroes survived it. To-day the doctor who would practice such methods should be indicted by the grand jury.

But to-day they give Quinine for Fever. At best it is a feeble cure and those who survive it are only half-cured. The time will come when the Doctor will discard Quinine. As in the treatment of Pneumonia he will make a change.

Johnson's Tonic is a faultless and splendid remedy for fever. Its cures are splendid cures, and in striking contrast with the feeble cures made by Quinine.

Those who take it are safe, and those who refuse to take it place their lives in jeopardy.

Within an hour its good effect is felt, and within a day the danger point is passed.

Sample bottles sent free on receipt of this advertisement with a valuable booklet on Fevers.

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No. 14, J. T. Gullett, Dry Run, \$5.
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BALTIMORE, [Special].—The intense interest in the wonderful work that is being accomplished in Baltimore and other cities by William Chas. Keene, president of the Lorrimer Institute, continues unabated. Many cases of baldness and faded hair of years' standing have been remedied by the remarkable preparation being distributed from Mr. Keene's laboratory, and its fame is spreading far and wide and thousands of persons are using this remarkable hair food with gratifying results.

What makes this treatment more popular is the fact that free trial outfits are sent by mail prepaid. Those who wish to try it are strongly advised to write to Mr. Keene at the Lorrimer Institute, Branch 574, Baltimore, Md. They will receive the full trial outfit free of charge and much useful information about the hair which will put them on the road to a rapid and certain improvement.

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Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty-six years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salves, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton Street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

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NOTICE.

To the good friends of our Orphanage, and those interested in receiving the little paper we publish in its behalf, we must beg your indulgence. The great misfortune that has overtaken us in the burning and death of our precious child, has so completely overwhelmed us that we have not had the heart or disposition to prepare the material for the publication of the paper. Just as soon as possible, we will publish the paper and send to all the Sunday schools and friends who are interested a supply. Sincerely,
ROBT. W. VAUGHAN.

NOTICE TO VETERANS.

Veterans of the Mississippi Conference who will attend the meeting of the Veteran Ministers' Association, at Sardis, Miss., on the first day of the North Mississippi Conference, will please write to Dr. J. W. Boswell, pastor at Sardis, so that he can procure Conference homes for them.

T. C. WIER,
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Because of increase of size, the price is advanced to 40 cents net, postpaid. Address:

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WORK DAY A SUCCESS.

Dear Brother Meek: In response to your request and my desire I send you herein a partial report from "Work Day." I write that with a capital because it is a big day with us. We have received to date from "Work Day" \$2,102.73. Many of our pastors and superintendents of Sunday schools have taken quite an interest in this day and wherever observed it has been a success. There are many other churches to hear from yet. If half of the churches have observed "Work Day" we will receive the \$5,000 that I was expecting from that plan. Many pastors do not heed my request and so the people are denied the opportunity of helping.

I send herein letter sent out by Rev. S. L. Pope in behalf of the free car that is run for the Orphanage. Please publish this. There will be several other cars run, I think.

We have the roof on our new dormitory. We are grateful to God and the good people for their co-operation.

Thanking you for your interest and assistance, I am your brother.

W. M. WILLIAMS.

Jackson, Miss., Nov. 3.

FREE to you for \$1.00

Box of Lark's rheumatic remedy will be sent you free. Use it according to directions. If it cures your rheumatism send us \$1.00. If not, you owe us nothing. THE LARKS CO., Dept. 11, MILWAUKEE, WIS.

NORTH MISSISSIPPI CONFERENCE.

Oxford Dist.—Fourth Round.

Grenada Nov. 13, 14
Randolph, at Randolph Nov. 18
Toccapola, at Toccapola Nov. 19, 20
Lafayette, at Lafayette Nov. 21
Spartanburg Nov. 25
Holly Springs Nov. 26, 27
Waterproof, at Pleasant G. Nov. 26, 27
J. E. CUNNINGHAM, P. E.

Jackson Dist.—Fourth Round.

Fannin Nov. 19, 20
Harrisville Nov. 23
Lintonia, at Anding Nov. 26, 27
Yazoo City, 7:00 p. m. Nov. 30
Flora Dec. 3, 4
Jackson, Capitol Street, 7:00 p. m. Dec. 5
Jackson, First Church, 7:00 p. m. Dec. 6
J. R. JONES, P. E.

Greenville Dist.—Fourth Round.

Gunnison, at Gunnison Nov. 13, 14
Hillhouse and Benoit, at B. Nov. 19, 20
Shaw and Merigold, at Merigold (evening) Nov. 20, 21
Leland, at Leland Nov. 27, 28
W. W. WOOLLARD, P. E.

Winona Dist.—Fourth Round.

Slate Springs Nov. 12, 13
Eupora, at Maben Nov. 15
Winona Ct., at Bethlehem Nov. 19, 20
Ridgelyville, at Drew Nov. 22
Moorhead, at Moorhead Nov. 23
North Carrollton, at Poplar Springs Nov. 24
Mars Hill, at Bethesda Nov. 26
Indianola, at Indianola Nov. 27, 28
E. S. LEWIS, P. E.

Aberdeen Dist.—Fourth Round.

Okolona, at Nov. 13, 14
Houlka, at Nov. 17, 18
Derma, at Nov. 19, 20
Pittsboro, at Pleasant G. Nov. 20, 22
V. and C. City, at C. City Nov. 23, 24

Nettleton Ct., at Nov. 26, 27
Amory and Nettleton, at A. Nov. 27, 28
JAMES H. FELTS, P. E.

Durant Dist.—Fourth Round.

Sidon, at Sidon Nov. 15,
Kosciusko Ct., at Marion Nov. 16,
Kosciusko Station Nov. 16,
Chester, at Chester Nov. 18,
Ackerman, at Salem Nov. 19, 20
Rural Hill, at Center Ridge Nov. 25,
Louisville, at Rocky Hill Nov. 26, 27
N. G. AUGUSTUS, P. E.

Sardis Dist.—Fourth Round.

Ignacio and Hinds, at Hernando Nov. 13, 14
Long Town, at Davis Chp. Nov. 15
Arkabutla, at Brooks Chp. Nov. 17
Senatobia Nov. 19, 20
Crenshaw, at Crenshaw Nov. 22
Batesville Nov. 26, 27
W. M. YOUNG, P. E.

Columbus Dist.—Fourth Round.

Sturgis, at Bevil's Hill Oct. 29, 30
Shugnalak Nov. 5, 6
Hickson Nov. 12, 13
Mathiston, at Cumberland Nov. 19, 20
Folar Bluff Nov. 20, 21
Columbus Circuit Nov. 26, 27
J. E. THOMAS, P. E.

Corinth Dist.—Fourth Round.

Mantachie Ct., at M. Nov. 12, 13
Jonesboro Ct., at Mt. P. Nov. 19, 20
Tishomingo Circuit, at Paradise Nov. 25
Wheeler Ct., at Wheeler Nov. 26, 27
BEN P. JACO, P. E.

WANTED—Manager, man or woman, for each County to introduce WHITE HERBON CONCENTRATED NON-ALCOHOLIC FLAVORING in tubes. Saves half the cost. Everybody buys and orders. \$2.50 per day salary and commission. Also local agents 50 per cent commission. J. S. ZIEGLER CO., 75 Plymouth St., Chicago.

SEWING MACHINES.

SINGER SEWING MACHINES ARE BETTER THAN ANY OTHER MAKE. LIGHT RUNNING AND EVERLASTING. PRICES TO SUIT ALL PURSES. WE SELL NEEDLES AND PARTS FOR ALL MAKES OF SEWING MACHINES. WE HAVE THE BEST OIL IN LOUISIANA. SEE THE DARNER DEMONSTRATED AT OUR 1011 CANAL STREET STORE. IT IS THE BEST DARNER, AND NO HOUSEHOLD IS COMPLETE WITHOUT IT.

UNLIKE OTHER BELLS
SWEETER, MORE DURABLE, LOWER PRICES
OUR FREE CATALOGUE
TELLS WHY
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

ESTABLISHED 1858
CHURCH AND SCHOOL BELLS
Write for SPECIAL DONATION PLAN Cat. No. 57
THE C. S. BELL COMPANY, HILLSBORO, O.

Don't Wear a Truss

STUART'S PLAS-TR-PADS are different from the painful truss, being made self-adhesive purposely to hold the rupture in place without straps, buckles or springs—cannot slip, so cannot chafe or compress against the pelvic bone. The most obstinate cases cured in the privacy of the home. Thousands have successfully treated themselves without hindrance from work. Soft as velvet—easy to apply—inexpensive. Process of cure is natural, so no further use for trusses. We prove what we say by sending you trial of Plaspao absolutely FREE. Write TODAY. Address—PLASPAO LABORATORIES, Block 132, St. Louis, Mo.

GOLD WEDDING RING FREE
Send for 10 packages of our beautiful silk and gold embossed post cards to distribute at 10c pkgs. Return us the \$1 when collected and we will send you by return mail this very fine 14K gold filled heavy band ring, not the cheap kind. Address: R. J. MOSER, 311 Household Bldg., Topeka, Kan.

HEALTH BRINGS HAPPINESS— BULL'S HERBS AND IRON BRINGS HEALTH



THE CAUSE

To properly treat any disease, or ailment, it is first necessary to ascertain the cause, to get at the seat of the trouble before relief can be given. The cause, or root of the trouble is, ninety-nine times in a hundred, your blood, because the body receives its only nourishment from the blood; therefore, if you have impure blood in your veins, those impurities are distributed throughout your whole body, causing sickness and disease.

THE EFFECT

Sluggish, impure blood is the most disastrous thing the system has to contend with. It breeds disease germs and circulates them throughout the body; retards digestion; causes constipation; heart palpitation; dizziness; headaches; nervousness and wrecks the whole body generally. It produces that tired, reckless good-for-nothing feeling; brings on the blues and makes you feel as though life were not worth the living.

THE CURE

There are a number of remedies for bad blood, but there is only one cure—W. H. BULL'S HERBS AND IRON. This is an ideal combination of medicinal herbs and Pyrophosphate of Iron, which makes it invaluable in all cases of liver, kidney and stomach troubles, and is especially recommended to women suffering from female weaknesses in any form. W. H. BULL'S HERBS AND IRON makes pure, rich, red blood and strengthens heart action. Invigorates the nerves and restores all organs to normal health; laxative in its effects and insures proper digestion; creates a hearty appetite and eliminates uric acid from the blood. Mrs. T. Dilworth, Aberdeen, Miss., writes, "I have tried your Herbs and Iron and can vouch that it did me a great deal of good, especially in cleaning up my system and in putting new life and energy into my body."

HOW TO GET IT

W. H. BULL'S HERBS AND IRON is carried in stock by all druggists in 50c. and 1.00 size bottles, and here is our guarantee. Get a \$1.00 bottle, take two-thirds of it, and if you are unable to detect any general improvement in your health, take the remainder back to your druggist and he will refund your money—every cent of it. If your druggist can't supply you, send us his name and \$1.00 and we will send it direct, charges prepaid.

W. H. BULL MEDICINE COMPANY

ST. LOUIS, MO.

DR. J. B. HEARRINGTON.

Among the many acquaintances formed through the long years of my ministerial life, I have found no purer, nobler Christian gentleman than was Dr. J. B. HEARRINGTON, who died at Crawford, Miss., June 13, 1910. During the fifteen years which have elapsed since I formed his acquaintance, it has ever afforded me sincere pleasure to claim him as a friend. He was born in Newberry, S. C., March 31, 1853. Early in life he came to Lowndes County, Mississippi. After studying medicine he began in 1878 to practice near old Prairie Hill Camp Ground. In 1879 he removed to Trinity, Lowndes County, where he lived until a short time before his death. December, 1886, he married Mrs. Vaughan, a daughter of the late William Murrah, and a sister to Bishop W. B. Murrah and Rev. J. T. Murrah of the M. E. Church, South. This was a union of two intellectual, refined and cultured people, and together they made a most attractive and beautiful home, into which their hospitable kindness brought many appreciative friends. Dr. Hearrington made a profession of religion under the pastorate of the Rev. T. B. Malone, late of the North Mississippi Conference. Having been reared in that faith, he joined the Baptist church, of which he lived a faithful and consistent member till his death. He was a well-born, well-bred, well-educated, thoughtful, studious, intellectual, refined, modest and courteous gentleman, preserving in his life and character the almost forgotten virtues of a better day long past. Among the many memories of my professional life none are more pleasant than those of the hours spent in his hospitable home. A brother in Texas, a sister in South Carolina, and a sister, Mrs. Chas. Kier, of Crawford, Miss., survive him. At the instance of the last, I offer this willing tribute to his memory. His community misses him as the intelligent physician, the good neighbor, the useful citizen, the upright man and consistent Christian. His immediate circle misses him as the refined, courteous, cultured, genial, modest, chivalrous gentleman. The writer misses him as a friend that he has loved and honored.

N. G. AUGUSTUS.

Dnrant, Miss., Sept. 14, 1910.

LOUISIANA METHODIST ORPHAN-AGE.

We are very much gratified to make the statement that we have just paid one of the notes against the Louisiana Methodist Orphanage, and that our total indebtedness is now reduced to \$8,000, and we are hoping to pay part of that by Conference. This is about \$6,000 of our debt paid off this year, and we believe we can pay another thousand, which will be half of our entire debt wiped out this year, 1910. We believe it will be an easy matter to meet the whole of the debt next year, and with that out of the way our Orphanage will take a front rank with such institutions of the land. The "Work Day" returns were very gratifying. We have received nearly \$3,000, with a number of places to hear from still.

We feel that our people are behind our great work now as they have never been before, and we are assured of a generous and hearty support. We praise God and take courage.

Sincerely,

ROBT. W. VAUGHAN, Sup't.

LOUISIANA CONFERENCE.

Alexandria Dist.—Fourth Round.

Provincial	Nov. 13, 14
Jena and Harrisonburg, at	
Harrisonburg	Nov. 16
Eden, at Eden	Nov. 17
Trout	Nov. 17
Simsport	Nov. 19, 20
Ville Platt	Nov. 20, 21
Bunkie, at Bunkie	Nov. 22
Tloga, at Holloway	Nov. 26, 27
Alexandria	Nov. 27, 28
Colfax, at Colfax	Nov. 29
Selma	Dec. 1
Melville	Dec. 3, 4

PAUL M. BROWN, P. E.

Baton Rouge Dist.—Fourth Round.

Pine Grove, at Montpelier	Nov. 12, 13
Tickfaw, at Tickfaw	Nov. 19, 20
Ponchatonla, at Wesley	Nov. 20, 21
Port Vincent, at New River	Nov. 26, 27
Port Vincent, at New River	Nov. 26, 27
Baton Rouge, Second Ch.	Nov. 28, 29
Hammond	Nov. 30
Denham Springs, at Friend-ship	Dec. 1
New Roads, at New Roads	Dec. 3, 4
Baton Rouge, First Ch.	Dec. 5

C. C. MILLER, P. E.

New Orleans Dist.—Fourth Round.

St. Tammany Ct.	Nov. 12
Sildell	Nov. 13
First Church	a. m. Nov. 20
Second Church	p. m. Nov. 20
Rayne Memorial	a. m. Nov. 27
Algiers	a. m. Dec. 4
Felicity	p. m. Dec. 4

F. N. PARKER, P. E.

Lafayette Dist.—Fourth Round.

Gueydan	Nov. 12, 13
Eunice	Nov. 13, 14
Bell City	Nov. 18
Lake Arthur	Nov. 19, 20
Jennings	Nov. 20, 21
Crowley	Nov. 23
Sulphur	Nov. 26, 27
Lake Charles	Nov. 27, 28
Indian Bayou	Dec. 3, 4
Lafayette	Dec. 4, 5

J. E. DENSON, P. E.

Monroe Dist.—Fourth Round.

Floyd	Nov. 12, 13
Lake Providence	Nov. 19, 20
Waterproof	Nov. 21
Delhi	Nov. 26, 27
Brokland, at Frantom	Dec. 3
Eros	Dec. 3, 4

B. S. KEENER, P. E.

Ruston Dist.—Fourth Round.

Gibbsland, at Oak Grove	Nov. 12, 13
Bernice, at Alabama	Nov. 17
Houghton	Nov. 19, 20
Lisbon	Nov. 24
Bienville	Nov. 26, 27
Lanesville	Dec. 1
Cotton Valley	Dec. 3, 4
Minden	Dec. 5

R. W. TUCKER, P. E.

Shreveport Dist.—Fourth Round.

Coushatta, at Coushatta	Nov. 12, 13
LaChute, at LaChute	Nov. 14, 15
Texas Avenue	Nov. 16
Hornbeck, at Hornbeck	Nov. 18, 19
Leesville	Nov. 20, 21
Bon Ami	Nov. 21, 22
DeRidder	Nov. 23, 24
Many, at Many	Nov. 25, 26
Zwolle, at Zwolle	Nov. 26, 27
Mansfield	Nov. 28
Bossier City	Nov. 29, 30
Greenwood	Dec. 1, 2
Noel	Dec. 5
Shreveport, First Ch.	Dec. 6

T. J. WARLICK, P. E.

STOPS FALLING HAIR

Ayer's Hair Vigor is composed of sulphur, glycerine, quinine, sodium chlorid, capsicum, sage, alcohol, water, perfume. Ask your doctor about this. Follow his advice. Promptly checks falling hair. Completely destroys dandruff. An elegant dressing.

Does not Color the Hair

HIBERNIA INSURANCE CO.,

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Assets.....479,860.00

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a new Song Book in your Church or Sunday School, and one for every person. "FAMILIAR SONGS OF THE GOSPEL." Round or Shape Notes, for \$3 for 100. Words and music. \$2 very best songs. Sample copy 5 cents. H. A. K. HACKETT, 100 HENRY P. MAGILL, Sec'y & Mgr.



Dont Send Me One Cent

when you answer this announcement, as I am going to distribute at least one-hundred-thousand sets of the Dr. Haux wonderful "Perfect Vision" Spectacles to genuine, bona-fide spectacle-wearers, in the next few weeks—on one easy, simple condition.

I want you to thoroughly try them on your own eyes, no matter how weak they may be; read the finest print in your bible even by the dim firelight; thread the smallest eyed needle you can get hold of; shoot the smallest bird off of the tallest tree top with them on, and put them to any test you like in your own home in any way you please.

Then after you have become absolutely and positively convinced that they are really and truly the softest, clearest and best-fitting glasses you have ever had on your eyes, and if they honestly make you see just as well as you ever did in your younger days, you can keep the ~~PAID~~ pair forever without one cent of cost, and—

Just Do Me A Good Turn

by showing them around to your neighbors and friends, and speak a good word for them everywhere at every opportunity.

Won't you help me introduce the wonderful Dr. Haux "Perfect Vision" Spectacles in your locality on one easy, simple condition?

If you are a genuine, bona-fide spectacle-wearer (no children need apply), and want to do me this favor, write me at once and just say: "Dear Doctor:—Mail me your Perfect Home Eye Tester, absolutely free of charge, also full particulars of your handsome 10-karat ~~PAID~~ Spectacle Offer" and address me personally and I will give your letter my own personal attention. Don't let your eyes be annoyed and hurt by common glasses another day, but write me this minute for a brand new set of my wonderful "Perfect Vision" Spectacles. Address: DR. HAUX, (Personal), -- Haux Building, -- ST. LOUIS, MO.

NOTE.—The Above is the Largest Mail Order Spectacle House in the World, and Perfectly Reliable

CONVENIENT WAY,

LOUISIANA RAILWAY

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THE SHORT LINE BETWEEN

NEW ORLEANS, BATON ROUGE, ALEXANDRIA, SHREVEPORT.

PULLMAN BUFFET SLEEPING CARS. TICKETS ON SALE TO ALL POINTS.

Inquire of Local Ticket Agent, or address

E. C. D. MARSHALL,

General Passenger Agent.

You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR COLOR RESTORER. Price \$1.00, retail.

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

MARY PURVIS CORZ was born November 9, 1829, and died February 24, 1910; was married to Miles Corz (date not known), and was a member of the M. E. Church, South, for many years. She lived a faithful Christian life, and was a kind and true wife and mother. She said she was willing to die, and passed away in the triumph of the Christian faith.

R. A. SIBLEY, SR.

Little JOSEPHINE FOREMEN, our little grand-daughter, was born Dec. 20, 1908, and died Oct. 28, 1910, at 1 a. m., age 1 year, 10 months, and 8 days. Her life was short but sweet. She was a great sufferer for eight months or more, but she has gone where there is no pain or suffering, but eternal rest, with God and the holy angels. May God abundantly bless the parents left behind, is the prayer of papa.

J. H. FATHER.

Liberty, Miss.

Mr. T. D. WILLIS was born Oct. 23, 1845, and died May 4, 1910. Just four months after the death of his loving devoted wife, Brother Willis was called to his final reward and laid to rest by loving, tender hands, the funeral service being conducted by the presiding elder of the Vicksburg District, a man in whom he had great confidence, and whom he loved. Brother Willis was wonderfully reclaimed from an indifferent feeling towards the Church in the summer of 1908, during a revival service, and lived a faithful Christian for the last two years of his life. His home was the home of the pastors, and always there was a place in his home for the servants of God. Brother Willis was the main supporter of the Church during the two years of the writer's pastorate. I looked on him as one of my best loved friends. But I shall yet see him in the home of the blest. Truly the children have been called to go through the deep waters, but He says that He will not let them overflow us. Thanks to the good Lord for his grace, which is sufficient for our every need.

W. L. BLACKWELL,
Former Pastor.

CARL WILLIAM KELLNER, son of William and Mrs. Emma Kellner, was born at Fernwood, Mississippi, April 7, 1910, and died at a sanitarium in New Orleans on the 25th of September. Though he lived less than six months, so bright and interesting was this babe that he won his way into the hearts of those who knew him, and his going from the household of which he was the pride and joy has left it indeed sad and lonely. Writing of her translated little one, the worthy Christian mother says: "He had grown so dear to us, and we all loved him so, that, when God called him home, we felt the loss keenly; but we have the comfort of knowing that Jesus said 'Of such is the kingdom of heaven.'" Sweet, indeed, is this consolation. Those who vanish into the beyond, only go home. Humanity's abiding place is not here, amid sin and sorrow and suffering, but above, where all is light and joy and love. There with the Master dwell the pure and good, and there we shall reclaim, to lose no more, those whom we have now "lost awhile." May God sustain the bereaved ones of this stricken family, and gently lay on every bleeding heart his healing hand!

CORNELIA C. MEEK

L. H. SAUCIER was born at Saucier, Miss., Sept. 14, 1875, and died at the same place Oct. 22, 1910. He was married to Miss Anise Noland, of Woodville, Miss., Dec. 21, 1897. Three children were born to them, two of whom survive him; one died in infancy.

He joined the Methodist Church when but a boy and remained faithful to it until his death, being superintendent of the Sunday school at McHenry at that time. He was a man of true piety, strong convictions, and many parts. He was always loyal to his God and to his Church, never being tainted with any degree of fanaticism. Nor did he for one moment turn aside from that line of conduct which he conceived to be his duty to the Church in which he had chosen to do his life's work. Genial in his disposition and temperament, he made many friends; strong in character and deep in his convictions, he made some enemies. But the multitudes were his friends. He chose law as his profession, and in 1904 he began the practice; and although he had but a few brief years in which to practice, he won for himself considerable distinction as a lawyer. A good man has gone to rest. Not only has the family suffered a great loss, but the Church, the town, and the county have also suffered by his death. He was a faithful son, a loving husband, a devoted father, and a true friend. He leaves a father and mother well-nigh broken-hearted in their declining years, and but for their hope of a speedy reunion the sorrow would be deeper still. He leaves behind also a wife, two bright boys, two sisters, one brother, and a host of friends to mourn their loss. But we do not weep as those who have no hope, for he left us a sweet message. "I am ready to meet the Father." He was not a great man as the world counts greatness, but I think when the records in eternity shall be read he will be counted as one of God's noblemen. May the mother into whose hands the care of the boys have fallen be able by the strength and goodness of her own character, and guided by the hand Divine, be able to make of these boys men good and great, of whom the world may some day be proud.

G. A. GUICE.

Miss LENA LIDDELL, youngest child of Mr. and Mrs. Jeff Liddell, was born in Jefferson County, Mississippi, on February 1, 1872. After having availed herself of the opportunity of attending the State College for Ladies at Columbus, she was happily married to Mr. J. W. Magee on February 18, 1891, the ceremony being performed by her cousin, Rev. J. A. B. Jones. This venerable man of God never joined two hearts together that beat more harmoniously than did these. Love was their capital and contentment their joy. As night cometh after each day, so death comes after each life. On Wednesday morning, September 28, 1910, at thirteen minutes past 6 o'clock, at Osyka, Miss., she breathed her last, and her spirit went unto God who gave it. Her unexpected passing away cast a gloom over the town. Sorrow was in the hearts of the people, because she was a friend to one and all, white and black, rich and poor. No hungry ones ever came to her but what they were fed; no one with sorrow but what they were comforted.

She was a loyal member of the Methodist Episcopal Church, South, and a devoted Christian. The end was met with Christian fortitude. She fell asleep in the arms of her Lord to await the resurrection morn.

Her life was Christ-like; so when the end came, holy quietness did reign. Her parting message was: "Tell mamma I have gone home to heaven," a greater legacy than multiplied millions. May the God of love comfort and sustain her bereaved husband, parents and loved ones.

J. LOYD DECELL, P. C.

For Dyspepsia
Take Horsford's Acid Phosphate
Relieves the continued sense of hunger, sick headache, nausea and sour stomach.

"There is a mighty go in the gospel as well as come. It is come, go. Go preach and heal; go home to thy friends; go into the highways; go into all the world. Many Christians do not obey; many churches have no blessing because they do not go."—B. F. Jacobs.



QCKWORK


METAL POLISH

This marvelous new polish produces a brilliant and lasting surface in a few seconds. It contains nothing injurious. Fine for brass fixtures, signs, automobiles, yachts, golf sticks, faucets and all metals. Qckwork eliminates all drudgery, turns work into play. Accept no substitute.

IN 25c. TINS EVERYWHERE

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BOSTON CRYSTAL GELATINE



Superlatively pure appetizing and healthful.

Boston Crystal Gelatine is rapidly coming in to favor as the prime dessert in thousands of homes. Its simplicity of preparation, adaptability and economy, make its ultimate selection as the best gelatine inevitable.

Crystal Gelatine makes the tenderest jellies and the greatest variety of dishes. Will not curdle milk or cream. Being nutritious and easy to digest, it is taking the place of heavier desserts. Try it on your table to-day.

EACH PACKAGE MAKES TWO FULL QUARTS

Ask your grocer. Sample package free.

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"EVER ON TIME"

Double Daily Passenger Service

Between Alexandria and Winnfield, Sibley, Minden and Shreveport.

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OUR FREIGHT SERVICE IS UNEXCELLED.

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ROYAL Baking Powder

ABSOLUTELY PURE

Where the finest biscuit, cake, hot-breads, crusts or puddings are required *Royal* is indispensable. *Royal* is equally valuable in the preparation of plain, substantial, every-day foods, for all occasions.

**Royal is the only Baking Powder
made from Royal Grape Cream of Tartar
—made from grapes—**



LOUISIANA CONFERENCE.

NOTICE, LOUISIANA PREACHERS!

Our Conference Secretary, Dr. Parker, has called my attention to the fact that a new set of statistical report blanks, ordered by the last General Conference, have been prepared, and all the preachers will be required to make their reports with the use of these blanks. Order at once from the Publishing House so that you can have your reports on hand at the opening of the Conference. I will try to have the Agent of the Publishers have an ample supply of the blanks at the Conference when you arrive. Be sure to use the new blanks, as some very important changes have been made.

ROBT. W. VAUGHAN,
Statistical Secretary.

FOR ADMISSION ON TRIAL.

Applicants for Admission on Trial in the Louisiana Conference will meet the committee at the M. E. Church, South, Homer, La., Dec. 6, at 10 a. m. The examination will be written. The subjects are: Discipline; Bank's "Manual of Christian Doctrine;" Wesley's Sermons on "Justification by Faith," and "The Witness of Spirit," and the ordinary branches of English education with special reference to "Book-keeping." The text-book in history will be "Swinton's Outline of General History."

Each applicant will present a written sermon of his own composition.

PAUL M. BROWN,
Chairman of Committee.

NORTH MISSISSIPPI CONFERENCE.

NOTICE.

The class of the first year will meet at the Church in Sardis, on Tuesday, a. m., Nov. 29th, at 9 o'clock. Correspondence students must be on hand not later than 2 p. m.

J. E. CUNNINGHAM, Chairman.

IN BEHALF OF CONFERENCE CLAIMANTS.

The preachers of the Mississippi Conference will please make special effort to get their Conference collections to me by Nov. 10, or as soon thereafter as possible so that I can remit claimants amount that was due them Oct. 1st.

H. S. TOMLINSON, Treas.
Joint Board of Finance.

Good News For The Deaf.

A celebrated New York Aurist has been selected to demonstrate to deaf people that deafness is a disease and can be cured rapidly and easily in your own home. He proposes to prove this fact by sending to any person having trouble with their ears a trial treatment of the new method absolutely free. We advise all people who have trouble with their ears to immediately address Dr. Edward Gardner, Sult No. 480, No. 40 West Thirty-third street, New York City, and they will receive by return mail absolutely free a Trial Treatment.

FURNISHING THE NURSERY.

"The furniture in a day nursery should consist of a toy cupboard stained to match the color scheme of the room, and large enough for each child to have his own special compartment in it," says Lucy Abbot Throop in Woman's Home Companion for October. "If the children's initials are painted or burned on the doors it gives an added feeling of pride in keeping the toys in order. There are many designs of small tables and chairs made with good lines, and the wicker ones with gay cretonne cushions are very attractive. The tables and chairs should not have sharp corners, and should be heavy enough to tip over easily. There should be a bookcase for favorite picture-books. Beside the special china for the children's own meals, there should be a set of play china for doll's parties. A sand table, with a lump of clay for modeling, a blackboard, and, in the spring, window boxes where the children can plant seeds, will add vastly to the joy of life.

"And do not forget a comfortable chair for the nurse maid. White muslin curtains with side hangings of washable chintz or linen or some special nursery design in cretonne should hang to the sill."

DEBTS ARE DEBTS.

And They Must Be Paid. So Decides the Supreme Court of Michigan.

The Supreme Court of Michigan, in an opinion delivered September 28th, held that International Harvester Company of America is not debarred from collecting its outstanding debts by any plea that it is a "trust." The circuit judge decided the other way, but his decision was reversed; and the defendants will be compelled to settle their accounts with the Company.

This decision is not only of the utmost importance to all trading companies, but to the general public. Incidentally, it once more brings to view the streak in human nature which deems it defensible to steal rides on railway trains, to smuggle personal purchases through the custom house, and to break contracts with large corporations.

The facts in the case are that the International Harvester Company of America several months ago began action against some dealers to collect a balance long overdue. There was no equitable defense against the debt, but the defendants hit upon the novel plan of setting up the claim that the Company was a "trust," and that this was a bar to the collection of the amount due. Strange to say, a lower court sustained this claim, but on appeal the Supreme Court reversed the decision and ruled that the plea that a plaintiff is a "trust" is not a good defense.

A company selling an article or commodity bears precisely the same relation to the purchaser at the time the

obligation falls due that it did at the time the purchase was made. If the decision of the lower court had been sustained, it would be impossible for any large company to continue in business except upon a strictly cash-in-advance basis.

Be patient, keep sweet. Do not fret or worry. Do your best and leave results with God. Believe firmly in God, in the fulfillment of his purpose and in the march of his providences. God's laws are immutable, and work with undeviating regularity. Walk in fellowship with God, and every year you will be a stronger, better, happier, and sweeter man. Do not mar your peace or power by needless worry. Live by faith in the Son of God, who loves you and gave himself for you. On some bright to-morrow you will come to anchor, under a haven of sapphire and a harbor of calm, with chimes ringing their welcome from the spires that sentinel the city of God, while from the battlements millions will shout, "Well done!" while God himself will say, "Enter thou into the joy of the Lord."—George B. Vossburgh, in the Living Church.

Ministers

Physicians, and the **SOLID MEN** of the country everywhere will be interested in the plans of the Lincoln National Holding Corporation of America. Ask for Booklet 50. It's free! Do it to-day! Address Hon. H. M. Coudrey, Member of Congress, House of Representatives, Washington, D. C.

American Awarded Medal On A Rupture Device.

Mr. F. J. Stuart, an American residing in St. Louis, was recently awarded a medal and diploma showing certificate of merit of the first class, by a London Institute. Mr. Stuart is inventor of the **STUART PLAS-TR-PAD** for rupture. Letters patent have been granted by many governments on this form of Hernia support and medicine applicator. The purpose of this support is to securely hold the rupture in place, and also supply a soothing and healing remedy thereto, which will be taken up and absorbed by the pores to heal and relieve the parts of pain. When patent was granted in Great Britain, Mr. Stuart also obtained the Medal and Diploma. Truss wearers will no doubt appreciate an invention of such exceeding worth as to merit such notice. By addressing Mr. Stuart, Block 132, St. Louis, Mo., those interested will probably be furnished full information.

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NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 57—No. 44

Prove All Things, Hold Fast That Which is Good

WHOLE No. 2857

ROBERT A. MEEK, Editor.

NEW ORLEANS, THURSDAY, NOVEMBER 17, 1910

CHAS. O. CHALMERS, Publisher.

OUR HELPER AND PRESERVER.

By Matthias Claudius

(Translated by James M. Campbell.)

We plow the fields and scatter
The good seed on the land,
But it is fed and watered
By God's almighty hand.
He sends the snow in winter,
The warmth to swell the grain,
The breezes and the sunshine,
And the soft, refreshing rain.

He only is the Maker
Of all things near and far;
He paints the wayside flower,
He lights the evening star;
The winds and waves obey him,
By him the birds are fed;
Much more to us, his children,
He gives our daily bread.

We thank thee, then, O Father,
For all things bright and good,
The seed-time and the harvest,
Our life, our health, our food;
Accept the gifts we offer
For all thy love imparts;
And what thou most desirest—
Our humble, thankful hearts.

THE PRESIDENT'S THANKSGIVING PROCLAMATION.

This year of 1910 is drawing to a close. The records of population and harvests, which are the index of progress, show vigorous national growth and health and prosperous well-being of our communities throughout this land and in our possessions beyond the seas. These blessings have not descended upon us in restricted measure, but overflowed and abound. They are the blessings and bounty of God.

We continue to be at peace with the rest of the world. In all essential matters our relations with other peoples are harmonious, with an ever-growing reality of friendliness and depth of recognition of mutual dependence. It is especially to be noted that during the past year great progress has been achieved in the cause of arbitration and peaceful settlement of international disputes.

Now, therefore, I, William Howard Taft, President of the United States of America, in accordance with the wise custom of the civil magistrate since the first settlements in this land, and with the rule established from the foundation of this government, do appoint Thursday, November 24, 1910, as a day of national thanksgiving and prayer, enjoining the people upon that day to meet in their churches for the praise of Almighty God, and to return heartfelt thanks to Him for all His goodness and loving kindness.

In witness thereof, I have hereunto set my hand and caused the seal of the United States to be affixed. Done at this city of Washington this fifth day of November, in the year of our Lord, one thousand, nine hundred and ten, and of the Independence of the United States the one hundred and thirty-fifth.

WILLIAM HOWARD TAFT.

By the President: Alva E. Adee, Acting Secretary of State.

GOVERNOR SANDER'S MESSAGE.

Gov. Sanders has issued his Thanksgiving Proclamation as follows:

Whereas, it has been the time-honored and long-cherished custom, handed down by our forefathers,

to set aside one day in each year as a day of thanksgiving, especially to render thanks to our Creator for blessings received in that year;

Now, therefore, I, Jared Young Sanders, Governor of Louisiana, do hereby designate and appoint Thursday, November twenty-fourth, as a day on which I call upon the people of Louisiana to lay aside their usual vocations, and to assemble in their homes and their several places of worship, regardless of sect or creed, for the purpose of giving thanks to Almighty God.

This year has brought to our people a greater prosperity than they have enjoyed for several years, both agricultural and industrial. We have been free from pestilence, storms and calamities. The splendid growth and great possibilities of our State are attracting the attention of the world. We are on the threshold of an era of great activity and material growth, and our people are thoroughly aroused to the development of our latent and long-neglected resources.

While giving thanks for many blessings of a Divine Providence, let us not forget the unfortunate, the sick and the needy. Let us open our hearts to the tender supplications of sweet charity, for in no better way can we show our gratitude to God.

Given under my signature and the great seal of the State of Louisiana, at the State Capitol, in the city of Baton Rouge, this eleventh day of November, 1910.

J. Y. SANDERS.

By the Governor: Eugene J. McGivney, Assistant Secretary of State,
State of Louisiana,
Executive Department.

LET US GIVE THANKS.

We publish above the Thanksgiving proclamations of President Wm. Taft and Governor J. Y. Sanders of Louisiana. That of Governor Noel of Mississippi does not appear because it has not been given out at this writing. It is manifestly proper that those vested with civil authority should issue such a call to the people. The United States are pre-eminently a Christian nation. The territory which comprises it was discovered by the representatives of Christian powers, and those who first settled it were men of profound faith in God and his written revelation, who came to these western shores moved by a religious motive.

What sought they thus afar?
Bright jewels of the mine?
The wealth of seas, the spoils of war?—
They sought a faith's pure shrine.

The colonists who laid the foundation of this vast Republic laid it deep and strong in the essential truths of Christianity. They recognized the existence and regnancy of the Supreme Being, and the Bible as containing the disclosure of his will to mankind. They invoked his blessings upon their work, and their confidence in his overruling providence was in the darkest hour their mainstay and hope. They called upon him when calamity threatened, and praised him with adoration and song when it had passed.

And happily for us the faith of the Pilgrim Fathers is still substantially our faith. The nation has grown from thirteen small States into a mighty empire, reaching from ocean to ocean, and extending from the lakes to the gulf, but it yet acknowledges its dependence upon the same God who watched over its cradle and infant years, and realizes that his favor is necessary to its continued growth and prosperity. The Bible sustains a unique relation to the American Government. All of our officials, from the highest to the lowest, take their oaths of office upon it. The sanctity of our Sabbath

is protected by legal enactments, and the most eminent authorities have declared that the fundamental principles of the Christian religion are a part of the common law of the land. Hence, in recognizing by public proclamation our indebtedness to almighty God for his manifold blessings, and calling upon us to pay him the tribute of thanksgiving which is justly his due, our rulers are acting wisely and in perfect harmony with the history, the institutions and laws of the Republic.

Rich and copious beyond the power of description have been the benedictions and favors showered upon us during the past year. We have had an unbroken peace, both at home and abroad. Neither internal strife, nor serious foreign complications have disturbed us. We have been spared the scourge of pestilence elsewhere prevailing. Immunity has largely been granted from storm, and fire and flood. Bountiful crops have rewarded the labor of the husbandman, smiling plenty sits by millions of firesides, and want is scarcely known beneath our flag. The American workman is the best fed, the best clothed, and the best housed laborer on the planet. We are the wealthiest people of either ancient or modern times, and are still piling up treasure by leaps and bounds. We cultivate vastly more land than any other country; the world is our market, and ships laden with the products of our widening commerce now vex the waters of every sea. Of God's abounding goodness to our people, it may be said as it was of Israel in the olden time: "He hath not dealt so with any nation."

Nor have spiritual blessings been lacking. Revival fires have blazed upon many altars, and the churches apparently have reaped a larger harvest than usual. Fraternity and good will are increasing among the various denominations. Streams of benevolence continue to flow forth in wider and deeper channels. The spirit of Christ is coming more and more to be the spirit of his multiplying disciples. The passing months have contributed not a little to speed the coming kingdom of our Lord.

We dare say that no individual can introspect his heart and reflect upon the attending circumstances of the far-spent year without discovering much for which to be grateful. Has not his life been spared? Has he not had food and raiment and shelter? Have not the showers fallen, and the sun shone, and the birds sung, and the flowers bloomed for him? If a Christian, has he not had his precious hours of communion; and his opportunities for glorious service? If sorrows have come, has he not had sustaining grace? If loved ones have gone away, has he not been comforted by the assurance that, if they trusted in Jesus, they have entered into the Holy City, where no evil cometh? For these and the innumerable other gifts of his overflowing love, let us at the time designated repair to our places of worship and render to God the thanks and praise of appreciative hearts. Nothing is more beautiful than gratitude, and the absence of it marks the mean and selfish soul. And, as has been suggested, let us in this harvest season remember the poor, the sick, and the otherwise unfortunate. This is the noblest way to attest our appreciation of the blessings of a favoring Providence. The glory of Christianity is that it seeks to minister to the needy and uplift the fallen, and we best illustrate it when we strive to cheer the lonely, desolate lives about us, and to make lighter the heavy burdens of our fellow-men.

Some people seem to think that the way to let their lights shine is to obscure the lights of others. Hence they spend not a little time in finding fault with the religion of their neighbors. They appear to have the notion that if piety is depreciated and made scarce, theirs will stand forth the more conspicuous. Of a kindred species are they to those who run for office on the demerits of their opponents.

Christian Advocate.

Published for the Louisiana, Mississippi and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

WHAT IS IT TO PREACH.

By Charles E. Jefferson, D.D.

But what is it to preach, and how can one make himself a preacher? Here again we are thrown back on the basal fact, that the sermon depends on the man. The sermon is, indeed, the man. The man himself must be a sermon.

Preaching is not an art in the sense in which sculpture, music and painting are arts. It resembles these, but it transcends them all. The work of the artist can be divorced from his character. In preaching it is the character of the preacher which is the preacher's power. Preaching is not a trick which can be mastered some bright morning, or a secret which can be transmitted from one man to another for a consideration. There is a stupid fellow mentioned in the Book of Acts, who supposed he could share in the apostle's power by the payment of a sum of money. Stupidity of that sort has not yet vanished from the earth. Even to-day there are men who think that the chief thing in preaching is an artful use of the voice, or a crafty combination of gestures, or a cunning carving of diction, or an expert jugglery of illustrations, or a dexterous maneuvering of ideas, or a clever and impressive display of learning. In this view, preaching is a sort of magic, a sleight of hand or of tongue, or an ingenious piece of legerdemain by which souls are mesmerized and the boundaries of God's kingdom extended. The sermon is a contrivance which can be wrought out by an adroit schemer, a strategist which can be laid by a long-headed intriguer, a device which can be created by an industrious artificer. Men who hold this view sometimes go to hear preachers preach in order to learn the secret of their power. They never find out. God hides certain things from the wise and prudent—and also from fools.

The man who thinks that preaching is a trick of voice, or thought, or language, never learns how to preach. No man is so wearisome in the pulpit as the man who knows they have good voices, and are evidently making an effort to let their hearers know it, too. The best thing that a preacher can do with his voice is to hide it. The best voice for preaching is the voice which no one ever hears. Gestures which are striking make an impression the first few times, but if they keep on striking they give pain. Eloquence is good occasionally when it comes by the will of heaven, but no congregation can endure eloquence every Sunday for four consecutive years. Manufactured eloquence is declamation, and declamation is not eloquence at all. It is a wooden imitation of celestial fire, and is a great weariness. A beautiful style, so beautiful that the rustling of the verbal finery drowns the music of the thought, also is a burden. When all the sentences roll out after the fashion of those of Macaulay or of Burke, men sigh for relief. The best pulpit style is the style which is not seen. Blessed is the preacher who succeeds in beating his style down into invisibility. Voice and language ought to be like the atmosphere—life-supporting but invisible.

Illustrations also are a nuisance, unless they grow up naturally like flowers along the path which the sermon takes. Expert illustrators grow irksome after the second year. Quotations also are gewgaws which entertain for a season, and then lose their charm. They never impress any but the unlettered, for all men who are acquainted with the world of books know where and how to get them. Stringing quotations is like stringing beads. It requires no intellect, and is hardly serious business for a full-grown man. It is only when the words of other men force themselves by sheer strength of undeniable superiority into the company of your sentences, and bend themselves wholeheartedly to the task of carrying on your thought, that they can be considered other than impertinent and mischievous interlopers.

As for ideas, a preacher can have too many of them. Great thoughts are oppressive if too abundant. It is not thoughts, but thought, that a congregation wants, and you cannot have thought without a thinker. The ideal preacher is not a retailer of beautiful thoughts, but a man who can bring to the discussion of every

moral and spiritual question the illumination of a sane and discriminating mind.

Learning, also, is out of place in the pulpit. Learned sermons are the easiest of all to write, and the most fatiguing to those who hear them. Any one can write a learned sermon who is alone with an encyclopedia for half a dozen hours. Many a church has had its life crushed out by the learning of its pastor.

All these things—voice, gesture, rhetoric, illustrations, quotations, ideas, learning—have a certain value, but they are at best superficialities, and all of them, unless backed up by something better, soon grow thin and tame. After a little time artificial elocution becomes unbearable, rhetorical display unendurable, excessive illustration insufferable, the exploitation of novel or abstract ideas intolerable. Nothing wears but manhood. To remain ten or twenty years in the same parish, a preacher must be very simple and very true. Goodness never grows stale. Love never becomes monotonous. An industrious man in good health with disciplined powers, whose life is hid with Christ in God, can speak year after year to the same people with the dew of the morning always on his message.

Preaching is primarily a matter of manhood. The sermon depends on the mass of the man. His character must be massive, or he cannot do the work. One sometimes hears an expression which tells much—"He is not big enough man for the place." Is he not educated? Yes. Is he not clever? Very. Bright? Exceedingly. Brilliant? Often. And yet not big enough for the place. The world makes a distinction between a man and his gifts. The church of God must have the man. The variety and nature of his talents come up for consideration later. (From "The Building of the Church," Macmillan Company, New York.)

THE MORAL STATE.

By Rev. James M. Weems.

This writer has long thought the term, "total depravity," as applied to the moral state of man, a meaningless and misleading description. I cannot conceive of its rational application to any state of being, save that of fallen angels, and these are so far gone as to be beyond all remedial hope. How it can be applied to man in any consonance with the doctrine of free agency, I have never been able to understand. Nor have I ever heard or read any explanation that was not self-contradictory.

I have long felt that disability was the word that came nearest to a correct description of the moral state of man. Do any ask if by this I mean a total disability? There is a sense in which the answer is yes, and there is a sense in which it is no. Is it assumed there is also self-contradictory? Let us see about that. As I travel the highway I find a man in the hands of his enemies, and they have bound him hand and foot, so he can neither walk nor release himself. So there is a sense in which the man is totally disabled, and yet he is not in the entirety of his being disabled, because he desires, and asks of me, as an act of mercy, to release him that he might walk.

In the moral state of man there is such a disability as he cannot of his own will or works remedy. Yet there is an unbound ability, called the will, to which there is a direct and an insistent call through the Bible to become active, before enabling help can become efficient at the point of revealed and conscious disability.

A short distance on the way I find two infants bound in like manner as was the man. Neither of them can talk, nor does either of them offer any will resistance to the merciful offer of release from the untoward condition. I release one, and pass on, leaving the other to a fate for which it is in no sense responsible. A companion asks for an explanation, and I reply, I released one because it was dying, and left the other bound because it is in health.

Would that he good logic, good humanity or good mercy? And, failing in all these, can it be good theology? Certainly it is not the kind I believe and teach. It is not the creed I hold to, because I sincerely believe it is contradicted by the Word, which I hold to be above any and all other standards of belief and of teaching.

"And he shall be filled with the Holy Ghost even from his mother's womb." (Luke 1:15.) Not because John was going to die in infancy. Then why? Was it because he was to be a great man, and do a great work for the Master? Luke vii, 28: "But he that is least in the kingdom of God is greater than he." But how many special occasions can there be for granting the saving power of the Holy Ghost to children, and yet deny the universal application?

Our Lord had not discovered any when he said: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." In what respect is the converted adult like little children? And wherein are little children unlike the converted adult? If there is a difference we would be grateful to anyone able to do so to point out the inconsistency in the Master's strong and apt illustration of the converted state. I hold Mr. Watson is correct when he says: "Thus this previous relation of infants to Christ, as accepted by him, is an argument for their baptism, not against

it, seeing it is by that they are visibly recognized as the formal members of his Church, and have the full grace of the covenant confirmed and sealed to them, with increase of grace as they are fitted to receive it."

THE HEAVENLY RACE.

By E. B. Partin, M. D.

So run that ye may obtain. (1 Cor. 9:24.) In the beginning of this verse the Apostle says: "Know ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain." In this Scripture the Christian life is represented as a race. In those heathen races there was offered a prize to the swiftest runner. The one who came out ahead at the end of the race received the prize. Now, it must have been evident that the one who won the prize was the one who put forth all of his energies and strength in running the race. And so the Apostle intended to teach a lesson of earnestness to the Christian in running the heavenly race. Now, they did it for an earthly, but the Christian for a heavenly prize. If the winner of the earthly reward had to exert himself to the utmost in order to win, how much more should the Christian exert all of his energies and time in running for the heavenly prize?

In Bunyan's "Pilgrim's Progress" we have a beautiful representation of the Christian life or race. In one place in this beautiful allegory, Christian is represented as being on his knees praying; and when he had finished his prayer he arose and went in a run towards the Celestial City. How important, yea, how indispensable, is prayer in the heavenly race! And the next thing to prayer is action—doing, going in the direction of that prayer. He who prays earnestly for divine help and guidance, and then does his best to get his prayer answered, is the one who will win the prize and gain the heavenly home.

The trouble with a good many who profess to be running the Christian race is that they do not realize in the depths of their soul the great worth of the prize. Is it worth all our energies and time to gain it? To have a place at the right hand of the Father, to live with God and the angels, and to see him who gave himself for us, and to be with loved ones gone before? Is it worth more than the perishing things of this world and the pleasures of sin for a season? If so, "Why halt ye between two opinions? choose ye this day whom you will serve."

"Awake, my soul, stretch every nerve,
And press with vigor on;
A heavenly race demands thy zeal,
And an immortal crown.

"That prize with peerless glories bright,
Which shall new luster boast,
When victors' wreaths and monarchs' gems
Shall blend in common dust.

"Blest Savior, introduced by thee,
Have I my race begun;
And crowned with victory at thy feet,
I'll lay my honors down."

"THE MISSIONARY OUTLOOK."

To the Pastors and Lay Leaders of the Mississippi Conference.

Dear Brethren—Beginning with January, 1911, our Mission Board will issue a new missionary periodical called "The Missionary Outlook," which will take the place of "Go Forward," "Our Homes," and "The Woman's Missionary Advocate." It will be a 64-page illustrated magazine, and will contain all the matter now being given in our three missionary papers, the subscription price being fifty cents a year. It will no longer be necessary to take three missionary periodicals in order to keep in touch with the missionary work of our Church, as each department of the Board of Missions as now unified will have full space and opportunity for news pertaining thereto. The combination of the three missionary periodicals into one is undoubtedly a decided step forward, since it will enable our Missionary Secretaries to give the Church a stronger and better missionary magazine than we have ever had before, and will furnish each reader with information regarding all the missionary interests and enterprises of the Church, thus giving a comprehensive view.

It is earnestly desired by our Missionary Secretaries at Nashville that an immediate canvass be made in each congregation for new subscribers to this magazine, so that they may get the benefit of the first issue. The unexpired subscriptions to the existing periodicals will be filled out with the new one. Will you not one and all kindly co-operate in this important matter, and thus render substantial aid in the great forward movement? Inasmuch as they are equally interested, the members of our Woman's Missionary Societies can be counted on to help in this canvass.

Yours fraternally,

M. M. BLACK,

Sec'y Board of Missions, Mississippi Conf.
Port Gibson, Miss.

"ARE CHILDREN BORN REGENERATE?"

By Rev. H. Walter Featherston, D.D.

I wrote an article entitled "Are Children Born Saved?" Rev. T. H. Lipscomb, B. D., dissents in Advocate of October 27th. He says that my title "obscures the issue," and more than suggests that the words in the Ritual which declare that infants "are born into this world in Christ, the Redeemer," does not mean that they are born regenerate. The regenerate are most certainly the saved. Does my brother deny this? "In Christ" certainly means in a regenerate state. Paul distinctly says so: "If any man be in Christ, he is a new creature." Margin: "A new creation." If that does not mean regeneration, what does it mean? "The old things are passed away; behold, they are become new." (II Cor. v. 17.) I was on the committee of the General Conference that revised the Ritual, on the sub-committee that did the detail work, and voted in the General Conference for the revised Order for the Baptism of Infants, and I am sure that no one of us on the committee ever dreamed otherwise than that the Order commits the Church to the statement that infants are born regenerate. (In our conversations in the sub-committee and in the Committee on Revisals, the terms "in Christ Jesus" and "regenerate" were used as synonyms, and no one protested.) The General Conference—practically three hundred strong—voted for it. I recall no protest.

Did we contradict or set aside or change any statement of Methodist doctrine? Did we run counter to any Methodist standard? If so, why did not our Bishops veto our action?

Yes, I knew something of the Methodist standards. Evidently, my Brother Lipscomb does not know what they are, for he indicates that Watson's "Institutes" are included. The First Restrictive Rule forbidding any change in the Standards was adopted in 1808. Watson's "Institutes" were written in 1832, twenty-four years later.

Yes, Watson's "Institutes"—not a Methodist Standard—does deny that infants come into this world "justified and regenerate," but Fletcher, in his "Checks," written before 1808—yet not a Methodist Standard, though written in Wesley's lifetime and with his approval—does declare: "From Rom. v. 18, I proved the justification of infants. * * * Justification comes upon all men in their infancy. * * * All infants are by nature children of wrath, yet through the redemption of Christ they are in a state of favor or justification." (Vol. I, pp. 283-285.) Dr. Wilbur Fisk, on Rom. v. 18, says: "Through the grace of the gospel all are born free from condemnation"—i. e., justified. Dr. Miner Raymond says, alluding to Rom. v. 18: "Man does come to conscious being sustaining the relation of a justified, pardoned sinner." Bishop Tigert, editing Dr. Summers' "Theology," says and shows (Vol. II, pp. 43, 44) that Articles 2 and 20 of our Church support this teaching. Dr. R. J. Cooke, in his "Christianity and Childhood," says: "Children are justified before God in Christ. * * * are in a state of salvation, which is not different from the same state in an adult believer." Dr. D. D. Whedon, in Methodist Review of January, 1873, argues for this teaching, declaring that Fletcher, as above quoted, did assuredly teach "the doctrine of both the justification and the regeneration of living infants." He also earnestly insists that Wesley taught it in his "Notes": "We have, then, the syllogistic premises: All members of the kingdom of heaven are regenerate; children are such members." He further says: "The doctrine of infant regeneration * * * is not a new doctrine, but has been a dogma in all the great sections of the Church." He also insists: "The regeneration of the infant is nothing different in nature from that of the adult."

All of these are eminent Methodist writers. Paul must have been something of a Methodist, too, for he wrote: "As through one trespass the judgment came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life." If all men have "justification of life," it must be in infancy for millions of them do not have it in adult life.

Mr. Wesley emphatically declares, and no Methodist denies, that justification and the new birth are, in point of time, inseparable. * * * it being certain * * * that whosoever is justified is also born of God. So the terms are used in all Methodist teaching, with this understanding:

Brother Lipscomb charges that I somewhat agree with the Calvinists. Yes, somewhat. The Calvinists believe in the regeneration of elect infants—the Methodists believe in the regeneration of all infants.

I challenge Brother Lipscomb to cite one word or phrase or sentence in any one of our Articles of Religion which even intimates that infants are not born regenerate. I challenge him to point out any statement of mine contradictory of our articles. The language of our new Order for Infant Baptism is simple, clear and scriptural: "All men, though fallen in Adam, are born into this world in Christ, the Redeemer, heirs of life eternal and subjects of the saving grace of the Holy Spirit." What does it mean to teach?

First—it teaches the doctrine of our Seventh Article, that "all men" do inherit "the corruption of

the nature of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually."

Second—it also teaches that infants, who cannot appropriate by an act of faith, the regenerating benefits of Christ's death, applied by the Holy Spirit, are not to be left out, "but are born into this world in Christ, the Redeemer. * * * subjects of the ing grace of the Holy Spirit." Is the Order false to Methodism or the Scripture? Let us see. We all agree that dying infants go to heaven. Do they go there unregenerate? Assuredly not. Does Brother Lipscomb believe that infants are carried to heaven in an unregenerate state? Certainly he does not. Well, when is the infant regenerated? At death? No Methodist believes this. At his baptism? No Methodist believes this, although Mr. Wesley accepts this dogma in his sermon xlv. iv. 2. At what point between birth and death does this work of regeneration take place? Will Brother Lipscomb tell us? I say, with the Methodist Episcopal Church, South, in her Order for Baptism, that it takes place at birth. (Some, in trying to harmonize Watson with Fletcher and others, say, "not born regenerate," but urge that the regeneration takes place immediately after birth. This is simply trifling; a distinction without a difference.)

Dr. Adam Clarke and Dean Alford in their commentaries maintain that the interpretation I give to Mark x. 14, is the correct one. Paul in I Cor. vii-14 corroborates the interpretation.

BACKWARD GLANCES.

By Rev. H. Armstrong.

X.

This begins with the Louisiana Conference in session at Shreveport. The weather was warm and wet, and the streets impassable in places. Myself and wife, James A. Parker and wife, and J. B. Cassity and wife, enjoyed the hospitalities of that princely gentleman, Mr. Reynolds, at the City Hotel. We had a pavement walk to the church and enjoyed ourselves very much. It is sad to know that in the brief period of twenty-three years since that Conference so many in attendance there have been "gathered to their fathers." Some of our visitors were: Dr. Young J. Allen, J. D. Barbee, Dodd and Dunlap, of Georgia, and L. L. Pickett of Texas. The preaching was done as well as I remember by J. D. Barbee, John A. Pipes, A. E. Clay, J. A. Parker and Horace Kimball. Bishop Key's hour was filled on Sunday by Dr. Allen, who spoke to us very entertainingly of his first trip to China as a missionary, and of his labors there. We listened with patience and never tired. Dr. Barbee preached at 3 o'clock from "The sword of the Lord and of Gideon." The ordination of elders followed, and Dr. Allen spoke again at night, after which a memorial service was held.

The Conference business was finished on Monday, and the appointments were announced at night. Mine was Delhi and Floyd, my first appointment in Louisiana, and as this and others until 1893 have been sketched, I pass on until my appointment to Franklin. Presiding Elder John A. Miller and myself lived in Lafayette two years at the same time. At the end of the second year Brother Miller asked me if I would prefer Franklin to Lafayette. I replied that I had nothing to say in the matter. Conference was held in Homer, with Bishop Key presiding. The weather was unsettled and unpleasant and la grippe was prevalent. On Saturday at 3 p. m. Dr. Ahrens preached from "The Master is come and calleth for thee." It was plain, pathetic and good. Dr. W. R. Lambuth spoke at night on Japan and his observations in the Orient, and to me it was very interesting and instructive. On Sunday at 11 o'clock Bishop Joseph S. Key preached on the "Burning Bush," a sermon characteristic of the man who preached it. It was plain, earnest, spiritual and very good.

I was sent to Franklin, St. Mary's Parish, and, after parting from true and loving friends in Lafayette, we arrived in Franklin at 3 p. m., December 29th, and found a number of ladies and girls awaiting us. They received us most cordially and showed us through the parsonage, which was well supplied with furniture, and the pantry was supplied with something good to eat. This was our home, and we felt at home from that hour until we left it three years later. I have served a more spiritual people, perhaps, but never served a more cordial, friendly people. The Ladies' Aid Society collected the pastor's salary, and, as the society met regularly, and worked systematically, the preacher knew what to expect. The Sunday school I found was doing well, and the attendance at preaching was very good, both morning and night, fifty-two Sundays in the year. Some others in town did not enjoy the popularity of Methodism there, and when the fine attendance at the Methodist Church was spoken of, the reply would be: "Yes, plenty go there, but they are trash; that is where the trash go." Soon after that I announced to a full house that "four weeks from that day I would preach a 'trash' sermon." I did not explain or hint at what had been said in making the announcement. The day came and with

it a packed house. Some came from Centerville, five miles below. My text was: "I speak as unto wise men, judge ye what I say."

I first gave the historical account of the origin of Methodism, and claimed that God founded it and used John and Charles Wesley as instruments in his hands, and that some of the greatest and best of earth had conceded that the existing religious bodies were indebted to the Wesleyan revival for any spiritual life they had. I then discussed briefly the Methodist view of human depravity, the universality of the atonement, the office of the Spirit, repentance, faith, justification, regeneration, adoption and sanctification, Methodist Church polity and success, and closed with a statistical statement from the census of 1890, showing that the Methodists were the strongest Protestant church numerically in the United States; and as to the value of church property, the Baptists and Episcopalians had eighty million dollars each, the Presbyterians had ninety millions; and the poor, trashy Methodist Church one hundred and thirty-two millions.

But they are ignorant. Let us see: Did a Methodist ever produce a book calculated to profit and bless our fallen race? Yes, Adam Clarke, after thirty years of hard labor, with much prayer and many tears, produced his commentaries on the Bible. This is a work which has never been superseded by anyone anywhere. Joseph Benson produced a commentary which reflects great honor upon himself and Methodism. I have never seen Whedon's Commentary, but I am told that it is a work of high order. Thomas O. Summers' Commentary on the New Testament is a scholarly and a highly respectable production. W. B. Godby, of Kentucky, has also written a commentary on the New Testament, and there may be others. Some churches that un-church the Methodists have never produced a commentary that I have heard of. Watson's Bible Dictionary is second to none. Methodist Reviews and church papers are the peers of any found elsewhere. How about her ministry? Can Methodist ministers preach? I believe they can beat the world, and I do not believe that a greater preacher has lived in modern times than John Wesley. Who else could draw hundreds out every morning at 5 o'clock for fifty years? Who else could hold a thousand men one hour in a drenching rain to hear him preach? Could Spurgeon? Could Talmage? Did anyone ever have such power before Wesley's day or since? George Whitefield has been denominated the prince of preachers, and, while he had the greatest voice perhaps ever known, he said he felt insignificant in Wesley's presence. Have we any able men now? Have we had any in this nineteenth century? A great many of them. I name a few—Matthew Simpson, H. B. Bascom, H. H. Kavanaugh, G. F. Pierce, Lovick Pierce, W. E. Munsey, James A. Duncan, and time fails me. Methodism has fought sin harder and endured more abuse than any other church, and yet has left all others behind. This is a synopsis of my sermon on that occasion.

WORDS OF APPRECIATION.

Dear Brother Meek: I just read a few minutes ago in the Commercial-Appeal the sad, sad notice of the passing of that strong and noble man and Christian gentleman, Brother T. H. Bingham, of Carrollton, Miss. As a friend, a brother, and former pastor, I wish to mingle my tears with those of the dear heart-broken ones who knew him best, loved him most, and will miss him most sadly. In my ministry I have known hundreds of laymen, but none more guileless, upright, warm-hearted, true, generous, faithful, honorable and pure, in my estimation. His life was an open book—clean, honest and golden, from appearance to finished deed and character. He was high in his ideals, pure and transparent in his motives, simple and unstilted in manner; strong and courageous in his convictions—a man always among men. To his Lord, his family, his church, his pastor, and to all men, as occasion demanded, he rendered devotion, love, service and fidelity—the full and happy store of his manly endowments and God-filled and grace-crowned life.

His life was a blessing to me and I loved him as a brother in the flesh. God bless and graciously sustain and comfort the desolate companion and children and family in this their sore trial! I wished to drop a tear of sorrow and a flower of love upon his coffin lid.

L. M. LIPSCOMB.

New Albany, Miss.

WHITWORTH COLLEGE.

The Art Department of Whitworth College received twelve prizes at the recent Mississippi State Fair. A student of the Music Department received the medal at the Mississippi Chautauqua, July, 1910. A few vacancies. Write for special rate. Address Whitworth College, Brookhaven, Miss.

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Church News

Bishop J. C. Kilgo will preach the commencement sermon at Entory College next June.

Rev. G. W. Herring has been transferred by Bishop McCoy from the Arkansas to the North Mississippi Conference.

Ex-Vice-President Fairbanks has been chosen a trustee of De Pauw University, Indiana. He is a strong Methodist, as are also Senator Beveridge and ex-Governor Hanly of that State.

The Pittsburg Christian Advocate of November 10 contains on the front page an excellent picture of Dr. John R. Mott, who is perhaps the foremost missionary leader in the Western Hemisphere, and a good Methodist. Dr. Mott is not a minister, but a layman.

Referring to the Chapman Alexander meeting in Chicago, the New York Weekly Witness says: "It is perhaps safe to say there has never been in any city so great a revival." Up to November 1, it was estimated that there had probably been not less than 150,000 conversions.

Founders' Day was observed at Wofford College on October 19th. The chapel was decorated with the college colors, and flowers were placed around the portraits of Mr. and Mrs. Benjamin Wofford. Appropriate addresses were delivered by Dr. Snyder and Senator E. D. Smith.

The four Presbyterian and two Methodist missions in Korea—four-fifths of the Protestant forces—have satisfactorily divided the territory so that there is no overlapping and no wasted energy. They are now planning a Union Christian University. All have joined in except the Anglicans.—Bishop M. C. Harris, of Japan and Korea.

Union Theological Seminary is now allied with Columbia University, and its new buildings, which were dedicated with imposing ceremonies on October 28th, are said to make its equipment superior to that of any similar institution in the United States. It is in its seventy-fourth year, and is reported to have enrolled 170 students this session.

Dr. J. W. Shoaff, who some time since was stricken with paralysis, was forced by his physical condition to take a superannuate relation at the recent session of the Los Angeles Conference. He is reported to have improved somewhat, but is still seriously ill. Rev. J. J. N. Kenny was transferred from the Pacific Conference and appointed to the Los Angeles District in place of Dr. Shoaff, who had served it for two years.

The Western Christian Advocate, of Cincinnati, has announced that, beginning with its issue of January 4th, Bishop J. M. Thornton, of the Methodist Episcopal Church, will publish in its columns a series of autobiographical sketches. The life of this great missionary has been singularly interesting, and we do not doubt that what he writes for our enterprising contemporary will command a wide circle of appreciative readers.

Rev. S. F. Collier, of the Wesleyan Mission in Manchester, England, is celebrating the twenty-fifth anniversary of his connection with that movement. He began with a congregation of forty-two; to-day the aggregate congregations of the mission average over fifteen thousand every Sunday. The mission also owns sixteen centers for religious and social work, and property valued at \$1,500,000. The latest addition to the premises is a magnificent new hall and institute, erected at a total cost of \$275,000, and which is in the heart of the theatre district of Manchester.—Northwestern Advocate.

WILLIAM WORTHY: A LOVING AND AFFECTIONATE TRIBUTE.

By Rev. H. P. Lewis, Sr.

Years ago there lived in Covington County, Mississippi, a man by the name of William Worthy. If ever a real man deserved the name he bore, this man did, for he was as near a perfect Christian gentleman as any one I ever knew. True, he was a man—a human being, and, of course, had his faults, yet his faults were few and far between.

On one occasion, long years ago, long before I was his pastor, in 1865 the rich men of the Santee Church, where he held his membership, decided to build a new church, and that on a more eligible site. Accordingly, Brothers Graves, Laughlin and Terrell, men of means, got together, selected a spot of ground near a good spring of water, midway between Terrell's and Laughlin's, on a public road—a high and dry place, beautiful and level. There they built a nice church, located a camp ground, and gave it the name of Santee Camp Ground. Brother Worthy was not consulted. He ought to have been, and he knew it. He was a poor man, unable to furnish conveyance

to ride to church for the large family he had. He felt the sting. The grounds selected for the new church, instead of being nearer his home than the old church, was, if anything, more remote. Well, the devil never loses an opportunity to do mischief. He is ever on the lookout for an opportunity to show up things in their worst light. He suggested to Brother Worthy that these rich people were altogether unconcerned about him and his convenience. No doubt, Terrell and others thought they were doing the proper thing, and they were, as the sequel proved. Yet, Brother Worthy could not see it that way. He was the praying man of the church, while the others were the paying ones.

Brother Worthy, after deliberately considering the matter, decided to stay at home, enjoy his religion, read his Bible, say his prayers, etc., and let the church take care of itself. So he stayed at home, or away from Santee Church one whole year, pouting—fully expecting the church would fall to pieces and come to naught on account of the way he had been treated. Instead of this the people were delighted to be able to enjoy preaching in a brand new, up-to-date house of worship. Preaching, singing, praying, shouting—for people shouted in those days—and all things moved smoothly and triumphantly on. Brother Worthy heard of it, shrunk under it, and saw his mistake. He felt it keenly, repented, got forgiveness, went back to the church, and was gladly received, and from that day on he was one of the best members "Old Santee" had. He said to me, after rehearsing the whole thing to me: "I learned this—the Church can live without me, but I can't live without the Church."

Brother Worthy was converted and joined the Church when he was thirteen years old. He was brought up on a farm and had to work hard. His guardian was hard on him, giving him a large task and requiring him to perform it. Preaching day was coming on. Most of the preaching in those days—a hundred years ago—was done on week days. He had resolved to join the Church a certain day. His large task was given him as usual. He got to his work early that morning, worked harder than ever, ran all the way to church, and got there in time to give his hand and name to the preacher for membership, and ever afterwards made a faithful, true follower of the Lamb. When I was his pastor in 1865-67, he was one of the best and most faithful stand-bys I had. He was a father to me. I was his pastor four years and his presiding elder three years.

He brought up and sent out to bless the world a large family of children; most, if not all of them, are doing well. One grandson out in Texas has grown to be immensely wealthy. He was very able in prayer. It was his delight and joy to kneel with a crowd of penitents at the altar and pour out his soul to God in their behalf. Scores, yea hundreds, have been converted, saved, made happy in Christ Jesus, while Brother Worthy wrestled with God in their behalf. He seemed to have the burden of souls upon him as he mingled with and prayed for his children, neighbors and neighbors' children. My! my! How I did love to hear him pray! It was no child's play with him as he held on to the precious promises of God in the presence of penitents, looking steadfastly by faith into the face of the blessed Master, pleading for those for whom He shed His precious blood.

Brother Worthy lived to a good old age, died in great peace and triumph some years ago, and went home to rest.

On one occasion he told me of an exciting time at a camp meeting in one of the western counties of our State. The captain of a company of soldiers and his men—about one hundred—determined to break up the camp meeting. The tent-holders, and others had been apprised of the fact, so they armed themselves with such weapons as they could get, and determined to make the best defense they could. Promptly at the time appointed the officer with his armed men came into the camp. In a little while the two parties were in arms, facing each other, ready for action as soon as word was given. A few of the old, steady men passed rapidly up and down the lines begging the captain not to fire upon the tent-holders, but withdraw with his men and leave the grounds. Fortunately, not a gun was fired. The captain yielded to the earnest pleading of the old men, withdrew, and left the neighborhood. After that the meeting was carried on without further disturbance. But what about the captain and his men? In less than three years they were all dead. "Vengeance is mine; I will repay, saith the Lord." Dr. Blackburn, who died in Columbia many years ago, told me of the same incident fifty years ago, almost word for word.

(The subject of this sketch, William Worthy, was born in Lincoln County, Georgia, September 21, 1796, and died March 11, 1887. He moved with his parents to Mississippi in 1805; joined the Methodist Church in 1812. He was happily married to Miss Annie E. Langston, March 6, 1823. His descendants at the time of his death were 117.)

SECOND METHODIST REVIVAL (NEW ORLEANS).

Of all the meetings held at Second Church during my pastorate of four years the recent one was the most satisfactory. The pastor and congregation were

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eager for a revival and had prepared the way by a week of prayer and preparation. A special feature of the meeting was the constant attendance and un-failing interest manifested by the stewards, trustees, Sunday school and Epworth League officers.

The preaching was done by Rev. W. R. Hendrix, D. D., pastor Methodist Temple, Louisville, Ky. Dr. Hendrix has a unique and attractive way of putting both head and heart into his sermons. His message is inspiring and uplifting. One man said to me after hearing him preach: "I never felt so worthless, and yet so resolved to do something for my Master, in all my life." The style and diction of Brother Hendrix are well nigh faultless. Free from mannerisms, simple and direct in appeal, tender yet bold in denouncing the wrong, he holds the attention of his congregation from beginning to end of his discourse. But the best of all is, he magnifies the Christ as the present Savior of men. Our people were so blessed by the helpful messages of the gospel as preached by Dr. Hendrix that a hearty invitation was given him to be with us again next year.

The singing was led by Mr. I. N. Neibergall, assisted by Mr. C. F. Neibergall and the choir of the Second Church. Miss J. Darsam and Mrs. Neibergall presided at the piano and pipe organ. Brother Neibergall is one of the most magnetic and successful revivalists in the country. After hearing him for two weeks Dr. Hendrix said: "I have heard Mr. Alexander, Mr. Sankey, Mr. Excell and the other great singing evangelists, but I do not hesitate to say that I have been inspired more by the singing of Mr. Neibergall than by any of these. It is a pity that the Church cannot have the benefit all the time of this gifted man in music and song."

As to the visible results of the meeting, several family altars were erected, the attendance in Sunday school has increased 15 per cent, several have united with the Church, and others have given their names for church membership, and the attendance on the services shows a marked increase. Our church is in better condition in every way than it has been in several years.

LAYMEN'S RALLY—RUSTON DISTRICT.

Gibbsland, La., November 26, 1910.

Encouraging notes are coming in from all over the district regarding our District Rally at Gibbsland on the 26th. "The program is good." "It is adapted to working out some of our problems." "I shall do all I can to make the meeting a success." "The program is fine." "I am very favorably impressed." "I want to get more in touch with this good movement." "I consider the program excellently arranged for the occasion, and feel that the movement will be greatly strengthened." These are some expressions directly quoted from the correspondence of the district leader.

Let every pastor send at once to Brother Staples at Gibbsland, or to Mr. J. P. Jones, our church leader there, the names of all who will attend the rally. The good people at Gibbsland will care for any who come on Friday or remain over Sunday. On Saturday the local committee, assisted by the elect women of Gibbsland, will serve a midday lunch at the church to all visitors free of charge.

Let every church leader and pastor please send in the names of their delegates and visitors at once to Mr. J. P. Jones, or Rev. C. F. Staples, Gibbsland, La.
WALTER G. HARBIN,
District Leader.

Secular News and Comment

The postal authorities have announced that after December 1st no receipt will be returned to the sender of registered mail, unless he shall request it.

Germany's proposed outlay for her army for 1912 is \$203,941,814, and for her navy \$112,639,849. No wonder that England feels apprehensive. Great is the pity that these vast sums are not put to a better use.

Captain V. E. Cottman, a native of Louisiana, and Commandant of the navy yard at Puget Sound, has become a Rear Admiral in the United States navy. He was graduated from the Naval Academy at Annapolis in 1872.

The budget for the New Orleans Public Library for next year calls for \$50,000, chiefly for current expenses. This, and more, if necessary, should be readily granted. Money spent to diffuse information among the people is a wise investment.

A plan is under way to develop the University of Illinois into the greatest school for railroading in the world. All the railway systems of that State are reported to be co-operating in the movement. Sixty of their officials attended a meeting held in Chicago on November 9th to devise ways and means to accomplish the end in view.

President Taft sailed from Charleston, S. C., for the Isthmus of Panama on November 10th. He will make the voyage on the armored cruiser Tennessee, with the Montana as a convoy. He was accompanied by his brother, Charles P. Taft, his secretary, William Norton, two aides, a physician, and a stenographer. The trip is said to be a purely business one. The President will remain on the Isthmus only four days, and is expected to return to Charleston en route to Washington on November 22d.

The Chinese legislators attending the Imperial Parliament now in session in Peking are said to have learned already how to filibuster. Displeased with the failure of the throne to punish the Governor of Hunan for contracting a loan without consulting the Provincial Assembly, the members of the higher body are reported to have rebelled and blocked business for four hours. Does not this demonstrate that John Chinaman is capable of being developed into a typical American citizen?

The Interstate Commerce Commission Report shows that during the year ending June 30, 1910, 3,804 were killed and 23,374 were injured by the steam railways of the United States. Of those killed, 421 were passengers, as were also 13,856 of those injured. The number of employees losing their lives were 2,383, and the number wounded 68,818. The following are the figures for the eight years 1903-1910, inclusive: Killed, passengers and employees, 30,723; wounded, 511,064. A frightful exhibit is this. It proves that the commerce of the nation is carried on at a tremendous sacrifice of human life, and no effort should be spared to lessen it.

One of the amendments to the Louisiana State Constitution recently adopted is designed to do away with juvenile courts except in parishes which have an incorporated town of 7,000 or more people. It is claimed that many criminal young negroes endeavored to take advantage of the leniency shown youthful offenders, and also that the maintenance of separate quarters and officers was a large additional expense in the administration of the law. As to the wisdom of having juvenile courts we have no decided opinion, but we believe in the segregation of youthful criminals in prisons where an earnest effort can be made to accomplish their reformation.

The National Woman's Christian Temperance Union met in Baltimore on November 12th. Mrs. L. M. N. Stevens, who succeeded Miss Frances Willard as the president of this organization, is a woman of great gifts as a leader. She is also vice-president of the World's W. C. T. U., of which the Countess Carlisle is president. Mississippi has given to the national temperance work one of its most brilliant platform speakers in the person of Miss Belle Kearney, who was reared in Madison County, a few miles north of Jackson. Those who have not done so should read her interesting book, "A Slaveholder's Daughter," written some years ago. We presume that it may be had of the Methodist Publishing House, or of the Rev. G. W. Bachman, Winona, Miss. Miss Kearney is a member of the Methodist Episcopal Church, South.

The parentage of the Hon. Ben W. Hooper, the newly-chosen Governor of Tennessee, is said to be unknown. He is reported to have been picked up a waif upon the streets of Knoxville a little less than forty years ago, and placed in an orphan asylum. When about ten years old he was adopted by Cap-

tain Hooper, of Newport, Tenn., who gave him an education and his name. He graduated with distinction in law before he had attained to the years of his majority, and has since acquired considerable prominence in the legal profession and amassed a fortune. He married Miss Annie Jones, a daughter of one of the wealthiest men in East Tennessee, and has four children. Mr. Hooper is reputed to be a man of noble character and marked ability. Personal worth is far better than illustrious lineage. We have seen not a few who bore a great name only to discredit it. We would not depreciate the blessings of upright parentage, but there is much truth in the familiar words of Tennyson:

"From yon blue heavens above us bent,
The gardener Adam and his wife
Smile at the claims of long descent."

The election on November 8th, as had been foreshadowed by the secular press for weeks, resulted in a sweeping victory for the Democrats, almost equal in magnitude to that achieved by them in 1892, when Mr. Cleveland was elected President for the second time. They carried the States of New York, New Jersey, Connecticut, Massachusetts, Ohio and Indiana, and nearly everywhere throughout the North there was a decided reduction of the usual Republican vote. The next House of Congress will be Democratic by a good working majority, and that party will also have a much stronger representation in the Senate. The question as to what caused this remarkable political upheaval is now being generally discussed in all sections of the country. Our notion is that it was chiefly brought about by the Payne-Aldrich Tariff Bill and the high cost of the necessities of life. The average citizen is not a philosopher, and when he finds it difficult to make a living, he desires a change in the Government. We take no stock in the suggestion of many of the secular papers that the decisive defeat of the Republicans is to be construed as a protest against Mr. Roosevelt and what he stands for. On the contrary, we think the ex-President was a source of strength to his party, and that but for his influence its defeat would have been far more overwhelming. As we see it, the more correct view is that the course of the reactionaries and other things had so discredited the administration that not even the tremendous popularity of Colonel Roosevelt could avert the impending wrath of the people. We do not by any means agree with the great Republican leader in all that he advocates, but we think it must be conceded that he is right in antagonizing the bosses and trusts in his party, who are in politics for the purpose of securing special privileges and filling their pockets. Of course, there is nothing in the charge that Mr. Roosevelt aspires to make himself a king. It has not even been shown that he desires a third term in the presidential office, though possibly he may. The future procedure of the two great parties appears to us to be somewhat uncertain at present. The Republicans may charge their recent misfortunes to the radical teachings of the insurgents, and endeavor to enthrone again in power the plutocratic element. If such is their action, we predict that they will lose the Presidency in the next election. Or, following the leadership of Mr. Roosevelt, they may make war on the trusts and seek to be progressive in the legislation advocated. In that event, they may also cease to be dominant, though their chance of success would, in our judgment, be much greater than it would otherwise; and, even if defeated, they would be much more likely to have a speedy return to power. The great danger of the Democratic party is that it may, in its anxiety for success, be lured into an alliance with the corporate interests of the country. This temptation is apt to be peculiarly strong, if the reform element controls in the Republican party. With such an alignment it might elect a single chief executive, but its tenure in office would probably be of brief duration. We trust that our leaders will have the wisdom to safeguard us from this really grave peril. Our choice for the Democratic nomination for the presidency is Woodrow Wilson, and next to him we prefer William J. Gaynor. In our opinion the paramount question before the American people is the proper regulation of the trusts.

A POSTSCRIPT.

By Rev. H. Walter Featherston.

In my reply to Dr. Winton I overlooked the fact that he utterly ignores my statement, in my first reply, that there is absolutely no provision, no hint of such, in either the original or the amended charter of Vanderbilt, requiring her Board to be self-perpetuating, or forbidding the Church to fill vacancies therein. I have copies of both of these charters, and unqualifiedly declare that I find them both as I have above stated.

Why, then, this talk of a new charter? I only argued as an alternative that, if the charter should forbid the Board to obey the Church, even then the Board could obey by changing the charter. But the charter does not need amending, because it does not forbid the Board to obey the Church. Is this plain enough? Why does Dr. Winton ignore it?

A STRICKEN HOUSEHOLD.

My Dear Doctor Meek: Just a line to say that Brother W. H. Saunders and wife are in the midst of a great sorrow. Little William H., Jr., aged two years, and the only son, entered into rest this afternoon after a week's illness. Following the services at the parsonage to-morrow morning, the remains will be taken to Clinton for interment.

In addition to this sore bereavement, Ruth, one of the little girls, lies critically ill with pneumonia. I am quite sure it is not necessary to ask that prayer be made for our dear Brother and his stricken family in this time of their great distress.

Yours very cordially,

F. R. HILL, JR.

Vicksburg, Miss., Nov. 11, 1910.

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THE MOSLEM HABIT OF PRAYER.

The impression is quite general that Moslems as a rule are very strict in their observance of the five hours each day appointed for their devotions. Many a lesson has been read to Christian people upon faithfulness to their religious duty from the example of Mohammedans. But Mr. William E. Curtis, the enterprising traveler and newsgatherer, has come to be very doubtful about it. In a recent newspaper letter he tells of what he observed on board a steamship in the Black Sea, where a large proportion of the passengers were Turks and other Mohammedans:

"I noticed," he said, "that none of the Mohammedan passengers, except the mullahs and one general, said their prayers when the time came. The other first-class Mohammedan passengers paid no attention whatever to the hours for devotion, which gave me a disagreeable shock, for I have always understood that a Moslem is so conscientious that he will say his prayers five times a day at the proper moment, no matter what happens to be doing, or where he happens to be. Many of the third-class passengers, who were compelled to sleep on the open deck, performed their duties regularly. They spread their prayer rugs carefully in the first open space they could find, and, turning their eyes toward Mecca, went through with the Mohammedan ritual, and cried that there is no God but Allah in loud voices. Several of the private soldiers said their prayers regularly and regardless of their surroundings, but the majority of them did not. Probably not more than one out of five of the Moslem passengers paid any attention to the hour of prayer.—Western Christian Advocate.

"Consent to be humiliated; silence and peace in humiliation are the true good of the soul. One might be tempted to speak humbly, and one might find a thousand and five pretexts for doing so; but it is still better to be silent humbly. The humility which still speaks is still to be suspected; in speaking, self-love consoles itself a little."—Fenelon.

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Concerning Missions.

MISSIONARY WORKERS MEET.

The Woman's Home and Foreign Missionary Societies of the Hattiesburg District held a district meeting at Magee, Miss., October 27, 1910. The session of the Home Mission Society was held Friday morning, afternoon and night, with Mrs. Dan Gillman, of Court Street Church, Hattiesburg, presiding. A large number of delegates from the auxiliaries in the District were present, and encouraging reports of the work were given. The results show determined effort and the finances were in good condition.

Saturday was given up to the Foreign Missionary Society, with Mrs. Geo. H. Thompson presiding. The societies in the District were well represented, and reports showed great success, and a continual growth in membership. The union of the two societies made the session very pleasant and profitable. The plans of each were better understood and increased membership the result. A society for foreign work was organized at Magee; also a Young People's Society. It is most encouraging to know of so much activity in mission work among the young people and children of the church. Their reports were fine, and many delegates were present. Mrs. Lipscomb, the president of the Woman's Foreign Missionary Society of the Mississippi Conference, was present, and addressed the gathering. The district conference meeting will be held at Heidelberg, Miss.

MRS. EMMA T. MCGREGOR,
Secretary of District Conference.

MISSIONARY ITEMS FROM THE MISSION ROOMS

By Rev. W. W. Pinson, D. D.

Rev. L. C. Brannan, in company with Rev. W. G. Cram and family, and Mr. and Mrs. Carl Hosea Deal, will sail for Korea on the S. S. Siberia November 29.

Dr. Wightman T. Reid, son of Dr. C. F. Reid, Secretary of the Laymen's Missionary Movement, and Miss Sidney Williams were married September 9th in Seoul, Korea. The ceremony was performed by Rev. F. K. Gamble. Mr. and Mrs. Reid left immediately for Songdo. They have the cordial good wishes of hosts of friends both in America and the Orient.

Rev. W. G. Cram and family will sail for Korea on the Siberia November 29th, after a year's furlough. During this time Mr. Cram visited the World's Missionary Conference at Edinburgh. He has also done very effective work in advocacy of the needs of Korea before the Church. He was especially useful in the Laymen's Campaign of Cities last winter. May the blessings of God attend him and his to the field they love.

Miss Maud Bonnell, principal of the Lambuth Memorial Bible Training School, is at home on a furlough, and has attended the Oklahoma Conference at Ardmore. Miss Bonnell will be with her brother, Dr. A. E. Bonnell, at Muskogee, Oklahoma.

Rev. J. F. Beasley, of Waverley, Tennessee (Tennessee Conference), left for Cuba November 2d. He goes to Santa Fe, Isle of Pines, to take the place of Rev. J. T. Redmon, who has been obliged to return to the States on account of Mrs. Redmon's health.

Rev. C. B. Moseley, principal of Palmore Institute, Kobe, Japan, writes that the new term has opened with attendance beyond his highest expectation.

Dr. W. C. Mayes, of Choon-Chun, Korea, reports that he has treated for the last quarter 548 new patients and 87 repeats, making a total of 635.

Mr. Carl Hosea Deal was married November 9th to Miss Caroline Jane Rhodes, of Dallas, N. C. Mr. and Mrs. Deal will sail on the S. S. Siberia November 29th for Korea.

Rev. H. C. Tucker, after six months in the United States, sailed for Brazil October 20th on the steamship Verdi from New York. He goes back to begin his twenty-fifth year of labor in that great field, a labor in which he has rendered most effective service in the spread of the gospel.

Rev. J. M. Lander writes interestingly of the Brazil Mission Conference which met at Ribeirac Preto, the greatest coffee district of the world. One of the farms visited has 7,000,000 trees, and is owned by an English company.

A PLEA FOR MORE DISTRICTS.

By Rev. J. M. Alford.

Dear Dr. Meek and Brethren of the Louisiana Conference:

Two years ago I ventured to give through the Advocate my reasons why we should redistrict the Conference. My article covered more than a page. Dr. Boswell saw fit to publish every word I wrote.

Two or three issues following my article, the Advocate had something to say on the subject editorially, and also contributions from other brethren—all of them agreeing with me and some of them commending it from both logical and practical standpoints. I had many letters from brethren thanking me for the article.

I have just read the timely article in this week's issue of the Advocate of that wide-awake layman of the North Mississippi Conference, J. R. Bingham. If he, and all others interested, will read the article referred to of two years ago, they will see at a glance that Brother Bingham's recent article covers, in part, the same line of argument that mine did. I hope this communication from the leading layman of the North Mississippi Conference will be read by all the brethren of the Louisiana Conference, and that the matter will be referred to the Bishop and his Cabinet on the first day (December 7th) of the Conference.

I believe if it were put to a test at least three-fourths of the brethren would vote for more districts. Brethren, let's ask for what we want and for what we need!

Without going into details and practically covering the same grounds that have already been covered, I am giving below by numbers a few of the reasons, as they appear to me, why we should have four more districts in the Louisiana Conference:

1. It would enable the presiding elder to devote the entire day (or two days, Saturday and Sunday) to one church or charge.
2. It would eliminate the necessity of traveling on Sunday trains to meet the appointments.
3. It would give the presiding elder more time to be with the pastor.
4. It would give him more time with the people.
5. Instead of preaching just once (as is often necessarily true), he could preach three or four times during one Quarterly Conference occasion.
6. The presiding elder would not be always "on the run," hence, would have more time to rest, read and prepare sermons.
7. It would enable him to work on the intensive rather than the extensive plan, as in the present.
8. It would give the presiding elder a chance to study the conditions more and better, and, being among the people, would get in sympathetic touch with them, thus his influence would mean more to the Church.
9. The people would feel like they were getting "value received" when they pay the pro rata to the presiding elder.
10. The presiding elder would have time to help the pastors in revival meetings, and thus practically become the Evangelist of his own district.
11. The Districts being more compact, it would reduce the traveling and other expenses incidental to serving the District.
12. It would enable the presiding elder to spend more time with his family.
13. Instead of running in and preaching once and going through with the routine business of the Conference and leaving on the next train, he would come to us fresh and burdened especially for that particular charge. Instead of meeting a formal business engagement, as is often the case, he would meet with people who would be glad to see him. He would have the love-feast and the Communion of the Lord's Supper, and preach four soul-stirring sermons.
14. The presiding elder, being able to give more time to the weak charges, they would develop and get to be strong instead of dying out, as is often true.
15. It would be a much-needed help to the young pastor, especially if he is unordained.
16. The presiding elder, having more time with the pastor, and being among the people more, it would result in a spiritual awakening, and consequently more young men would enter the ministry, and the supply would equal the demand.

More anon.

CORINTH DISTRICT RALLY.

On October 22 and 23 more than sixty preachers and delegates from over the Corinth District met in Booneville to pray and plan for greater things in the Master's work.

On Friday evening the Senior League of Booneville held its annual banquet, to which the delegates were invited. An informal reception was held in the Business Men's Bible Class Hall, where friend greeted friend and strangers were introduced. At 8:15 the reception committee ushered us into the new Epworth Hall lecture room, where a banquet dinner had been prepared. The newly-finished hall, the beautiful decorations of "white and gold," the neatly and daintily arranged tables made a beautiful sight. Dr. J. Y. Murray, one of our veteran Young People's leaders, gave thanks; then we were comfortably seated and proceeded at once to show our appreciation of the League's labors. Good music, a good dinner and good fellowship for an hour put every one in a happy frame of mind. Then Rev. Ben P. Jacob, who was the master of ceremonies, proposed a number of toasts, which were responded to by both visitors and home members. From seven to ten seems a long while, but every one went away refreshed.

Saturday morning was devoted to the Church's responsibility to the Young People. Rev. R. A. Clark led the discussion, then a lively informal discussion was engaged in, bringing out the need of the Epworth League, its field of usefulness, and some of its problems. Rev. K. P. Foust, of South Side, Corinth, filled the pulpit at 11 o'clock much

to the delight of all. He is an eloquent and forcible young preacher.

At noon a spread dinner was served in the Business Men's Class Hall, to which everybody was invited. A most delightful hour was spent eating an abundance of good things and in royal good fellowship. During the short intermission the last quarterly Conference of the Booneville Circuit was held. Brother Shearer made a most gratifying report. He has done a great year's work, and is generally beloved both on his own charge and in the town of Booneville, where he lives. He has received about a hundred into the Church this year, and will bring up everything in full.

In the afternoon session the Sunday school work was pressed to the front, where it belongs. It was found that there was much Sunday school interest throughout the District, and much good work outside the great schools of Corinth, Iuka and Booneville. The Woman's Missionary Society is growing and is doing a great deal of local and confessional work. The afternoon's discussions reached a climax when the Laymen's work was taken up. While not a great deal had been done toward perfecting the organized Laymen's Movement, our men are waking up. The discussion of our mission territory in Corinth District brought an appalling picture to us. We will raise at once five hundred dollars to push special mission work within the bounds of the District. Our Mission Board cannot find a more needy or more fruitful field for its domestic mission money than in this District.

At the evening service Rev. L. M. Broyles, our popular pastor of First Church, Corinth, delighted and edified us with one of his strong sermons on Christ, the Foundation and Motive Power of our Church Life and Ambitions.

Sunday was a feast of good things. The many visitors were an inspiration. Sunday school met at the regular hour. After going from the opening exercises to the class room, the visitors were given the liberty of the entire school. Many of them visited the different classes and departments. The pulpit was filled at the 11 o'clock hour by our presiding elder, Rev. B. P. Jacob. His sermon was on "Unity in Christ." It was pronounced a great sermon by all who heard it. Those who have heard him at his best can understand the feast we enjoyed. We were not only delighted, but were fed and strengthened. It was good to be there.

In the afternoon a general rally was held, in which some special work of the District was discussed by Rev. W. W. Jones, Mr. H. E. Ray, and Hon. J. A. Cunningham.

The closing service was held Sunday evening, when Rev. G. W. Gordon, of Saltville, preached a most excellent sermon from "Lovest thou Me more than these?" It was clear, full of the Spirit, forcible, and was much appreciated.

We were much disappointed at not having with us Bishop McCoy, who was detained at the semi-annual meeting of the Bishops in New Orleans. The rally was, however, from first to last a success. There was enthusiasm, rush, and the whole-hearted interest in it all. Our presiding elder was much complimented on his business way of doing things and on the phenomenal success of the work in the District. There has been a remarkable growth both in the territory hitherto unoccupied and in the development of existing charges. In three years the District has grown from seventeen to twenty-eight charges, and has developed some of the strongest charges in the Conference. This has been accomplished without the bounds of the District being enlarged, and still there is much real mission territory in this section, some very, very needy. The Corinth District is at the front, and is resolved to stay there.

J. H. HOLDER.

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The Home Circle

BOB WHITE.

By Bessie L. Putnam.

One day when Tommy was at grandpa's he heard some one calling "Bob White" distinctly from the meadow below the house. Three times the call came, clear as a whistle, and Tommy ran in to find out who "Bob White" was; for it had been raining, and maybe he was too little to be out in the wet.

Grandpa laughed, and said that Bob White was another name for the quail, and that it was calling its mate.

Tommy was very anxious to see the bird that could speak its own name so plainly, and grandpa said that they might see the whole family. If they watched sharp, for they spent much time on the wheat stubble picking up the grain. And sure enough, one morning grandpa hurried Tommy out to see them.

Tommy was much surprised to see a lot of birds with brown feathers, not nearly so pretty as the green parrot which he had at home, and which could say "Polly" as plainly as they could say "Bob White," though its voice was not nearly so clear and bell-like. "What homely birds!" said Tommy. "I don't see why they have no pretty feathers."

Grandpa soon explained to Tommy that God had been very good in giving them no bright plumage; for as their food is largely seeds which they get from the ground, they need the dull colors to hide them from the hunters and other enemies.

"Every one of these birds," said grandpa, "is worth five dollars to me on this farm just to eat the weed-seeds; and I am very glad that they can so easily hide from their enemies."

And Tommy went home wondering whether this was what was meant by the "not a sparrow falleth." —Pittsburgh Christian Advocate.

TWO BRAVE BOYS.

Every boy who reads this magazine has heard the story of the sinking of the Republic and of how the lad who was the operator of the wireless telegraph stood at his post for hours until he had brought help to passengers and crew.

But there was a little sequel to the story which they may not have heard.

A week after the disaster, the manager of a vaudeville company offered this lad no less than a thousand dollars a month if he would appear on the stage.

"Me?" he said bewildered. "A thousand dollars? Why, I'm no actor! I'm a telegraph operator!"

This reminds me of a similar story which also is true.

A few years ago there stood in Penn Square, in Philadelphia, a high old building filled with offices and in a ruinous condition. When a neighboring house was taken down its foundations were weakened, and its walls began to fall. Some of the occupants of the upper stories escaped; then the stairways fell. But the frame of the elevator remained standing, and the engine continued to work.

A great crowd assembled in the streets, watching the lift as it jogged slowly up and down, bringing a dozen men out of the jaws of death. As it started up again the frame of the elevator shook.

The police interfered. "Stop!" they shouted to the boy whose hand was on the lever.

"But there are two women up there," he said. "The walls are going," they cried. "Come out!" dragging at him.

"There are women up there, and I'm the elevator boy," he repeated doggedly.

He went to the top story, took on the women, and came down slowly. When the floor of the elevator touched the earth there was a great shout of triumph. They caught the lad, calling him a hero, and praying God to bless him; but he shook himself free from them.

"Somebody had to go, and I'm the elevator boy," he replied, all unconscious of his bravery and unselfishness. —Rebecca Harding Davis, in St. Nicholas.

LUCY'S NUTTING ADVENTURE.

By Helen M. Richardson.

"I wonder what makes that little girl look so cross," mused Bushy Tail. Then he stood up in a squirrel's peculiar manner, and gave another inquisitive look at the disconsolate little figure upon the piazza of the Bacon cottage. "Perhaps she wants to go nutting. I should think she would this beautiful October morning. I could show her where nuts are dropping from the tree," he chuckled. Then he raced up and peered down upon her.

Now, it happened that Lucy was just as interested in Bushy Tail as the squirrel was in Lucy. In the few minutes he had been scurrying about her face had been clearing up until she suddenly sprang to her feet so noisily that Bushy Tail hurried to the top of the tree, scolding and twitching his tail all the way up.

But when Lucy came back and sat down in the chair again, he could not resist the temptation to find out what she was going to do—squirrels are such inquisitive little creatures—so he cautiously crept to

the edge of a limb, and as he did so his bright eyes discovered a nut in Lucy's lap.

"Chut! chut! chut!" he cried, with a twitch of his tail. "She must know where the nut-trees are as well as I. I wonder what kind of a nut it is. It is a long time since I have tasted a peanut," mused Bushy Tail, with a twitch of his whiskers. "They are not my choice for a steady diet, but—I really would like to see how it tastes!"

By this time Bushy Tail was on the ground sidling along toward the motionless figure in the chair—creeping steadily nearer and nearer, until, before either he or Lucy was aware that it was going to happen, Bushy Tail was in her lap and had the peanut grasped tightly in two eager little claws.

"I might as well stay right here and sample it," Bushy Tail assured himself as the shell flew apart, leaving the crisp, sweet kernel in his clutch.

And this was why Lucy's face was wreathed in smiles an hour or two later when a group of merry children passed by with well-filled baskets on their way home from the nutting trip. Lucy had been debarred from joining on account of a sore throat.

"I've had a nutting adventure as well as you," she sang out to them. "I've had a squirrel in my lap eating nuts, right here on the piazza!"

And Bushy Tail, from his safe retreat among the sheltering branches of the tree, chuckled softly to himself about his lucky escape from such a band of noisy creatures.

"I've had just as good a time as if I had gone nutting," declared Lucy when she related to her mother the story of her little squirrel acquaintance.

"Yes, dear; the good times often come to us when we are least expecting them," was her mother's answer.

Lucy hung her head. "I hope the squirrel didn't know how cross I was feeling when he came to cheer me—I really hope he didn't mamma!" she confessed in a penitent tone. —Western Christian Advocate.

DIVINE GOVERNMENT.

One God and Father of all—who is above all and through all and in you all. (Eph. 4:6.) For there is no power but of God; the powers that be are ordained of God. (Rom. 13:1.) The world is slow in recognizing the being and authority of the Supreme Judge of the universe. Among peoples who do in theory acknowledge the existence and authority of God, there is a lack of the practice of the proper distribution of authority among men in the governments of the world.

In an editorial in the Advocate of October 20th, I read: "We look with not a little fear upon the movement toward a centralization of government which for some years has been going on in Southern Methodism. As we see it we are confronted by no graver peril than that of getting too far from the people." In the opinion of this writer the time has come to discuss this question of power in Church and State. The frequent appearance of such expressions in the literature of the times as "centralization," "big stick," "new nationalism," with the principles involved in them, is not without meaning.

Church governments are affected more or less by the civil governments under which they carry on the work of their mission in the world. If it is a fact that such a movement as that referred to is in operation in the Methodist Episcopal Church, South, it is because that principle has predominated in the United States Government for the last half a century. The question is one of great importance to the people of this country, and especially the people of the South, who are zealous for their civil and religious rights.

Civil governments will never be what they ought to be until they are willing to let God have his place in the government of the world. God's laws must have their force in human affairs, either in judgment or mercy. There is no real central power but that of God. The greater the effort on the part of men to centralize government, the less will be the

enjoyment of individual freedom. The more attention there is given to strengthen a great central power, the less care will be given to the far-away needy, weak ones who are within God's dominion.

The great blessing of liberty is that it invites God to closer communion with men and opens the door for men to become God's temples that he may enter in and dwell with them. I have never seen the President of the United States. If we were alone together there would be a great contrast in us physically and otherwise, and our association might not be edifying religiously or politically. So with the Governor of Mississippi. I might lack congeniality in something that would mar our pleasure. We need not look for any far-away association to afford us the greatest good in this life.

If a government of the people, for the people, and by the people, is good for the conduct of our civil affairs, it is good also in the operation of ecclesiastical economy. Therefore, it should be guarded in this respect by constitutional provision against any and every encroachment from any source. The Church is sacredly committed to God and his Word, and through God the Spirit is universal in his operation. Why, then, is it necessary to give so much prominence to men and machinery in the work of the Church? The government of the United States is now no proper pattern for church government.

Jesus Christ is head over all things to the Church, and the chief thing for governments is to give him the right of way and let him come into the hearts and lives of the people, great and small, that he may rule and "reign till he hath put all enemies underneath his feet."

Brother Meek, I am glad you have mentioned this tendency in the Church, as you see it. It takes courage to speak one's opinions on some great subjects. But when a leader in the Lord's work has convictions it is his duty to be obedient to them "as unto the Lord."

J. W. SANDELL.

ANOTHER ORPHANAGE CAR TO JACKSON.

Dear Brethren: We are going to run an orphanage car from Tutwiler, Miss., through to Jackson, Miss., Monday morning, November the 21st, 1910. I take this method of notifying all the pastors and members along the Y. & M. V. Railroad at all intermediate points.

We have the privilege of sending to either the Methodist or Baptist Orphanage free of charge. Mark your contribution to the Home you desire to receive it.

O. L. SAVAGE.

Ruleville, Miss., Nov. 11, 1910.

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Editorial.

BAPTIST STATISTICS.

For the Baptists of both the North and South we entertain great respect. Their marked loyalty to what they conceive to be the truth of God's Word and their evangelical aggressiveness have long challenged our admiration. They are a great people, and are contributing much toward the establishment of the divine kingdom on earth. We see in them so much good that we are loath to pass any criticisms upon them. But we sometimes wonder that so unwordly and spiritual a denomination should apparently take so much pleasure in a boastful parade of figures. As an illustration of this, we quote the following from the Jackson Daily News of November 7, which gives an interesting summary of a sermon preached in that city on the day preceding by Dr. B. D. Gray, one of the Missionary Secretaries of the Southern Baptist Church:

"He spoke of the strength of the Baptist Church and other Protestant denominations in the Southern States, in five of which the Baptists have a majority over all others. In Mississippi 56.9 per cent. of all church members are Baptists. In Georgia the Baptist Church has a membership of 500,000, or 10,000 more than all other Protestants combined."

One would think to read these statistics that the Baptist Church is about to capture everything south of Mason and Dixon's line, and that all of the other denominations are being left far in the rear. But an analysis of the official religious statistics taken in 1906 and issued last year by the United States Government by no means justifies such a conclusion. These figures show that what has given the Baptists their large lead in so many of the Southern States is their great strength among the colored people. For instance, in Mississippi there were at that time 123,357 white communicants under the jurisdiction of the Southern Convention, and 240,982 negro communicants connected with the National Convention. Of the more than 500,000 Baptists boasted of in Georgia, 333,000 are negroes; of the 415,000 in Virginia, the blacks number 268,000; of the 452,000 in Alabama, 259,000; of the 401,000 in North Carolina, 153,000; and of the 341,000 in South Carolina, 219,000. The largest Baptist body in the world is a negro body. Of the 5,662,000 Baptists in the United States, 2,273,000 are negroes. The Methodists outnumber the Baptists in the United States, with the negroes included, by about 80,000, and with them left out in the comparison of the two denominations, by more than a million and a quarter. As we have before observed in the Advocate, the Baptists own within the limits of the nation property valued at \$139,000,000, while that of the Methodists is valued at \$229,000,000; they have 50,000 houses of worship, with a seating capacity of 15,700,000, while we have nearly 60,000 houses of worship, with a seating capacity of more than 17,000,000; they have in their Sunday schools 2,898,000 pupils, while we have in ours 4,472,000.

We do not mean to convey the impression that we think it is a reflection upon a Church to have large numbers of colored people among its communicants. Far from it. The gospel is designed to save and uplift all the races of the world—the black man as well as the white man. There is a great work to do among the vast negro population of our country, and we bid our Baptist brethren godspeed in seeking to minister to these needy millions for whom the Master died. But when the representatives of a denomination seek to parade its numbers and influence to the disparagement of others, it is only just and fair to point out where its strength chiefly lies. The negro is ignorant and immersion wonderfully fascinates him; hence, the great majority of them have been drawn into the Baptist Church, giving it a vast body of illiterate adherents, who count numerically, but who add little to the real resources and working force of the denomination.

As we have said, we have little disposition to

boast of numbers. Pitifully small are all of the Protestant sects when compared with the hundreds of millions of Roman Catholicism, Mohammedanism, and the various heathen faiths. The largest of them are a mere handful. We heartily commend the following sentiment recently expressed in an editorial in the Central Christian Advocate of Kansas City:

"The Methodist Episcopal Church began this calendar year with 3,442,631 members. That is a huge body. But bodies are large or small by comparison. The population of the globe is about 1,550,000,000. What are we among so many? One hundred and thirty millions speak the English language. What are we among so many? It were well if the spirit of the Crusaders and of the Goths could come upon us that we could count much we have as loss and dress for the excellency of world conquest, and gird ourselves and make it our business to evangelize the millions of humanity."

THE PRAYER MEETING.

The question is sometimes asked, "What shall we do with the prayer meeting?" A more pertinent enquiry would be: How can we do without the prayer meeting? It may be a problem to maintain a successful mid-week service, but it is a still grayer one to maintain the spiritual life of the Church when such a gathering is dispensed with. As a means of promoting religious growth and culture, this free and informal assembly stands unrivaled among the many agencies of modern Christianity. Those who attend it are quickened, strengthened, and enlarged spiritually, and generally become diligent and efficient workers for the Master. This is due doubtless to the fact that the exercises are usually more simple, afford more opportunity for testimony and the communion of saints, and are more largely participated in by those present than in any of our more stately church services. Activity is the law of life and health in the spiritual, as well as in the physical realm.

And the prayer meeting is also the place where united supplications are made for the general needs of the congregation and the interests of the Church at large. No other service affords such an opportunity for this. There is a tremendous power in the ministry of intercession. Throughout all their history, it has been the main reliance of God's people; and when most invoking it, they have been most invincible in the struggle for truth and righteousness. Therefore, the gathering which brings this power into requisition is invaluable. The prayer meeting is as old as the Christian Church, and it will last as long as the disciples of Christ believe that the Heavenly Father hears and answers the petitions of his children.

A wise pastor will lay himself out to build up his prayer meeting. No better investment of his time and energies can he make. It will tend to re-enforce and infuse life into every phase and department of his work. And he should guard against making this mid-week service too didactic. It is no time to expound the Sunday school lesson, or to teach a class. The one aim should be to make the exercises spiritual and helpful. Let the songs be stirring and evangelical, the talk brief, pointed, and practical, and prayer the chief and distinctive feature. Testimonies can often be brought in to advantage, and all times those in attendance should be made to feel free to make requests or offer suggestions. Perhaps one reason why our prayer meetings are so often dull and uninteresting is that so little preparation is made for them. One who is to conduct such a service should have his subject and his plan well in hand, and go to the place of worship with the conscious touch of the Holy Spirit upon him.

SOME INCIDENTAL OBSERVATIONS.

We have noticed in public print more than once a suggestion that the possible unconstitutionality of the Tennessee Statute of 1895, relative to the government of educational institutions, justifies the Vanderbilt Board of Trust in hiding defiance to the instructions of the late General Conference held at Asheville; that with that much-discussed Statute declared invalid, there would be nothing left "to protect the Board," had it obeyed the mandates of the Church. "Protect the Board" from whom? and from what? This is what we should like to know. Is it meant to be suggested that Mr. Vanderbilt, or Brother Cupples, or some other donor might by law undertake to hold the Trustees responsible for their administrative acts and institute a suit to recover moneys appropriated for the maintenance of the University? Or are the Methodists on the Board afraid that the outsiders, whom they have insisted upon making members, would charge them with maladministration, turn them out, and take possession of affairs? Just exactly what is the nature of the bugaboo which has frightened our brethren into an attitude of rebellion against the Church? They should fully uncover the scarecrow and let us see what it looks like. Perhaps we should then have more sympathy for them.

But granting all that the Methodists on the Board contend for concerning the Statute of 1895, it utterly fails to justify their course. For if they could not

continue on the Board and carry out the instructions of the General Conference without jeopardizing themselves, they could at least have resigned and thus have remained loyal to the Church and respectful to its authority. And in doing this, they would have sacrificed no right of the donors or of the Methodist Episcopal Church, South. The rights of these two parties, whatever they are, would have remained in statu quo. As we see it, there is no constraint, legal or moral, upon any Trustee to continue to serve against his will. Will any man dare say that Bishop Wilson or Bishop Hendrix in retiring from this body has disobeyed the law or is guilty of any moral culpability? If so, let him speak out and fasten upon them the imputation. No, no; if there is any plausible excuse for the coterie of Methodists on the Vanderbilt Board of Trust slapping the General Conference and the Church in the face and setting themselves up against the constituted authority of the denomination to which they profess allegiance, it remains yet to be advanced.

But may not a college or university have a self-perpetuating board of trustees and yet be a Methodist institution? To be sure, such a thing is possible. But in that event the charter would need to safeguard the interests of the Church. It might, for instance, have incorporated into it a provision that the trustees could elect only Methodists. Or possibly it might be stated therein that the trustees are the agents of the Church, and must execute its will when declared by its supreme governing body. But in the case of the Vanderbilt Charter there are no such provisions. Give its Trustees the right to select their successors in a manner wholly independent of the Church, and it can be in no true sense a Methodist institution. The charter rights of the Bishops have been greatly whittled down and are being still further challenged. If the present contentions of the majority of the Vanderbilt Board are made good in law, the Church will have no dependable grip on the University. The bridle will be wholly off, and the Trustees will be at liberty to do what they please. They will not even be required to elect Methodists as their successors. And granting that we might with safety trust the men now on the Board, we would not have the slightest guaranty as to the loyalty of those who may come after them. Such are the facts, and those who think that the Church is fighting an unnecessary battle are woefully mistaken. Methodist preachers know very little about law; they may have left gaps down in getting out a charter, and in consequence we may lose in the pending legal contest, but that justice and equity are on our side, there is not the slightest doubt. And for our part, we preferred to fight and fail, rather than to have the control of our property wrested from us without even making an effort to save it. And as we see it, there were before the Church only these two alternatives.

REV. M. D. FLY DEAD.

A card from Rev. J. W. Raper, of Byhalia, written on the 9th inst., says: "Our dear brother, Rev. M. D. Fly died here last night at 8 o'clock. A good man is gone." We did not know of Brother Fly's illness until the news of his departure came, and we are unformed as to the circumstances attending his decease. He was one of the older preachers of the North Mississippi Conference, having been on the superannuated list for several years, and of late his health had not been robust. His wife passed away some months ago, leaving his last days lonely without the blessing of her companionship.

Brother Fly was a preacher of far more than ordinary ability, and was deservedly popular wherever he was sent as pastor. He had a brilliant imagination, the gift of voluble and forcible utterance, and large audiences waited upon his pulpit ministrations. As a man, he was much beloved by those who knew him best. He was brotherly in spirit, genial, and affable in manner, generous in his judgments, and charitable in speech. His life at all times was above reproach, and he has gone to his reward, leaving behind a good name and an unsullied record. We hope to have a more extended account of his life and labors from the hand of some friend, familiar with his career, in the near future.

AN ABLE DOCUMENT.

We are indebted to the Hon. Percy D. Maddin, of Nashville, Tenn., for a copy of the bill of injunction filed by the lawyers representing the Church in the Vanderbilt University case. It is a splendidly printed pamphlet of ninety-two pages, and sets forth the grounds of the suit at great length and in a most masterful manner. Particularly interesting is the history of the founding and government of the institution therein recited. It shows conclusively that the patronizing Conferences selected the first Board of Trustees and did not concede to that body the right of self-perpetuation. It demonstrates that in the beginning the Trustees did not claim the power to act independently of the Church in constituting their successors, and furnishes a list of Methodist contributors to the equipment and maintenance of the University. We are not a lawyer and we hazard no opinion as to the outcome of the pending litigation; but one thing, it seems to us, this able document

ought forever settle, namely: that the Methodist Episcopal Church, South, through several of its Annual Conferences, founded Vanderbilt University, and by every consideration of justice and equity is entitled to control it. We trust that this pamphlet will have a wide circulation. It ought to be read by every preacher and lay Methodist in the connection. Our attorneys have performed a valuable service in preparing it, and we hope an edition sufficiently large for general distribution has been brought out. Those who have contended for the rights of the Church in this unfortunate controversy need want no more complete vindication for their course before the bar of public opinion.

MATTERS OF IMPORTANCE.

We request our friends in making remittances to the Advocate in small amounts to send money orders, or New York or New Orleans Exchange, or if local checks are used, to add ten cents to cover the cost of collection. The commission we have to pay on local checks amounts to a large sum annually. If we could stop this leakage, it would materially help the state of our finances, and go far toward paying for needed clerical assistance in our office. We also wish to state that matter which is intended for publication in the Advocate should be in hand by Thursday or Friday. If it is desired to have it appear in the issue following, we cannot undertake to print in the current number communications reaching us Saturday or thereafter, and only short and urgent notices can be inserted after Monday morning. Our paper goes to press Tuesday. Our correspondents will please take notice and govern themselves accordingly.

PERSONAL AND OTHER NOTES.

The Young Men's Bible Class of the First Methodist Church of Corinth, Miss., will give their annual banquet Friday evening of this week at 7:30 o'clock. The occasion promises to be one of much interest.

Rev. H. P. Lewis, Jr., is finishing four years of successful work at the Pearl Street Church, of Natchez. We have in hand an interesting account of his labors there, which will appear in our next issue.

Rev. R. O. Weir states that he will close the work of the year at Arcadia, La., with things in admirable shape. The new church at that place is said to be remarkably attractive. We thank this faithful pastor for keeping in mind the interests of the Conference organ.

Our energetic young friend, Rev. J. L. Nabors, of Cedar Bluff, Miss., has favored us with some subscriptions to the Advocate within the past few days. He reports his work as progressing satisfactorily. He has had some good meetings, and expects to carry a clean balance sheet to Conference.

The Parker Memorial Church of this city is being gradually carried forward to completion. The work of plastering the walls is nearly done, soon the new pews will be in place, and the interior will present a most attractive appearance. The pastor, Rev. C. D. Atkinson, will submit a fine report at Homer.

Two cars carrying contributions to the Methodist and Baptist Orphanages at Jackson, Miss., will be run on Monday, Nov. 21st: one from Horn Lake down the main line of the I. C. Railroad, and one from Tutwiler down the Tallahatchie branch of the Y and M. V. Let the brethren along the way see that they are loaded down.

We are informed that Rev. and Mrs. Robert Selby have another inmate—a fine boy—in their parsonage home at Natchez, who arrived last Sunday morning. We extend congratulations, and pray that a favoring Providence may watch over the little one, and bring him safe through the years of infancy and youth to a noble manhood.

Bishop W. B. Murrah passed through the city last Monday en route to his home at Jackson, Miss. He spent last Sunday with Rev. J. M. Alford at Bogalusa, La., where he delighted the people with his pulpit ministrations. Brother Alford installed his newly-elected officials, and the occasion was one of much interest. This charge is in excellent condition, and the outlook for the future is encouraging.

Rev. W. D. Bradfield, after a successful pastorate of four years at the First Methodist Church, of Dallas, has been transferred to the West Texas Conference and stationed in Austin, the capital of the commonwealth and the seat of the State University. Rev. A. A. Godbey, whom he succeeded, has been assigned to the Travis Park Church, San Antonio. Choicer young men than these are not to be found in the connection.

November the 6th was a great day at Ralney, Miss., where Rev. C. A. Northington is the pastor. Hon. G. L. Jones, of New Albany, and Dr. J. Y. Murry, of Ripley, were present and delivered stirring addresses on the Laymen's Movement. A similar rally was held at Black Jack last Sunday, with the Corinth District lay leader as the principal speaker. These efforts in behalf of the cause of missions are arousing much interest within the bounds of Brother Northington's growing work.

At the recent session of the Arkansas Conference Rev. J. H. O'Bryant, who has served as presiding elder of the Morrilton District with such marked success, was appointed to Rogers Station. Brother O'Bryant was one of the delegates to the last General Conference, where he stood for conservatism and the maintenance of Methodism in its integrity. He was born and reared in Mississippi, and is one of the many good gifts of that commonwealth to her sister State across the "Big Muddy."

Rev. J. L. Lay, of Bolinger, La., sends \$5 to pay the subscription of Mrs. F. M. Purcell to the Advocate for four years in advance, and adds, "I think she is entitled to the blue ribbon." So she is. We are pleased to have this fragment of news from this good friend of the days ago. The Church had no more faithful servant than this elect lady when she resided in North Mississippi, and we doubt not that she works for the Master with equal fidelity beneath the sunny skies of Louisiana. There is no trace of alloy in her Methodism.

An exchange observes that the cemeteries of the world show no tombstone with the dollar mark upon it. This is an attestation of the fact that in their more serious moods, men recognize that there are other things more valuable than money. The true riches do not consist in gold, or bonds, or bank stock, or houses, or lands, but in faith and hope and love and the other elements of Christian character. The poorest man in all the world is one who has the least of God and holiness in his heart; the wealthiest is he who has the most of the mind that was in Christ.

We are pleased to note that the Rev. E. W. Lipscomb, our capable young pastor at Biloxi, who for some time has been critically ill at Columbus, Miss., is thought to be somewhat better, and that strong hope of his recovery is now entertained. A few days since his life was well-nigh despaired of, and an operation was resorted to, apparently with beneficial results. Let earnest prayer be made for this gifted young minister, who is so well-qualified for the Master's work, and who is held in the highest esteem by all who know him.

In a recent communication, Dr. I. W. Cooper, President of Whitworth College, makes the following statement: "Our registration to date is about 230. We ought to reach 225 this term, and go to 260 next spring." The success of this splendid institution is a source of pride and gratification to the Methodists of Mississippi. It has wrought nobly in the past, continues to grow with every passing year, and bids fair to become one of the leading colleges for the education of young ladies in the South. Indeed, in the character of the work done it already ranks with the best.

In a letter written on the 5th inst., Rev. H. S. Spragins, of Greenwood, Miss., says: "Dr. J. W. Price, of Clarksdale, spent a Sunday with me recently and preached two good sermons." Rev. J. R. Couniss, of Grenada College, was here last Sabbath. Our people were much pleased with his ministry. He reports everything moving on most satisfactorily at the institution under his care. Rev. W. L. Graves, who some time since was operated on here for appendicitis, is steadily improving. He left the hospital last Friday and will soon be able to resume his work.

Under date of November 12, Rev. L. A. McKeown, of the North Mississippi Conference writes: "Our Conference is near and the Shaw and Merigold charges are waiting to make a good report. All collections are in hand, the assessments for Home and Foreign Missions, having been paid last March. Improvements amounting to several hundred dollars have been made on the parsonage and church; we have had an increase in membership, and peace is reigning." This triumphant note from Brother McKeown does not in the least surprise us. He has the gifts and graces that command success.

Rev. A. I. Townsley has issued a neat card announcing a series of sermons under the general head, "Pictures of the Kingdom." His themes are as follows: "The Growth of the Kingdom," "The Opportunity of the Kingdom," "Partnership in the Kingdom," "The Kingdom and the Vision of Life," "Our Companions in the Kingdom," "The Kingdom and the Outsider," "His Love and the Kingdom," and "The Songs of the Kingdom." On the evening of December 4, just before going to the Annual Conference, Brother Townsley will dedicate the pipe organ procured by his congregation. The year has been one of progress at Second Church.

The following statistics were reported at the session of the Arkansas Conference, held at Fayetteville a few days since: Local preachers, 107; members, 26,716; infants baptized, 256; adults baptized, 1,454; Epworth Leagues, 60; Epworth League members, 1,961; Sunday schools, 229; officers and teachers, 1,765; scholars, 21,629; collected for Conference claimants, \$3,413.75; collected for foreign missions, \$5,096.12; for domestic missions, \$3,753.25; for church extension, \$2,109.91; for American Bible Society, \$482.22. The net value of churches in the Conference is a little less than \$400,000.00. There are 94 pastoral charges and 86 parsonages.

Rev. L. M. Broyles has been transferred by Bishop Omaha News.

McCoy from the North Mississippi to the Arkansas Conference and stationed at Central Church, Fort Smith. This is one of the leading congregations of that State, and is reported to pay a salary of \$2,500. North Mississippi will give Brother Broyles up with great reluctance. His work at Corinth has been of a high order, where he is finishing his quadrennium in great favor with the people. The Western Methodist of the 10th inst., bids him a hearty welcome to his new field, and adds, "He is not new to the West. He was stationed at Oklahoma City several years ago, and left a good name behind him."

Rev. W. R. Harvell, of Grand Cane, La., delighted the heart of the publisher on the 9th inst., by forwarding a list of ten new subscribers and three renewals, accompanied by a check to correspond. We make grateful acknowledgement of the service thus rendered the Advocate, and assure Brother Harvell of our high appreciation of his kindly assistance. He concludes his letter with the following statement: "We have had a fine year, and are counting on going to Homer in December with everything in hand. We have had good meetings—some of the old-time type. The Lord is with us and we are happy." We have long observed that the man who takes care of one of the interests of the Church is apt to take care of them all.

The presidency of Bishop McCoy at the Arkansas Conference greatly pleased the brethren. From first to last he was a brother. He conducted all business with great good sense. His sermon on Sunday made a profound impression. So far as we have heard or believe, all the brethren credit him with having made the appointments of the preachers in goodness of heart and in fidelity to the Church. The Conference by a formal resolution, which was not mere idle flattery, invited him to make his home among us. Our readers know that the Western Methodist is not in the habit of indiscriminately praising a man simply because he happens to be a Bishop. But even a Bishop is entitled to that to which he is entitled. No more satisfactory Bishop has been among us for years.—Western Methodist.

A dispatch to the Commercial Appeal from Greenville, Miss., on the 11th inst. says: "The First Methodist Church was the scene of an impressive wedding ceremony last evening, when Miss Ella Lowry Jayne was united in marriage to Mr. W. Scott Watson. Mr. and Mrs. Watson left on the 10:30 Valley train for points on the Southern coast. Many beautiful and costly gifts attested the popularity of the young couple." The bride is the daughter of the late Hon. J. M. Jayne, a leading Delta lawyer, and a granddaughter of the late ex-Governor Lowry, of Mississippi. The groom is a brother of Hon. H. C. Watson, who is widely known in the legal circles of the Magnolia State, and is himself a promising young attorney of the Greenville bar. The Advocate extends felicitations and best wishes.

We acknowledge the reception from Mr. and Mrs. Andrew Jackson Paxton of an invitation to the marriage of their daughter, Miss Nellie Bowman, to Mr. William Ray Toombs at their home at Willmot, Miss., on Tuesday evening, November 22, at 7 o'clock. Miss Paxton belongs to one of the oldest and most distinguished families in Washington County, and is a young lady of many graces and charms and beautiful Christian character. Mr. Toombs is a brilliant young attorney of Greenville, Miss., where his superior attainments and exemplary course have won for him the admiration and confidence of the entire citizenship of that city. We extend congratulations in advance, and wish the contracting parties a long life, every moment of which is rich with love and ennobled by lofty aims and purposes.

PROHIBITION IN KANSAS.

It is customary for the brewers, whenever fighting against restraint of the liquor traffic, to misrepresent facts and figures from States that are under a prohibitory or county-option law.

During the past year forty-eight of the 105 Kansas counties, with a population of 430,274, did not send a single prisoner to the State penitentiary.

Fifty-seven out of the 105 counties had not a single pauper.

Eighty-seven of the 105 counties did not send a single insane patient to an institution.

Kansas' death rate is the lowest in the world, 7 1/2 in 1,000 persons.

The State still boasts of the lowest percentage of illiteracy.

Kansas bank deposits have increased from \$70,000,000 to \$190,000,000.

All of this has happened under ten years of prohibition.

Not being compelled to use their money for taxes to support prisons, poorhouses and insane asylums, which are largely filled by victims of liquor, the people of Kansas are able to put their money in the banks or to buy automobiles, and to use their taxes in building schoolhouses and improving health conditions.

Prohibition has been a success in Kansas because that State has elected officials who enforce the law.—Omaha News.

Tidings from the Field

Dumas Circuit:

We have had a fine year on the Dumas charge. I have held seven revivals and had 140 conversions. Ninety-four have joined our church on profession of faith, and 27 by letter. I have built one new house of worship, organized one church with 55 members. We have four prayer meetings that are well attended, and five Sunday schools with good interest. We hope to go to Conference with all of our collections in full. We have 75 per cent. of them on hand. I have never served a larger hearted people in all of my work than I have on the Dumas charge. The man who may come to this circuit need not fear. He needs only to come and do his duty and the people will help him. I have been here two years and have added 254 members to the church. We have one fine Woman's Foreign Missionary Society at Dumas with 50 members, and it is doing fine work. The time is near at hand when we will all meet at Sardis to have our work reviewed and go forth to our fields of labor for another year. So let us all be sure to go in the Spirit of Christ. I am looking after the Advocate on my work.—D. M. Floyd, P. C.

Slidell, La.:

We closed a union revival here last Friday night. Rev. Walter G. Harbin did the preaching, and Rev. C. V. Breithaupt had charge of the singing. Three churches took part—namely, Methodist, Baptist and Presbyterian. To say the least, we had a great meeting. I have received 16 into my church, the Baptist received 20, and the Presbyterian will receive about 12 or 15. There are still others to be received into the Church who have given their names for membership. The good done will long be felt in Slidell. There is great interest in God's work on the part of the church members of the town as a result of this meeting. Brother Harbin is a great preacher and a consecrated man. The Lord uses him in his preaching for the salvation of lost souls. He understands the people better than any one I have ever seen in a union revival. He had a great many of the Baptists believing him to be a Baptist until he said he was a Methodist. I think his lecture on "A Man Wanted" is the best thing in the way of influencing men to give their lives to God that ever "struck" Slidell (permit the expression). It is full of wit, pathos and oratory. It brings conviction to the sinner and edification to the saint. My work is getting along very well. I am getting ready for Conference, which you know is not far off now. Everything considered, I think this is the best year of my work in Slidell.—Yours in service, T. V. Peters.

Osyka, Miss.:

Johnston Station and Holmesville remain to be reported from the Osyka charge. Johnston Station is five miles above Summit. Our church here is not by any means noted for its numerical strength, but since true church popularity is not based so much upon quantity of membership as upon quality, the thirty-six men, women and children who make up this congregation are known for their consistency in spiritual and temporal efforts for the Master. With exception of a few, the adults are active in worship and service. Our meeting began here the fourth Sunday, the 28th of August. Rev. Otto Little, a local preacher of Caseyville, Natchez District, did the preaching. With an uncompromising arraignment of all sin he appealed to the lost, and with constructive affirmation of the necessity of scriptural holiness in this life, he caused the Christians to put forth more determined effort for our Lord. Johnston by October 1st had paid her Conference assessment and all the pastor's salary but \$12.50, which has all been paid since but a few dollars. Her total assessment is more per capita

than either of the other three churches. Holmesville, the old county seat of Pike, is interesting for the events and men who are connected with the history of the State and church. Here was Cavanaugh College, with Dr. H. W. Featherstun as its president. The old home of Brother H. P. Lewis, Sr., is still sheltering a large family. Mr. Vanorden is occupying the house. Our church is composed of a noble folk. Although the boll weevil has cut their cotton production anywhere from 10 to 40 per cent. of a usual crop, they have painted and covered their church, which enterprise was launched by Rev. E. L. Alford, paid for it, and gotten new lamps. The Ladies' Aid purchased the lamps and had the church painted, and the men had the house covered. Our meeting began here the first Sunday in September. Rev. J. E. Williams preached for us on Sunday and Monday morning; then Brother P. D. Hardin, of Wesson, took charge of the services and continued throughout the meeting. Brother Hardin, being a pastor-evangelist, and having wrought victory out of seeming defeat in his own charge all through the year, came in the fullness of the Spirit and did earnest work for several days. He is a scriptural preacher, proving his premises by the Word. Under such preaching, conviction fell upon the people, and it was a meeting of power, resulting in many conversions or reclamations, 17 accessions to the church, and the erection of several family altars. Holmesville has paid all her Conference assessments and all of the pastor's salary but \$9.45, and this balance will be paid before Conference. I am here in the outskirts (?) of Hattiesburg, waiting for the day to come to move in for Conference.—T. Loyd Decell, P. C.

STORIES AT LESS THAN A CENT A PIECE.

In the fifty-two issues of a year's volume The Youth's Companion prints fully two hundred and fifty stories. The subscription price of the paper is but \$1.75, so that the stories cost less than a cent apiece, without reckoning in all the rest of the contents— anecdotes, humorous sketches, the doctor's weekly article, papers, on popular topics by famous men and women.

Although the two hundred and fifty stories cost so little, they are not cheap stories. In variety of scene, diversity of incident, skill and truth in character-depicting, they cannot be excelled.

The announcement for 1911, beautifully illustrated, giving more detailed particulars of these stories and other new features which greatly enlarge the paper, will be sent to any address free with sample copies of current issues.

Every new subscriber receives free The Companion's Art Calendar for 1911, lithographed in thirteen colors and gold, and if the subscription is received at once, all the issues for the remaining weeks of 1910.

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Lettuce—Landreth's Double Ex. Big Boston
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BOSTON CRYSTAL GELATINE

Makes healthy happy children. It is better for them than the heavier foods and costs much less. It is delicious with fruit and will not curdle when served with milk and cream.

In large families where desserts "count up" Crystal Gelatine is as good as money in the bank. Each package makes two full quarts of delicious jelly, solving the problem of a menu at a small cost. Crystal makes the greatest variety of dainty dishes delighting all who eat it from grandma to the baby.

Ask your grocer to-day. Free sample for dealers name

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TRY MURINE EYE REMEDY

For Red, Weak, Weary, Watery Eyes and GRANULATED EYELIDS
Murine Doesn't Smart—Soothes Eye Pain
Beware! Sell Murine Eye Remedy, Liquid, 25c, 50c, \$1.00
Murine Eye Salve, in Aseptic Tubes, 25c, \$1.00
EYE BOOKS AND ADVICE FREE BY MAIL
Murine Eye Remedy Co., Chicago



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Miss Sawtell,

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TO YOUNG WOMEN

You may be laying up for yourselves much future suffering, by not treating your ailments promptly, (before they have a chance to become chronic), with that well-known female remedy, Wine of Cardui,—about which you have so often heard.

Look ahead, and plan for a healthy, happy life, by preventing female trouble from getting a foothold.

Try it that famous medicine, Cardui, which has helped so many others, will help you.

For young girls just entering into womanhood and young ladies whose life duties have not long begun, Cardui is often of vital importance, giving them strength for daily tasks.

Read what Mrs. Mary Hudson, of Eastman, Miss., says about her young sister: "While staying with me, and going to school, my young sister was in terrible misery. I got her to take a few doses of Cardui and it helped her at once."

"I have taken Cardui myself and believe I would have been under the clay, if it had not been for that wonderful medicine."

"Now I am in better health than in three years."

Try Cardui.



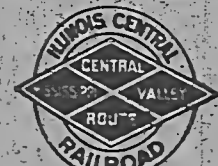
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Epworth League

By Rev. Wm. H. Coleman.

TOPIC FOR NOVEMBER 20, 1910.

THE FOREIGNER

(Matt. xxv, 35.)

Woman's Home Mission Topic.

I. The Foreigner in Our Midst.

One-third of the population of the United States is foreign by birth or parentage, and they continue to come to us at the rate of over a million annually.

Dr. Josiah Strong tells us that in 1890 of the male population of our eighteen largest cities there were two and one-half times as many foreigners by birth and parentage as Americans.

In New York City there are sixty-six different languages spoken.

In Texas there are three-quarters of a million foreigners of the four nations most largely represented.

Florida has forty thousand Spanish-speaking people, and Louisiana has a quarter of a million French and several thousand Italians, with almost every nation represented in the heterogeneous population of her greatest city.

II. His Condition.

In our great centers of population the conditions of crime and misery and vice are appalling; the mute appeal of poor, wrecked, crushed humanity with all its ignorance, cruelty, suffering, degradation and impending eternal doom, is pathetic.

In the crowded tenements of New York City, where poverty, ignorance, degradation and vice predominate, there is a population larger than that of four of the States of the Union combined.

In the slums of Chicago there is a population of sixty-five thousand people, mostly of the most degraded type.

In New Orleans there are over a hundred thousand "unchurched," not even reached by the Roman Catholic Church.

Similar conditions prevail in every city, while there is scattered throughout our country, a large rural population unevangelized.

Not only is it true that a majority of these are foreigners, but it is also a fact that these vile conditions in our country are made worse by the ignorance and criminal tendency of the foreigner in our midst, for illiteracy among our foreigners is three times as great as among the same class of native Americans, and the tendency to crime two and one-half as great.

III. How May We Help Him?

Much is already being accomplished by the institutional or socialized Church, the settlement home, the mission school, and the rural mission.

The Methodist Episcopal Church, South, has a number of these various institutions scattered throughout the South and West, such as our mission schools in Florida and Texas, the Sailor's Rest at Gulfport, St. Mark's Hall in New Orleans, and our French Mission in southern Louisiana. These, and other like institutions, are reaching thousands of foreigners annually and leading many of them to Christ and training them in Christian citizenship.

"The field is white unto harvest," and vastly more may be accomplished along these lines of evangelization.

In co-operation with this definite evangelistic work there could be and should be much good accomplished by civic righteousness and industrial and financial justice. Proper laws properly enforced would abolish the vile cesspools of degradation that are to-day destroying not only the foreigner in our midst, but thousands of our own people. Conscientious Christian employers and landlords can ameliorate much of the degraded condition of the masses in the factories and tenements.

We, as Leaguers, may help in all this good work. We should develop our fourth department, and systematic-

cally study the interesting missionary literature at our command until we are familiar with the great needs and opportunities about us. Becoming familiar with the sublime work is a means of becoming intensely interested in the work. Then will we gladly contribute to it of our substance, pray for its success, and put forth our personal efforts for its enlargement and greater accomplishment. Some will get such a vision of the crying need of lost humanity, the glorious salvation of our Lord, and his call to sublimely service that they shall be led to say, "Here am I, O Lord, send me!"

May we not also expect some of our Leaguers to become the strong, fearless leaders in city, State, and nation that the world needs—for which the world is waiting, for reformation, for the uplifting of humanity, for the removing of the barriers to the speedy spread of the kingdom of our Lord, and the intensive as well as the extensive evangelization of the world?

FROM THE COLPORTER.

It is the joy of a preacher's heart to have all collections in hand before starting to Conference, that he may go up with a free mind, a clear balance sheet, and reports all ready to hand in at once. This item includes the colporter, who is one of the preachers, and who is even now in an amiable state of receptivity. To the wise a hint is sufficient.

I heartily concur with all the editor says in the Advocate of November 3rd of the new book, "Conscience and Its Culture," by Rev. Thos. H. Lipscomb, B. D. Having recently read it with interest and profit myself, I sincerely commend it as more than worth the buying and reading. The price is \$1.00, with the usual discount to preachers.

This, with "Cole Lectures" (1909 and 1910); Dr. Kern's "Christianity Organized"; Bishop Quayle's "The Pastor-Preacher"; Dr. Alexander's "Commentary on Ephesians and Colossians"; Beggie's "Twice Born Men," will be among the many books on hand at the Conferences at Sardis and Hattiesburg. Note, then, in your memorandum, also, any others that may be wanted. The new Discipline of 1910 is ready. Price, 40 cents. Send your orders.

G. W. BACHMAN,
Winona, Miss., Nov. 4, 1910.

WHY? WHY? WHY?

Why use anything else for Fever but Johnson's Tonic? It is the supreme remedy for any phase of Malarial poisoning. It is 100 times better than Quinine, and does in a day what slow Quinine cannot do in 10 days. It will drive out every trace and taint of Malaria from the blood, and do its work quickly. Its cures are in striking contrast with the feeble cures made by Quinine and remedies based on Quinine.

It cures so quickly that there is no loss of time, no waste of money, no watching by the bedside of the sick, no heart-breaking, wretchedness in the family which is doomed by the use of Quinine.

Use it—use nothing else—nothing else is needed.

Acts gently on the bowels and stimulates the functions of the kidneys. The temperature begins to fall as the mischief is undone. A million of users have testified.

Send for sample bottle. Cut this advertisement out and mail to us, and on receipt of it we will send valuable booklet and sample bottle free.

The Johnson's Chill and Fever Tonic Company, Savannah, Ga.

FREE to you for \$1.00

Box of Lark's rheumatic remedy will be sent you free. Use it according to directions. If it cures your rheumatism send us \$1.00. If not, you owe us nothing. **THE LARKS CO., Dept., 11, MILWAUKEE, WIS.**

HEISKELL'S Ointment

is an aid to beauty. A skin whose natural loveliness is spoiled by unsightly eruptions, pimples and blotches, is made smooth and clear by Heiskell's Ointment. Cures eczema, tetter, erysipelas, blackheads, ring worms and all other disfiguring skin diseases. After the cure use Heiskell's Medicinal Toilet Soap constantly—it keeps the skin healthy. Sold by all druggists. Write for our new booklet, "Health and Beauty."
JOHNSTON, HOLLOWAY & CO.
331 Commerce St., Philadelphia, Pa.

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For all forms of rheumatism, gout, lumbago, stiff, swollen and tender joints, use

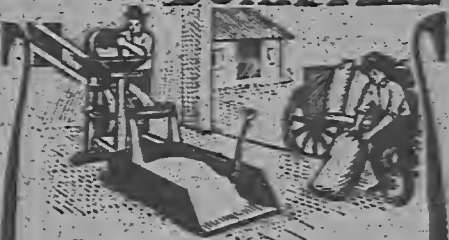
DR. WHITEHALL'S RHEUMATIC REMEDY

It quickly relieves the severe pains; reduces the fever and eliminates the poison from the system.

Free trial package upon request.

Dr. Whitehall McGrimmon Co.,
SOUTH BEND, INDIANA.

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Grinds High-Grade Flours and the Best Stock Feed

Produces cornmeal that is seldom equalled and never excelled; and highest grade rye, wheat and whole wheat flour. Also best for grinding corn feed, producing a smooth, nutritious meal. Doesn't tear or burn the grain. A paying investment for private or public grinding.

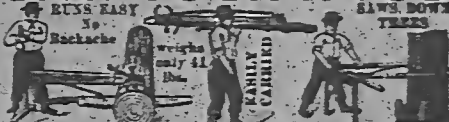
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Locomotor Ataxia Conquered at Last Chase's Blood & Nerve Tablets does it. Write for Proof. Advice Free. Dr. CHASE, 224 North 10th St., Philadelphia, Pa.

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NO CURE, NO PAY—In other words you do not pay our small professional fee until cured and satisfied. Guaranteed. American Institute 34 Grand Ave. Kansas City, Mo.

NORTH MISSISSIPPI CONFERENCE.

NOTICE.

The class of the first year will meet at the Church in Sardis on Tuesday morning, Nov. 29, at 9 o'clock. Correspondence students must be on hand not later than 2 p.m.

J. E. CUNNINGHAM, Chairman.

NOTICE.

The class of the third year will meet the Committee in the Methodist Church at Sardis on Tuesday morning, November 29th, at 9 o'clock.

R. A. TUCKER,

J. T. MURRAH,

Committee.

NOTICE.

The class for admission on trial, North Mississippi Conference, will meet the Committee at Sardis, Miss., Tuesday morning, November 29th, at 9 o'clock. Let every one who seeks admission be present at that time. The examination will be written. Consult the Discipline in regard to the course of study for admission.

E. S. LEWIS,

J. A. HALL,

W. E. M. BROGAN,

Committee.

NOTICE.

The Class of the Fourth Year will please meet at the Methodist Church, Sardis, Miss., Tuesday, Nov. 29, 1910, at 4 p. m. The brethren will please bring their written sermon on Regeneration. If any member of the class has not taken the Correspondence Course or arranged his course otherwise, he will please write to one of us.

T. W. LEWIS,

W. L. DUREN,

R. O. BROWN,

Committee.

NOTICE.

The committee and class of the second year, North Mississippi Conference, will meet in the Methodist Church at Sardis, Monday evening, November 28th, at 7:30, prepared for written examination.

W. W. WOOLLARD,

Chairman.

LOUISIANA CONFERENCE.

NOTICE.

The Class of the Third Year, Louisiana Conference, will meet the Committee in the M. E. Church, South, Homer, La., Dec. 6, 1 o'clock p. m.

H. W. MAY,

For Committee.

NOTICE.

The committee and class of the first year are called to meet in the Methodist Church at Homer on Tuesday, December 6th, at 9 a. m.

Lists of the questions for examination will be in charge of Brother H. W. Cudd, in case the committee cannot reach Homer on time.

H. N. BROWN,

For the Committee.

ADMISSION ON TRIAL.

Applicants for admission on trial in the Louisiana Conference will meet the committee at the M. E. Church, South, Homer, La., Dec. 6, at 10 a. m. The examination will be written. The

The Quietest, Simplest
Cough Cure

Easily and Cheaply Made at Home.
Saves You \$2.

This recipe makes a pint of cough syrup—enough to last a family a long time. You couldn't buy as much or as good cough syrup for \$2.50.

Simple as it is—it gives almost instant relief and usually stops the most obstinate cough in 24 hours. This is partly due to the fact that it is slightly laxative, stimulates the appetite and has an excellent tonic effect. It is pleasant to take—children like it. An excellent remedy, too, for whooping cough, sore lungs, asthma, throat troubles, etc.

Mix one pint of granulated sugar with ½ pint of warm water, and stir for 2 minutes. Put 2½ ounces of Pinex (50 cents' worth) in a pint bottle and add the Sugar Syrup. It keeps perfectly. Take a teaspoonful every one, two or three hours.

Pine is one of the oldest and best known remedial agents for the throat membranes. Pinex is the most valuable concentrated compound of Norway white pine extract, and is rich in gualic acid and all the other natural healing elements. Other preparations will not work in this formula.

The prompt results from this recipe have endeared it to thousands of housewives in the United States and Canada, which explains why the plan has been imitated often, but never successfully.

A guarantee of absolute satisfaction, or money promptly refunded, goes with this recipe. Your druggist has Pinex or will get it for you. If not, send to The Pinex Co., 236 Main St., Ft. Wayne, Ind.

subjects are: Discipline; Bank's Manual of Christian Doctrine; Wesley's Sermons on Justification by Faith, and The Witness of the Spirit, and the ordinary branches of English education with special reference to bookkeeping. The textbook in history will be Swinton's Outline of General History.

Each applicant will present a written sermon of his own composition.

PAUL M. BROWN,

Chairman of Committee.

NOTICE TO VETERANS.

Veterans of the Mississippi Conference who will attend the meeting of the Veteran Ministers' Association, at Sardis, Miss., on the first day of the North Mississippi Conference, will please write to Dr. J. W. Boswell, pastor at Sardis, so that he can procure Conference homes for them.

T. C. WIER,

W. S. HARRISON.

SUPREME HAPPINESS.

"The first and the most essential condition of true happiness," writes Professor Hilty, the eminent Swiss jurist, "is a firm faith in the moral order of the world. What is the happy life? It is a life of conscious harmony with this divine order of the world—a sense, that is to say, of God's companionship. And wherein is the profoundest unhappiness? It is in the sense of remoteness from God, issuing into incurable restlessness of heart, and finally into incapacity to make one's life fruitful or effective.—Henry Van Dyke.

Marriages

On November 8, 1910, at the residence of Mr. Tom Buntin, Meridian, Miss., by Rev. I. L. Peebles, Mr. GRADY COLLIER to Miss VIRGINIA PARKER, both of Meridian, Miss.

LOUISIANA CONFERENCE.

Alexandria Dist.—Fourth Round.

Simsport	Nov. 19, 20
Villa Platt	Nov. 20, 21
Bunkie, at Bunkie	Nov. 22
Tioga, at Holloway	Nov. 26, 27
Alexandria	Nov. 27, 28
Colfax, at Colfax	Nov. 29
Selma	Dec. 1
Melville	Dec. 3, 4

PAUL M. BROWN, P. E.

Baton Rouge Dist.—Fourth Round.

Tickfaw, at Tickfaw	Nov. 19, 20
Ponchatoula, at Wesley	Nov. 20, 21
Port Vincent, at New River	Nov. 26, 27
Port Vincent, at New River	Nov. 26, 27
Baton Rouge, Second Ch.	Nov. 28, 29
Hammond	Nov. 30
Denham Springs, at Friend-ship	Dec. 1
New Roads, at New Roads	Dec. 3, 4
Baton Rouge, First Ch.	Dec. 5

C. G. MILLER, P. E.

New Orleans Dist.—Fourth Round.

First Church	a. m. Nov. 20
Second Church	p. m. Nov. 20
Rayne Memorial	a. m. Nov. 27
Algiers	a. m. Dec. 4
Felicity	p. m. Dec. 4

F. N. PARKER, P. E.

Lafayette Dist.—Fourth Round.

Lake Arthur	Nov. 19, 20
Jennings	Nov. 20, 21
Crowley	Nov. 23
Sulphur	Nov. 26, 27
Lake Charles	Nov. 27, 28
Indian Bayou	Dec. 3, 4
Lafayette	Dec. 4, 5

J. E. DENSON, P. E.

Monroe Dist.—Fourth Round.

Lake Providence	Nov. 19, 20
Waterproof	Nov. 21
Delhi	Nov. 26, 27
Brokland, at Frantom	Dec. 3
Eros	Dec. 3, 4

S. S. KEENER, P. E.

Ruston Dist. Fourth Round.

Houghton	Nov. 19, 20
Lisbon	Nov. 24
Blenville	Nov. 26, 27
Lanesville	Dec. 1
Cotton Valley	Dec. 3, 4
Minden	Dec. 5

R. W. TUCKER, P. E.

Shreveport Dist.—Fourth Round.

Hornbeck, at Hornbeck	Nov. 18, 19
Leesville	Nov. 20, 21
Bon Ami	Nov. 21, 22
DeRidder	Nov. 23, 24
Many, at Many	Nov. 25, 26
Zwolle, at Zwolle	Nov. 26, 27
Mansfield	Nov. 28
Bossier City	Nov. 29, 30
Greenwood	Dec. 1, 2
Noel	Dec. 5
Shreveport, First Ch.	Dec. 6

T. J. WARLICK, P. E.

Sick Headache

"I have been a frequent sufferer from sick headache for years, yet never would use headache tablets. My son persuaded me to use Dr. Miles' Anti-Pain Pills during one of these attacks, and to my surprise it gave me speedy relief."

MRS. LOUISE LEWELLYN,

Powell, S. D.

When the disturbance which causes headache affects the nerves at the base of the brain, which connect with the large nerves that run to the stomach, heart and lungs, it frequently causes headache with vomiting—sick headache.

Dr. Miles' Anti-Pain Pills

soothe the irritated brain nerves and the cause of pain is removed.

The first package will benefit; if not your druggist will return your money.

How to Get Rid
of Catarrh.A Simple, Safe, Reliable Way,
and it Costs Nothing to Try it.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty-six years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salves, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton Street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

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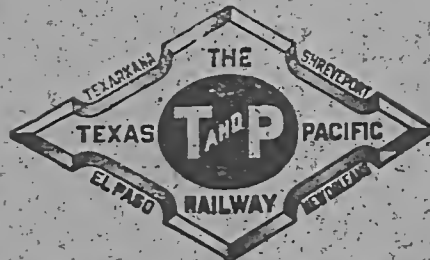
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First Methodist Church, St. Charles Ave., near Calhoun St.; Dr. S. H. Werlein, pastor; residence, 2830 Prytania St.; phone, Uptown 329.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Dr. John A. Rice, pastor; residence, 1421 Constantine St.

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. A. I. Townsley, pastor; residence, 2728 N. Rampart St.; office hours, 9 to 11 a. m.; phone, Hemlock 978.

Parker Memorial, corner Nashville Ave. and Perrier St.; Rev. C. D. Atkinson, pastor; residence, 734 Nashville Ave.

Louisiana Avenue, cor. Louisiana Ave. and Magazine St.; Rev. W. W. Holmes, pastor; residence, 1514 Fern St.; phone, Walnut 402.

Felicity Street Church, cor. Felicity and Chestnut Sts.; Rev. Albert S. Lutz, pastor; residence, 1323 St. Andrew St.; phone, Jackson 988-L.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. Henry T. Carley, pastor; residence, 1125 Fern St.; phone, Uptown 1238.

Algiers, Lavergne Street, cor. Delaronde; Rev. J. F. Foster, pastor; residence, 214 Seguin.

Epworth Church, cor. Banks and Scott Sts.; Rev. L. A. Sims, pastor; residence, 232 South Pierce St.

Rev. John L. Sutton, Superintendent Orphan Boys' Asylum; residence, 522 St. Charles Ave.; phone, Uptown 128.

Rev. N. E. Joyner, Superintendent St. Mark's Hall, 619-21 Esplanade. Residence, No. 1034 Sixth Street; phone, St. Mark's Hall, Memlock 1458.

R. F. Harrell, Secretary Y. M. C. A., 815 St. Charles St.

Mary Werlein and McDonoughville Rev. W. B. Herritt, pastor; residence, No. 1026 Tchoupitoulas street; phone, Madne 412.

Rev. R. A. Meek, Editor New Orleans Christian Advocate; residence, 724 Nashville Ave.; phone, uptown 679.

"Plain Talks on Florida."

By L. I. Moody, one of the State's early settlers. From these talks you will learn many important things about Florida and Florida lands—facts for you to remember when you invest. All about arid lands, water, city, subsoil, potato lands, celery lands, etc. These talks are worth \$1.00, but they will be sent free when writing BUNNELL DEVELOPMENT CO., Bunnell, Florida.

20 Christmas Post Cards 10c

No. Two Alike. Latest Designs. Lovely assortment of 20 Artistic Christmas Postcards. Gold Lark, Roses and Flowers in exquisite colors, all for only 10c. Send your answer this immediately. J. H. Seymour, 111 W. Eighth St., Pope-Kay Bldg.

SEWING MACHINES.

SINGER SEWING MACHINES ARE BETTER THAN ANY OTHER MAKE. LIGHT RUNNING AND EVERLASTING. PRICES TO SUIT ALL PURSES. WE SELL NEEDLES AND PARTS FOR ALL MAKES OF SEWING MACHINES. WE HAVE THE BEST OIL IN LOUISIANA. SEE THE DARNER DEMONSTRATED AT OUR 1011 CANAL STREET STORE. IT IS THE BEST DARNER, AND NO HOUSEHOLD IS COMPLETE WITHOUT IT.

INTEREST YOUR BOY IN MUSIC.

There once lived a boy," says Constance Osborn in Woman's Home Companion for October, "in a family where three members had gained musical recognition, who grew to be nineteen, without acquiring any interest in the refining art, beyond a mild pride in his relatives' achievements. Golden opportunities to take lessons on the already much-abused piano had been tossed aside. Then he went away to college, and one evening dropped in at orchestra rehearsal. It chanced on that fateful night that the student who played the snare drum was absent, and the boy was asked to try his hand. In a moment he found himself in the center of rising, vibrating tones and melodies, he himself a vital part, endeavoring to mark their rhythm and swell their volume, and his own heart swelled in response. From then on he became the most enthusiastic member of the orchestra. He began to board himself that he might save money for lessons in drumming, and he washed his socks and handkerchiefs to buy a metronome.

The family heard of these rumors with amusement and awaited his home-coming with some consternation. In due time he arrived and practiced drumming in the attic, and, moreover, taught a younger brother all he knew. He, in turn, became a drummer in the high school orchestra; but soon the boy's fancy took a melodic flight, and he became the owner of a clarinet. The younger brother began to throw longing eyes on the cello, procured one, and in a short time the clarinet and cello began to sing duets in the attic, and, later, trios with the piano in the parlor for company.

Now these boys did not grow up and become renowned musicians, but they acquired a proficiency that enabled them to play with pleasure for themselves and others. Through their awakened interest and understanding of music they gained one of life's greatest assets, from a very small and unusual beginning.

WINDOW CURTAINS OF THIN STUFF.

The thin stuffs are many and charming, and every need and taste can be readily suited," says Lucy Abbot Throop in Woman's Home Companion for October. "Muslin or Swiss cloth costs from twelve and a half cents a yard, and there are lovely patterns for twenty-five cents a yard. One of the many pretty ways to make muslin curtains is to cut out a flower border of some running design from cretonne and sew it to the muslin. The effect is indescribably attractive and very up to date. Net costs from nineteen cents to three dollars a yard or more. The inexpensive ones are usually only twenty-seven inches wide, and, as the price rises, the net grows wider until it reaches seventy-two inches, at about two dollars a yard. When wider than this it costs more. Net comes in many designs and is white, cream or ecru in color.

Scrim costs about fifteen cents a yard, cheese cloth about ten. Madras costs from about eighty cents to four dollars a yard and comes in beautiful colors and designs in the better grades. It is very effective in rooms where color is wanted and only one

set of curtains is to be used. The bordered designs are beautiful, and there is also a lovely one-toned imported madras for ninety cents a yard. Cotton crepes are from nineteen to seventy-five cents a yard. It is really impossible to mention all the materials that can be made use of. Blue and white checked gingham or checked rowling I have seen used in camps with most charming effect, and they could be used in a boy's or girl's room and give a very smart, crisp air to it."

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REV. WADSWORTH LIPSCOMB ILL.

For two weeks Brother Lipscomb has been seriously ill in this city. He is at the home of his brother, Dr. J. W. Lipscomb, and is receiving every attention. Dr. Holder of Memphis performed an operation on him November 8th, and there is some hope of his recovery. T. W. LEWIS, Columbus, Miss.

ATTENTION, PLEASE!

I hereby request all the subscribers to the Endowment Fund of Millsaps College to send me at once the amount now due. If this is impossible, please hand it to your pastor and he will bring it to Conference. We must have every dollar in hand by December 1st or we will lose much. This request applies to North Mississippi only. T. W. LEWIS, Columbus, Miss.

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PROGRAMME

District Rally, Laymen's Missionary Movement, to be Held at Gibbsland, La., Nov. 26th, 1910.

Morning Session.

- 10 a. m.—Devotional exercises.
10:10.—Welcome.
10:20.—Response.
10:30.—Opening Address, Presiding Elder.
10:45.—Southern Methodism's Foreign Field.
11.—Can We Interest the Average Man in Mission Study?
11:20.—The Effect of Mission Study on the Christian Character.
11:40.—Home Missions: (a) In Louisiana; (b) In the Ruston District.
12.—Announcements. Adjournment.

Afternoon Session.

- 1:30 p. m.—Devotional Exercises.
1:40.—History of the Laymen's Missionary Movement.
1:55.—Plan of Organization of the Laymen's Missionary Movement.
2:10.—How Can the Town Laymen Help the Pastor with the Collections?
2:25.—How Can the Country Laymen Help the Pastor with the Collections?
2:40.—What Can We Do Towards Raising the Collections Between Now and Conference?
2:55.—Free Discussion of this Question.
3:25.—Should the Pastor Take the Collections? Free Discussion.
3:40.—Is it Practicable and Desirable for Laymen to Conduct religious Services in our Churches in the Absence of the Pastor? Free Discussion.
4.—Announcements. Adjournment.

Evening Session.

Inspirational addresses by selected speakers.

The above is the program for the Laymen's Rally at Gibbsland, La., Nov. 26, 1910. Rev. R. W. Tucker, the presiding elder of the Ruston District, and Rev. R. A. Davis, P. C., Bienville, have kindly changed the date of the Bienville fourth Quarterly Conference from Nov. 26-27, to Nov. 27-28. Brother Tucker will be on hand and participate in the meeting.

Completed programs, with speakers' names, will be mailed ten days before the meeting. Pastors and church leaders will please notify me at once at my home address, how many programs they will distribute.

WALTER G. HARBIN,
District Leader.

Haynesville, La.

A NOTE OF THANKS.

Dear Brother Meek: Please allow me to express through the columns of the Advocate my sincere and heart-felt thanks to the many brethren and friends who sent me letters and messages of sympathy during these days of great sorrow that has come into my life. I greatly appreciate their kindness, and wish it were possible to reply to each one in person. Pray for me. The blow to me was severe and crushing. May our Father in heaven remember you all for your kind and tender words of sympathy.

Yours in great sorrow.

W. M. SULLIVAN.

McComb, Miss., Nov. 8, 1910.

HIS LIKENESS.

There is a story told of a great sculptor who longed to carve a statue of Christ. He worked upon a block of marble for three years, and then, calling a little child, asked whether she knew who it was.

"No," said the child, "I don't know. It may be some big man; I don't know."

The sculptor knew that he had failed; and, falling on his knees in sorrow, he asked the Lord to help him try again.

Years longer he worked and prayed,

and at last again he called in a little child of the household. "Do you know what it is?" he asked her.

She looked upon the marble face for a moment, and with tears streaming down her own, cried out: "It is the One who said 'Come unto me.'"

Then the sculptor knew that he had caught in his marble something of the divine likeness he sought for.

If we are Christians it ought to be possible for every one to see in us some resemblance to Christ. They should be able to point to our patience, our lovingness, our ready forgiveness, our faithfulness, and say: "That is Christ in him."

We could never bring out the likeness alone; but if we will let Jesus work in us and with us, he will develop it surely, so that, though we see it not, our friends can not fail to recognize his likeness.—Selected.

MISSISSIPPI CONFERENCE.

Seashore Dist.—Fourth Round.

Hub, at Byrd's Chp	11 a. m. Nov. 19	20
Carriere and McNeil, at C.	Nov. 19	20
Poplarville	Nov.	21
Gulfport, 29th Street	Nov.	23
Moss Point	Nov. 26	27
Pascagoula	Nov. 26	27
Escatawpa	Nov. 26	27
Lumberton	Nov.	30
Gulfport, 25th Ave.	Dec.	1
Wolf River Mission	Dec.	2
Biloxi, Main Street	Dec. 3, 4	

W. B. JONES, P. E.

Vicksburg Dist.—Fourth Round.

Angulla, at Angulla	Nov. 19	20
Mayersville, at Filiers	Nov.	22
Satartia, at Mt. Olivet	Nov. 26	27
Hermanville, at H.	Nov.	29

G. H. GALLOWAY, P. E.

Natchez Dist.—Fourth Round.

Centreville	Nov. 19	20
Meadville, at M.	Nov.	25
Nebo, at Nebo	Nov. 26	27
Gloster	Nov.	29
Wilkinson, at Mt. Carmel	Dec.	1
Liberty, at L.	Dec. 3, 4	
Adams, at A.	Dec.	5

Meridian Dist.—Fourth Round.

Wayne Mission, at Winches		
East Clark, at Coopers Chp	Nov. 19	20
Shubuta and Qultman, at Q.	Nov.	21
Meridian, 7th ave.	Nov.	23
Vimville, at Coker's Chap.	Nov.	24
Meridian, 5th st.	Nov.	25
Enterprise and Stonewall, at		
Enterprise	Nov. 27	28
Meridian, Central	Nov.	29
Meridian, East End	Nov.	30
South Side and Poplar Spgs., at Poplar Springs	Dec.	1
Porterville, at P.	Dec.	2

W. H. LEWIS, P. E.

Brookhaven Dist.—Fourth Round.

Prentiss, at Carson	Nov. 19	20
Bogue Chitto and N., at		
Norfield	Nov.	23
Silver Creek, at New Hebron	Nov. 26	27
Hazlehurst	Nov.	30
Pearlhaven, at P.	Dec. 3, 4	
Brookhaven	Dec.	5

J. T. LEGGETT, P. E.

Hattiesburg Dist.—Fourth Round.

Seminary, at Seminary	Nov. 19	20
Bethel, at Hebron	Nov.	21
Magee, at Magee	Nov. 26	27
Hattiesburg, Broad St.	Nov.	28
Collins, at Collins	Nov.	29
Eastabuchie, at Eastabuchie	Dec.	1
Purvis, at Purvis	Dec. 3, 4	
Hattiesburg, Main St.	Dec.	5

M. B. SHARBROUGH, P. E.

Newton Dist.—Fourth Round.

Hillsboro, at Hillsboro	Nov. 19	20
Forest, at Forest	Nov. 20	21
Montrose, Wed	Nov.	23
Stallo, at Mt. Pisgah	Nov.	25
Indian Mission	Nov.	26
Neshoba, at Henry Chp	Nov. 26	27
Philadelphia	Nov.	27
Edinburg, Mon	Nov.	28
Laurel, First Ch. Wed	Nov.	30
Laurel, Slxth St. Thurs	Dec.	1
Laurel, Kingston. Thurs	Dec.	1
Newton	Dec. 3, 4	

T. J. O'NEIL, P. E.

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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

JAMES HAMPTON, son of J. B. and Susan J. Collier, was born near West Point, Monroe County, Mississippi, July 28, 1870, and died in New Orleans, La., where he had gone for an operation, October 1, 1910. From his residence in Leland, Miss., October 3rd, we buried his body in the Stoneville Cemetery, to await the resurrection at the last day. He was ill only a few days, and his death was a shock to the entire community. A few days before his death he said he was feeling unusually well, and in one week he had crossed the mysterious boundary between time and eternity. He was one of the leading business men of Leland, having engaged in planting and the mercantile business a few years ago as a poor boy, he rose rapidly, and at the time of his death he was at the head of one of the most prosperous firms in the little city. He professed religion and joined the M. E. Church, South, under the ministry of Rev. J. A. Bowen, in Durant, Miss., in 1881, and was an official member of the Leland Methodist Church, South, at the time of his death. He was happily married to Miss Mary Lusks. On the day of his burial we baptized his only child, James Hampton, Jr. He went away in the prime of manhood, at a time of business success; but said at the last that he was trusting in Jesus and not afraid to die. He leaves a grief-stricken wife, a precious babe, and a host of relatives and friends. Loved ones and friends, he cannot come to us; by the Lord's help let us go to him. W. D. McCULLOUGH.

Dr. GEORGE F. WILSON was born October 4, 1861, and died October 4, 1910, on his forty-ninth birthday. Dr. Wilson was a fine physician, a lovable man, a member of the Methodist Episcopal Church, South, at Blenville, La. He was gentle in his nature, a friend to every good cause, a great sufferer, and a constant friend. For years he lived in the town of Blenville, and for three years I was his pastor. During that time he was one of my stewards. I learned to love him very much. He was married to Miss L. M. Mills December 26, 1889. One dear little baby girl preceded him, and now his wife is all alone. We join with her to mourn her loss. His death occurred at Shreveport, where he had gone for treatment. His wife and other dear ones were with him. He expressed himself as unafraid to die, but said he would like to live longer, as he wanted to do more good in the world. At one time, seeing his lips moving, his wife cautioned him not to talk for fear it would make him worse. He smiled at her and said: "Why, mother, I was not talking, I was saying my prayers." He died without a struggle, and said at the last that he was in no pain. Many friends joined the sad cortege at Gibbsland, where they had a special train to meet them. When they reached Blenville it seemed that the whole town was at the depot to meet the train and every house was closed. This speaks the love and respect borne him at his home, where his kindly influence had shed its radiance for so many years. He lies beside the dear little baby girl that we buried six years ago in the "city of the dead," at Blenville. May the good, loving Father, who is "a father to the fatherless and a husband to the widow," comfort the bereaved wife in her deep affliction!

H. O. WHITE.

Miss MARY A. GOOD, the daughter of Joseph and Susan Beck, was born in the State of Georgia October 10, 1841, and passed to her reward October 1, 1910. She was twice married; the first time to J. S. Flanagan, in 1859. God blessed this union with three children, one of whom, J. T. Flanagan, of

Greenwood, Miss., still survives. Her second marriage was to Joseph Martin Good, August 14, 1868. This union was also blessed with three children, two of whom, Dr. Joseph Martin Good, of Williston, Fla., and Mrs. Ida Ross, of Greenwood, Miss., survive. Mrs. Good, having moved with her parents from the State of Georgia to this country, near Greenwood, Miss., when quite a girl, the larger part of her most useful life was spent here in our midst. She watched, with ever increasing interest, the growth and development of this rich section of our State, and made herself felt in shaping and moulding the splendid moral sentiment of this community. Any community would have been the richer for her presence; and, while her going away has brought genuine sorrow to many a heart, we shall for all time to come be the richer for the influence of her godly life and the beauty of her Christian devotion. Mrs. Good was a woman of the most unbounded energy. To sit down and fold one's hands in idleness was to her a sin. Indeed, I have sometimes felt that she taxed her strength beyond its limit. But a woman of her thorough-going spirit could not stop. For her to live was to work. She was a woman, too, of the most splendid optimism. She saw the bright side of life. She knew what hardship meant, but no right was ever so dark as to exclude from her vision the star of hope. It was a genuine benediction to be in her home. You always turned away from her door with a bright outlook on the world. Hers was a well-rounded life. At the age of twenty she made a profession of religion and joined the Methodist Church, and gave forty-nine years of consistent service to the Church she loved, willingly and cheerfully supporting it with spotless fidelity. One by one she saw her children safely gathered into the Church and well established in the world. When the summons came her house was in order; her lamp was trimmed and burning. She had not loitered away the day, and so there was no unseemly haste when the shadows began to gather. "Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors."

H. S. SPRAGINS.

The subject of this sketch, Mrs. A. BLAKE SMITH COOPER, was born in Anson County, N. C., June 7, 1857, and died at her home in Lexington, Miss., June 22, 1910. Her father, (Samuel Smith) moved to Mississippi in 1868, locating on his place near Franklin, in Holmes County. In this refined and cultured community, she grew to lovely womanhood, with that grace of manner that won for her a place in the affections of a large circle of friends. In November, 1879, she was happily married to Mr. B. H. Cooper, a gentleman of fine character, who, with a little girl of six years, he only pledge of their love, one brother and two sisters and one foster sister, mourn her departure. It almost seems providential that this child was named Ray, as she was, indeed, a ray of sunshine and joy in their lives and the idol of her fond parents' heart. It was her wish to live to guide her young footsteps, and see her bloom and blossom into beautiful womanhood; but said she: "If God wills to take me now, I am not afraid to die." She was a devout member of the Methodist Episcopal Church, South, and the Woman's Missionary Society of Lexington, Miss., and we doubt not that our loss is her eternal gain. Adieu, my dear sister; we hope to meet thee again in the sweet by-and-by, where the wicked cease from troubling and the weary are at rest." Her brother,

J. G. SMITH.
Torras, La.

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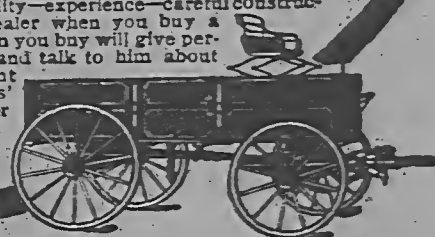
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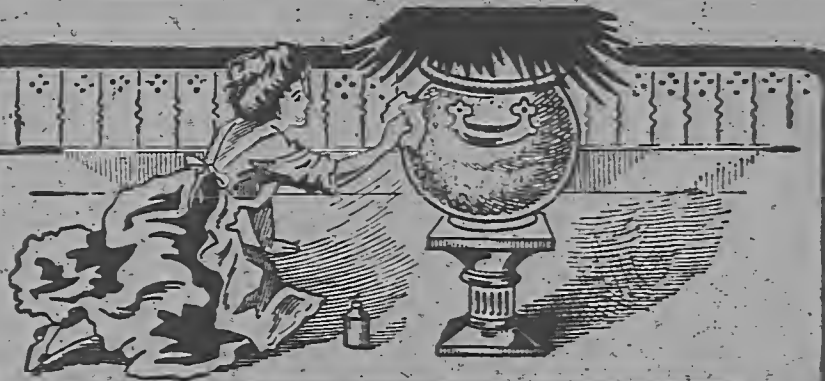
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Sunday School

LESSON VIII. NOVEMBER 20, 1910.
JESUS IN GETHSEMANE.

Matt. xxvi, 36-56.

Golden Text: The Son of man is betrayed into the hands of sinners. Matt. xxvi, 45.

Notes By Camden M. Cobern, D.D.

The Mystery of Mysteries.

The agony of Gethsemane is stranger than the agony of the cross. The Church from earliest times has seen in the cross the culmination of the atonement. It is "the cross" that Paul and all the apostles emphasize. So far as I remember no one of the early fathers ever spoke of the agony of the Garden as a crisis in the life of Jesus or in the history of salvation. Modern scholars however are unanimous in recognizing a crisis here, though no one seems to understand its meaning. The parallel between this experience and the struggle in the wilderness at the beginning of Christ's ministry is plain. This was shorter, but more intense. Was this also a temptation? If so, in what did the temptation consist? Most clear thinkers see that it could not have been merely a shrinking from physical death. The "Jewish Encyclopedia," of course, accepts this coarse and easy explanation, and therefore argues the weakness and imperfection of Jesus; but this makes Jesus too weak and too cowardly. This theory is not credible even to skeptics. Is the servant so much greater than his lord? Shall one apostle be beheaded, and another smothered in holling oil, and another ask to be crucified head downward, and all these walk up to their death shouting happy while the Master, to whom they ascribe their courage and joy, faints and cries at the approach of death? It is impossible. It is inconsistent with all the heroic past of this serene man of Nazareth. Modern psychology is against it. That this calm and wise teacher, who has in a hundred ways dared death during his life, and who has come to Jerusalem against the protest of his friends prophesying his death and rejoicing in its foreseen results, that such an one should at the last moment be changed in his entire personality is inconsistent with the best-established facts of mental science. The latest utterances of Jesus, as we have seen, expressed the most confident and triumphant faith in God,

and clearly voiced his expectation that his coming death was part of a providential plan for winning the world to the gospel. It was not, therefore, mere fear of physical death that brought on this sudden collapse. What was it?

Were these cries due to his fear that he would die too soon to finish the work of atonement? So one or two scholars have recently maintained; but this is too strained and artificial an explanation ever to have received much favor from thinkers. It is incredible that Jesus could have feared that the Father would not support him till he had finished the work the Father had given him to do. This view is inconsistent with faith in the infinite power and in the infinite wisdom of God. It is merely a reaction against the former and more objectionable theory of physical cowardice.

Was, then, the agony due to the anticipation of the hiding of the Father's face while the Divine Son, as one with lost man, should feel God's disfavor and wrath on the cross? Is it before that awful hour when he should bear the pangs of the damned that he cries out and sweats blood? This has been a favorite explanation, especially with the Augustinian churches, which have accepted the mathematical theory of the atonement, supposing that the salvation of the cross consisted in the hearing by Christ of the exact penalty which divine justice had intended to exact from fallen and sinful humanity. On this view all the penalty of all the sins of all the elect from Adam down to the last man that shall ever live was in this dreadful cup from which the Savior drank. We acknowledge that this view does give a new sublimity to this agony, and saves the honor of the suffering Savior; but does it not strike a hard blow at the honor of the Divine Father? It is neither merciful nor just to exact every ounce of penalty, specially to exact it from the person innocent of the crime. No such act could be called "forgiveness" of sin. The conscience of mankind revolts against this explanation. Mr. Wesley and his followers have never decided that such a view was necessary to orthodoxy.

The Agony of Love.

The sorrow of Gethsemane and of the cross could not have been any other than an agony of love. It was a freely accepted agony. It was not imposed by an angry God wreaking his anger upon the sinless One instead of the sinning many. The atonement was not a balancing of accounts between God and man, much less between God and Satan. It was the natural outpouring of God's eternal nature of love. It was the "Divine heart-break" over human sins. It was the infinite God in the person of the Christ pouring out his soul unto death in suffering love for the race he was seeking to save. The joy of Jesus was always a joy in helping others. The sorrow of Jesus was always sorrow coming from the failure to help and save, notwithstanding all his struggles to do this. Count up the places in the life of Jesus when it is said he was "sorrowful" or "angry," or "indignant," and this is always because of the triumph of sin over his best efforts to lift man to faith and holiness. Count up the places where it is said he "rejoiced," and this is

never because of personal individual success or pleasure, but always because sinners are yielding to the call of the divine love. The "cup" Jesus was afraid to drink was not the cup of personal suffering, but the cup of misery due to the failure of his plans of love for sinners. What caused the suffering of Gethsemane? To my mind it seems most probable that it was Judas and Peter and the possible defection of all the rest of the Twelve that rested most heavily upon the loving heart of Jesus at this crisis. Do not earthly fathers sorrow, speechless, over children who resist their love and run into evil? How much more did Jesus sorrow over those whom the Father had "given" him—and of whom already he had certainly lost one. (John, 17: 6, 11, 12.) Satan has also asked for Peter, and has "gotten him." (Greek, Luke, 22: 31.) Will he escape, as Job did? He would not, Jesus says, if he had not prayed for him. (Luke, 22: 32.) Do we not see in the Garden the intercessory prayer, with "groanings which can not be uttered," which results in the saving of this disciple? It was the Gethsemane agony that saved Peter! Satan had plucked one disciple out of the Master's hand, and had seized another. But "I prayed for you," says Jesus. And perhaps this saved the others also. No; no; it was not the death, but the way he had to die that shamed him. The cup is the cup of betrayal by one he loved and had hoped to save—the cup of loneliness and defeat, which he drank as he saw all his trusted friends leaving him, and the chief apostle publicly saying: "I do not know the man." If the struggle in the wilderness was a temptation, surely this was greater. "Let this cup pass," was the cry of a great soul who saw his dearest ones stricken with cowardice and spiritual ruin, who saw the enemies of goodness take new heart and make sport of the gospel because of this. How it

must have shamed our Lord to find not even one of his nearest friends remaining true to him. And what infinite pain must have come with the foresight that the very act by which he accomplished man's salvation should become the means of increasing man's guilt! Verily, verily, it was enough to make the veins of the body, tortured by this thought, strain and break. Love seems conquered by hate. Satan has triumphed! He is dying to help men from sin, and yet, because of him, the guiltiest act of all the world is about to be committed! His whole life has been an attempt to save men from sin, and yet in this supremest effort to save from sin he is increasing men's sin! I have always trembled before the dark mystery of Gethsemane, but confess that it never crushed me with its unutterable agony of love as it does now when for the first time I think I see some hint of its divine meaning.—Pittsburg Christian Advocate.

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ROBERT A. MEEK, Editor.

NEW ORLEANS, THURSDAY, NOVEMBER 24, 1910

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"THE DEATH OF THE SUPERNATURAL"

Under this caption Col. George Harvey, the editor of Harper's Weekly, wrote a characteristic editorial in the issue of that periodical which appeared on October the 29th. He tells of a little old Irish woman in a small, out-of-the-way town, who by virtue of her prayers was believed to have influence in heaven, and whose supplications were sought by many who had faith in their efficacy. He then quotes from Light, a London publication "devoted to the investigation of all sorts of occult phenomena," an account of a mother, who, having lost an adopted child, placed in the hands of the corpse a note saying, "Pray for me in heaven" and who upon opening it later found, in stead of her own writing, in gold-illuminated letters, the statement, "Inasmuch as we have done it unto one of the least of these, my little ones." The Colonel then falls into his favorite mood of philosophizing and hands out to his readers the following:

"What one chiefly feels in ruminating across these odd bits of left-over medievalism is that man's whole attitude toward the supernatural is changing. Such things as this are interesting only as witnessing to a certain primitive fancy and undeveloped sense of fact. It sounds tawdry and cheap. If a person's prayers could affect Providence, the modern man, with his developed sense of justice, would think slightly of Providence rather than highly of the person who prayed. Necromancy may be interesting because it is skillful and cunning, but the laws of nature are too grave and awful for the man of to-day to consent to any juggling with them. The fact is, the supernatural is dying or dead."

The most striking thing in this oracular utterance is that the prayers of Christian people are placed in the same category as the superstitions of excitable or mentally unbalanced persons; and that with one sweep of his powerful arm this great editor would demolish as utterly useless all the shrines and altars of earth. According to his view, for a congregation to bow down and call upon the Heavenly Father is but so much wasted breath. He would hush the voice of the anxious mother who intercedes for her wayward son, close the lips of the prodigal who, coming to himself, pleads for mercy, and leave humanity in the hour of appalling calamity without any reliance save a stoical faith in the grinding laws of inexorable nature. The saint dying need ask for his orphaned child no special care and guidance; old age in its evening twilight need expect no whispers from above; God has no particular message for any man; He speaks to all alike through the uniform operations of natural forces. Such is seemingly the teaching of this intellectual (?) autocrat who sits upon the tripod of what was once a great journal.

There is really nothing new or novel in this position of Colonel Harvey. It has long been contended by skeptics that prayer is an impeachment of the divine perfections and has no place in a government of law—that knowing what is best, and being in the goodness of his nature disposed to do it, God needs to move him to action no prompting or appeals from finite lips. But this argument, if it proved anything, would prove too much. It would paralyze human activity in every sphere. If God will independently do all that needs to be done for his creatures, why should man concern himself to sow and plow and reap? Why not wait patiently upon his all-sufficient benevolence, instead of seeking to add our beggarly assistance? If it be an impertinence to call upon the Infinite One in prayer, why is it not equally so to proffer our puny aid to Omnipotence? Nor can the absolute invariability of the laws of nature be demonstrated. To say that the Supreme Being who established them can not modify or suspend them, is illogical and absurd. To say that he never does so, is an unwarranted assumption of knowledge of the ways of Deity. As the great Dr. Chalmers very properly observes, God does not always work in the sphere of the visible—upon an open plane where men can always see the move-

ments of his hand. He may operate in secret, and yet perform all his pleasure; he may touch the hidden springs of the inner laboratory, and sway forces without humanity being conscious of it. There at the place of supernal command by the fountain-heads of influence, he can turn with never he will the machinery of our world, without the human eye detecting the least infringement of any of its processes, upholding at once the regularity of visible nature and the supremacy of nature's invisible God.

And even in the realm directly under human observation, the forces of nature, though their methods of operation appear unvaried, do not always seem to be exercised to the same extent and to produce uniformity of results. The same sun shines overhead, and the same oceans roll and surge, and evaporation goes on, but the rainfall is not precisely equal each succeeding year. Two farms are but a little distance apart; their owners cultivate them with equal skill and industry; upon one the showers fall, while upon the other drouth prevails; the one yields a bountiful harvest, the other but poorly requites the laborer for his toil. Two men are stricken with the same disease; the weak man recovers, the strong man dies. Who can explain these things? Are they due to a varying application of nature's forces by him who directs them, or to blind, unthinking chance? Is there not in this realm of uncertainty and seeming contingency ample room and justification for prayer? Moreover, if prayer is an absurdity, as Colonel Harvey suggests, how does he account for the universal instinct to pray? Does he hold that it is attributable to superstition? A queer charge that would be to make against the noblest and most intellectual of the race. And what has the Colonel done with the Holy Scriptures which from Genesis to Revelation teach the duty and effectualness of prayer? Has he flung them into the junk heap as a worn-out relic of the benighted past? Or has he, after the method of some of our modern interpreters, discarded such parts as do not appeal to him, and retained only those of which his judgment approves? He speaks appreciatively of Christ. What will he do with the Master's many commands to pray, and that matchless form of supplication that he gave to his disciples? Was Jesus himself deluded, or was he only mocking human hopes, when he taught that man in the hour of perplexity and distress may reach the ear and command the assistance of Him who sits upon the eternal throne?

But prayer is not the only thing against which this remarkable teacher pronounces his anathema. He tells us that the "supernatural is dying or dead," that the doctrine of eternal punishment has passed away, that dogma is in extremis, that belief has nothing to do with one's being a Christian—that that is determined by whether he has the spirit of Christ. The "supernatural dead?" Not a shred of proof of it does he furnish. The first great miracle was creation—it took forces beyond the ordinary to bring into existence the stupendous universe. What more astounding exhibition of presumption could one make than to proclaim that the mighty powers which God has used in the past shall never more be brought into requisition? What audacity is this which assumes to put restrictions upon the Infinite Jehovah? Eternal punishment reposing in the cemetery of dead beliefs? Upon whose authority has it been shrouded and laid away? Whose puissant breath has blown out the fires of gehenna? He who spoke as never man spake said: "These shall go away into everlasting punishment, but the righteous unto life eternal." Where is the man who has attained to such intellectual proportions that he can declare false this affirmation of him whose whole career attested his divinity? What does the feeble human intellect which cannot explain the simplest phenomena of visible nature, know of the things of eternity? Dogma well-nigh gone, and the only thing necessary to be a Christian to have the Christ spirit of self-abnegation, large tolerance, and mercy? Such talk is the emptiest and most stupid twaddle. For, if there is any one teaching

that stands out more conspicuously upon the pages of Holy Writ than all others, it is the responsibility of men for their belief. And if there was ever a man upon earth who had convictions extending to the very depths of his soul, it was the Man of Galilee. No more preacher of philanthropy and humanitarianism was he. The substance of his discourses were the great cardinal doctrines of Christianity—the Fatherhood of God; the brotherhood of man, human depravity, a personal devil, the atonement, the necessity of repentance and regeneration, the resurrection, the judgment, and future rewards and punishment. There could scarcely be a greater misrepresentation of Christ than to depict him as the world's foremost example of altruism, and nothing more. Such a species of infidelity is its most despicable form; for, in seeking to place upon the Master's brow the crown of human excellence, while denying his divinity and repudiating his teachings, it virtually betrays him with a kiss.

There can be no truly religious life which is not girded and sustained by religious truth. To undertake to develop Christian character apart from the vital principles of Christianity is like attempting to erect a house without having a foundation—like expecting to have the outreaching branches and glorious foliage of the oak, without having the roots of its trunk imbedded deep in the soil. It will take more than Colonel Harvey's "great swelling words" to hush the voice of prayer, to destroy humanity's faith in a personal God who is not "belittled" by ministering specially to a single needy individual, to blot out the fires of perdition, and transform Christ from a revealer of the Divine Father and the things of eternity into a mere expounder of human philanthropy.

We think the Colonel is undertaking rather too much. To be the czar of the literary and political world is quite enough for one man. To extend his reign into the domain of theology is, we fear, liable to overtax even his most extraordinary powers. He has lately been sneering and scoffing at another nearby Colonel for essaying to play too large a role. The prescription which he has so freely given, he himself would do well to take.

There is much talk and writing concerning the need of a general revival throughout the land. This is well; but what is better is to do something to set the revival going. If it comes, it must be in response to heart-searching, penitence, and prayer. Everyone can at least promote it to the extent of mending his own backslidings and opening his heart for the incoming of the Holy Spirit.

We think that what is worth quoting is worth giving credit for. We do not like to see so many religious periodicals reproducing communications signed "Exchange," or "Selected." Certainly this is not conforming to the highest standard of journalistic ethics. When an editor or contributor has composed a good article, one who uses it has no right to discard his name and substitute a signature which utterly obscures the source from which it emanated. There ought to be no such parentless literature.

A recent number of The Presbyterian of the South contained the following pertinent comment upon the kind of preaching needed from our pulpits: "Martin Luther wrote in favor of plain, pointed, practical preaching, in contrast with ambitious styles and method, in these words: 'I must write a book some day against clever preachers. We ought to suit our preaching to little Hans and little Martin. Some preachers think they will shine if only they can get me into their audience.' Ah, no. This is done for the children's sake." By which we suppose the great reformer meant to say that he attended upon the ministry of some of his brethren for the sake of worshiping with the children rather than being edified by elaborate and learned discourses. The simple gospel, aglow with the spiritual power of the preacher, is the preaching that people want."

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ONLY GIVE ME STRENGTH.

By Oliver Felder.

I know not what the years may bring
Into this path I daily plod;
I know not where I may be called
To be a witness for my God;
I know not who awaits to-day
The Master's love at my own hands;
So, Father, give such strength to me,
As I may need to meet demands.

I know not what the years may bring—
Perhaps some sorrow grim and cold;
I know not what there is in store
My life to slowly shape and mould;
But, Father, let there come what may,
For all is well from Thy dear hand;
I only pray that Thou wilt give
Me daily strength, that I may stand.

I know not what the years may bring—
How great the joys of life to me,
Or deep depressions of the soul;
Upon life's rough and darkened sea;
I do not know the changing scenes—
Perchance some earthly wealth or fame;
And through it all I need Thy strength
To keep me true—each day the same.

I know not what the years may bring
To make my way what Thou dost will,
What gilded pleasures, cherished joys
May come to me this life to fill;
But this, I know, that death will come
And I must die that I may live;
Thus as I face this crossing o'er
I pray for strength, which Thou wilt give.

Jackson, Miss.

ONE SERMON I HEARD.

By Bishop Joseph F. Berry, D. D.

A pulpit is a throne. To preach is high honor. There is no greater or more responsible place in life. A man who does not appreciate his opportunity is unworthy of it. So thought I a while ago while listening to a noble sermon. What a treat that sermon was! It was not great intellectually. There was no profound logic, no splendid rhetoric. The speaker could not be called an orator. And yet the large congregation was thrilled by the message. You see, I have called it a "message." Some sermons have no message. This had. In four or five distinct respects it was most effective, and I craved the opportunity of telling your preacher-readers what made it so.

In the first place, the hymn and Scripture reading were admirably done. The preacher had evidently given to both most careful study. Over and over he had read them until the words were familiar to his ear and the meaning clear to his mind. And then, his simple, delightful elocution interpreted stanza and verse into marvelous messages of grace and love. The people listened with eagerness to the reading of the Word, and when we sang, it was almost a shout. This was all in striking contrast with the indistinct and slovenly manner in which some really good preachers read Scriptures and hymns. They slip over this part of the worship as though it were of no consequence whatever, and throw away the opportunity of making impressions which can not be made even by the best of sermons. I have heard young preachers lectured because they announced the number of the hymn and did not read the stanzas. But I would rather sing without reading than listen to some of the hymn-readings which congregations are compelled to endure.

But I was to tell you about this sermon. Well, first it was simple. The text was plain, and it instantly opened to us a vital gospel theme. The introduction was brief—just a paragraph. The divisions were natural. The style was colloquial. The delivery was affectionate and earnest. In no sense was it a "performance." A child could have understood every word. Louis XIV once paid Massillon the distinguished compliment that, while other fine orators who preached in his chapel made him pleased with them, the sermons of Massillon made him displeased with himself. This sermon was of that kind. The

preacher took aim. There was no preliminary skirmishing. He got into the very core of his theme with one bound. Then statement and quotation and illustration and appeal all centered upon one vital issue. How could the impression have been anything else than profound?

Second, the sermon was finely illustrated. It was not over-illustrated. Two of the points were emphasized by a personal narration. These were the most effective. In no case did the illustration seem stuck in to brighten up the discourse. I noted how attentive the people became when the preacher spoke by parable; and I said to myself: "I wonder whether our young ministers really realize what power there is in a bright, brief, fitting illustration to illuminate and enforce a truth?"

Moreover, the preacher himself seemed to feel the force of what he said. His earnestness was not physical, but spiritual. It was not in the volume of voice used, but in the fullness of emotion. He was all alive. The truths he uttered seemed to him as awfully important as the spiritual well-being of those whom he addressed. His very life went out in his words. We were moved because the preacher was moved. It was not a ripple upon the surface, but a stirring of the depths.

Not least important was the fact that the preacher clinched the points of his sermon as he went along. The usual style is to leave all of the practical application until near the close. But at the end of each division of the discourse my friend drove the truth home to our hearts, striking with the force of a trip-hammer. These several short exhortations, piled one upon the other, seemed to gather force as they accumulated, and prepared the way for the appeal at the end. That final appeal was tremendous. I do not mean tremendous as a physical demonstration, or in the sweep of its thoughts, but in the way it gripped our very souls. The eyes which looked straight into ours were moist. The voice which spoke was mellow. Every power of the speaker seemed given up to the one task of compelling immediate results. How he did plead with half-hearted church-members and careless sinners! It seemed to me that if I had remained away from God up to that moment, I must have yielded to the winning tenderness of that call.

Then, the preacher had good terminal facilities. He preached just thirty-eight minutes by my neighbor's watch. He could have gone on for fifteen or twenty minutes longer had the theme and occasion demanded it. But he got through in thirty-eight minutes and then stopped. It is a great thing to know when you are through. Mind you, I do not believe in the current craze for sermonettes. The man who preaches a sermonette is usually a preacherette. And a preacherette is almost always a manette. How long should a sermon be? That depends. Indeed, a sermon is the most "dependable" thing in the world. How would this rule do? For an ordinary sermon, delivered upon an ordinary occasion, thirty minutes. For an ordinary sermon, delivered on an extraordinary occasion, or an extraordinary sermon delivered upon an ordinary occasion, forty minutes. When both the sermon and the occasion are extraordinary, the sermon may safely be lengthened to fifty, or even sixty minutes. This last rule applies to all Bishops' sermons, of course.

There were other things about this sermon I heard, but these impressed me most. As I left the church I said to myself: Almost any man can be a preacher, if he is only tactful and spiritual. It is not the thought so much as the unction, which tells. A simple sermon from a man aglow, luminous with spiritual life, standing before his audience like one transfigured, believing intensely every word, speaking like a man whose heart will break if others do not heed what they hear—such a man is always an effective preacher, and men will hear him gladly. The preacher's heart is, after all, the thermometer of his power.—Western Christian Advocate.

"FRIENDSHIP."

By Rev. D. M. Gean.

Friendship is an attachment between persons of congenial dispositions, habits and pursuits. It has its origin in the nature and condition of man. He is a social creature, and, naturally, loves to frequent society and enjoy the affections of those who are like himself. He is also, individually, a feeble creature, and a sense of this weakness renders friendship indispensable to him. Though he may have all other enjoyments within his reach, he still finds his happiness incomplete unless participated in by one whom he considers his friend. When in difficulty and distress, he looks around for advice, assistance and consolation.

No wonder, therefore, that a sentiment of such importance to man should have been so frequently and so fully considered. We can scarcely open any of the volumes of antiquity without being reminded how excellent a thing is friendship. The example of David and Jonathan, Achilles and Patroclus, Pylades and Orestes, and others, all show to what a degree of enthusiasm it was sometimes carried. Even the great Cicero deemed it of sufficient importance to form the subject of one of his masterly essays. But it is to be feared that in modern times friendship is seldom remarkable for similar devotedness. With some, it is nominal, rather than real; and with others, it is regulated entirely by self-interest.

Yet, it would no doubt be possible to produce from every rank in life and from every state of society, instances of sincere and disinterested friendship, creditable to human nature and to the age in which we live.

We can not think so ill of our species as to believe that selfishness has got the better of their noble feelings sufficiently to destroy their sympathy with their fellow-creatures and their love towards those whom God hath given them for neighbors and brethren.

After these remarks, to enlarge on the benefits of possessing a real friend appears unnecessary. What would be more intolerable than the consciousness that, in all the wide world, not one heart beat in unison with our own, or cared for our welfare? What indescribable happiness must it be, on the other hand, to possess a real friend—a friend who will counsel, instruct, assist; who will be a stay in our calamity and cordially rejoice when the hour of happiness returns?

Let us remember, however, that all who assume the name of friend are not entitled to our confidence. History records many instances of the fatal consequences of infidelity in friendship; and it can not be denied that the world contains men who are happy to find a heart they can pervert, or a head they can mislead, if thus their unworthy ends can be more easily attained. Caution in the foundation of friendship is, therefore, in the highest degree necessary. We should admit none to the altar of our social affections without closely scrutinizing their lives and characters.

We must assure ourselves of the uprightness and truth of those to whom we open our hearts in friendship, if we would not have a pernicious influence exerted on our own dispositions; if we would not, in the hour of trial, find ourselves forgotten and abandoned to the cold charities of an unsympathizing world.

THE TRANSFER POWER.

The above caption is also that of one which appeared at the head of a paragraph in a recent issue of this Advocate. Truly is it suggested that this is one of those delicate questions that attend our ecclesiastical polity, and in entering upon even a brief discussion of its efficiency among us, I may be rushing in "where angels fear to tread." Upon the theory that there is no argument against a fact, I wish simply to quote from the paragraph in question, and then give some facts: "Under our form of church government," says the writer, "it is an indispensable necessity." But is it always exercised to meet a necessity? Is it not more often used to meet a supposititious rather than a real condition? About twenty years ago a certain presiding elder—a true man, a consecrated man, and one of the best prepared as well as best informed among us—declared that the four leading appointments in his Conference must have transfers as pastors. Only one transfer could be procured, and he was appointed to the leading church within the district of the said elder. Before six months had passed this pastor was out of harmony with both people and the presiding elder. At the end of the year he was moved on to richer, wider fields, and a home man was sought to heal the breaches. The other three "leading appointments" were manned by home men, who filled out each his four years, leaving their charges harmonious and prosperous.

At another Conference, a transfer of "great preaching ability" was called for; the presiding Bishop had just such a man—one who could "stand on his head" and out-preach the average giraffe. Telegrams were sent as follows: "Two thousand dollars and parsonage." This bait caught. The transfer came. At the end of two years this transfer was moved, and the presiding Bishop said it was because he had not touched "side nor bottom" of the situation.

On two separate occasions a home man was urged, but a transfer was demanded and secured. In both instances, this writer has been told, these same congregations have had this same "home man" under consideration for appointment to their charges. If there is any argument in a fact, then do not these facts prove that it is more often the case of not giving the home man a chance? This writer is in hearty agreement with the statement that "the highest efficiency in our service" often requires the exercise of this power by the Bishops, and that it may be an "indispensable necessity," but that great discretion should be used in its exercise seems necessary. It might be wise, as suggested in the paragraph referred to, for the Bishops at their semi-annual gatherings to look into this matter, which has created "opposition in some (if not all) of our Annual Conferences."

If there is opposition to the too free use of this prerogative (and that there is all are aware), let preference be given to the home supply, and the "indispensable" will always meet a hearty welcome. This writer has no sympathy with the suggestion that this opposition grows out of a spirit of selfishness; but holds that to "deal justly" applies as much to the ministry as to "walk humbly," and that the golden rule is as applicable among preachers as among others.

T. B. HOLLOMAN.

November 15, 1910.

(The "paragraph" referred to by Brother Holloman was an editorial in the Advocate of October the 27th.

With most of what he says we are in thorough accord. Our position is, that the transfer power under our economy is a necessity, but that it should be properly scrutinized and safeguarded from abuse. We heartily concur in the view that, other things being equal, "home men" should be given the preference. We think, however, that Dr. Holloman does us injustice—though, of course, it is unintentional—in stating that we suggested that the opposition to the transfer power "grows out of a spirit of selfishness." Nothing was further from our mind than such an insinuation. The only statement that could possibly have been so interpreted was the following: "But any restriction imposed should not, in our judgment, be vested in the Annual Conferences, for that might tend to produce a conflict in authority. Moreover, those bodies might be indisposed to vote in transfers to take their better appointments, even when they are needed." This has no reference to any condition of things, or "opposition," now existing, but is a mere speculative suggestion as to what might possibly result from legislation which may never be enacted. We did not make the slightest suggestion as to the cause of any opposition to transfers now prevalent. Nor do we admit that the intimation that the members of the Annual Conferences, if given jurisdiction over the transfer question, in handling it might, to some extent, be influenced by local pride or personal considerations, is in any sense a reflection upon them. Where is the human being who is not more or less affected by such influences? If one exists, we should like to know his name. We yield to no one in our admiration for Methodist preachers. How highly we regard them is attested by our utterances in the Advocate from week to week. From boyhood they have been our heroes, and it is our conviction that nobler men than they can not be found upon earth's wide surface. But to expect them rise wholly above their partiality for friends and patriotism for section, is to erect for them an impossible standard. And, indeed, if we could, we would not strip them of their local attachments, their Conference pride, and their preference for their intimate associates in the Master's work. These may somewhat hecloud judgment, but they are an essential part of the furnishing of every normal man, and humanity would be pitifully poor without them.—Editor.)

BACKWARD GLANCES.

By Rev. H. Armstrong.

XI.

I was a little acquainted in Franklin before I was appointed there, having assisted my predecessor, J. B. Cassity, in a meeting. Early in the spring I held a series of meetings with Charles R. Montgomery, who was staying with me as helper. Montgomery had been a cowboy in the West from the age of eleven to twenty-two. He had an original and brilliant mind, but had only been to school four months, and yet, by his originality, fluency of speech and humor, he drew and held large congregations in the highly cultured town of Franklin for ten days and nights. Meantime, there were twelve or fifteen bright professions of saving faith and eleven accessions to the Church. These eleven applied for membership on Sunday morning, and I announced that I would receive them the same afternoon at 4 o'clock. There was a good attendance, and I fully explained the meaning of the Church vows and what church membership meant. They may backslide, but I do not believe they will ever forget my talk on admission into the Church. A part of my time in Franklin I was the only Protestant minister there, and for that reason I held more funeral services, united more couples in marriage, and baptized more infants, than in any preceding year of my ministry. In the autumn of my first year I planned a series of meetings, and said by letter to my neighbor preacher, Sam Bell, at Abbeville, "Come over and help us," and he replied: "I will not go over, but I will send you J. J. Smiley, who is far better help than I would be." Smiley came smiling and held a good meeting, which continued ten days and nights, and resulted in a number of accessions to the Church. Our Conference assembled on December 5th in the Louisiana Avenue Church, New Orleans, with that modest, unassuming gentleman, Bishop Granberry, in the chair. The session was harmonious and went smoothly on to the close, only two incidents to the contrary occurring: An effort was made by a young preacher to down the cowboy preacher, Charles R. Montgomery, but failed. Then there was a strong-looking preacher physically, claiming to be of the Methodist Episcopal Church, and calling himself "Drover." He wished, I think, to unite with us, and preached on Friday night, December 7th, a fine sermon, from "How shall we escape?" I heard one of our preachers say that night: "These Yankees got the best of us in the Civil War, and I believe they can out-preach us, too." The sermon made a fine impression, and it was generally believed that Drover was one of us, when, lo! our S. S. Keener got an "inkling" somehow that there was something crooked with Drover's antecedents, and soon satisfied himself that such was true, and I heard of Drover no more. Detectives are necessary sometimes, even in a Con-



BISHOP J. H. MCCOY,

Who will preside over the North Mississippi Conference at Sardis Next Week.

ference. I heard J. A. Parker on Sunday morning in Carondelet Church. Dr. La Prade was pastor. Dr. Parker never scrapes the sky, neither does his banner ever trail in the dust, and that day, from my judgment individually, and from the receptive appearance of his hearers, great thoughts and orthodox theology went straight to the heads and hearts of his congregation.

At 3 o'clock, in the same house, Dr. T. L. Pierce preached, and he succeeded Dr. La Prade. I was returned to Franklin, and was welcomed most cordially. We had more visitors than at any other place. Old and young, and of the different churches, all seemed to love to make calls at the parsonage. We can never forget the oft-seen faces of Sister Martha Foster, Gov. Foster's mother; Miss Lizzie Lewis, Sisters Emma and Mary Crawford, Misses Julia and Mary Johnson, Miss Mollie Harris, Helen McKerral, Carrie Todd, Bennie Allen, and many more. A few children's names I also mention: Lena Foster, Delia Rosser, Mattie Bell, Emma Shipp, Lucy Knight, Pearl and Bessie Chadwick, Woodie Chadwick, Alberta Todd, Emma Fisher, Elvie Alpha, and many others.

During my second and third years there my salary was paid in the main through the envelope system, and it worked well. I emptied one envelope, and brought it away with me when we moved; I found written on the back, viz.: "Dear Brother Armstrong: The Lord has been very good to us, and I am able this year to pay you two dollars a month instead of one. God bless you.—Mary S. Crawford." The writer was the wife of a carpenter, and at that time had no home.

Our Conference assembled that fall in Jackson, La., with Bishop Hargrove as president. It was an interesting session. At that time I believe we got a lot of Mississippi preachers, and we have some of them yet.

Dr. Tigert was a visitor, and he talked Review and on missions, and at 3 o'clock one afternoon he preached a heart-searching sermon from: "And if thy right eye offend thee, pluck it out," etc. I could see the color of his hearers' come and go while he talked. The grand man was honest and in earnest.

SOME THOUGHTS FOR CONFERENCE.

In a few days the forty-first session of the North Mississippi Conference will convene in Sardis, which will be its third meeting in this city. The first was in 1876, with Bishop Pierce presiding; the second was in 1894, Bishop Keener presiding.

This year we are to have Bishop J. H. McCoy, D.D., one of the new and youngest of the present Episcopal College. He is the son of the late Rev. W. C. McCoy, D.D., who was for many years an honored

member of the North Alabama Conference. He graduated from the Southern University at Greensboro, Ala., with the degree of Master of Arts in 1889. The same institution afterward conferred on him the degree of Doctor of Divinity. He joined the North Alabama Conference in 1889, in which he served as pastor, editor, and college president until his election to the Bishopric last May. We most cordially welcome his coming to hold our Conference. He has already been among us at several places on different occasions, and has made a fine impression on all who have met or heard him as an able preacher, a wise executive and an affable Christian man.

We are anticipating a pleasant and profitable Conference session. For this let us all strive and pray. But amidst our joys there will be sadness, because of the absence of so many of our dear brethren who will no more meet with us on earth, but whom we shall expect to meet at the roll-call up yonder in the eternal home of the good and faithful servants of our Lord and Savior Jesus Christ.

There will be many matters of interest, as usual, to be considered, and some of special concern, that should be thought and prayed over much before going up to the convocation. Every member of the Conference ought to review the Minutes of last session and the chapters in the new Discipline relating to Conference business before going to the Conference.

The article in last week's Advocate by Brother Bingham in reference to the need of one or two more districts has the hearty endorsement of a great many, both preachers and laymen, and it is hoped that the matter will be duly considered by those having that part of the business in hand.

Let all give due attention to every interest—business, religious services, and last but not the least, the Book Department. And may God bless us all together.

G. W. BACHMAN.

Winona, Miss.

WHITWORTH COLLEGE.

The Art Department of Whitworth College received twelve prizes at the recent Mississippi State Fair. A student of the Music Department received the medal at the Mississippi Chautauqua, July, 1910. A few vacancies. Write for special rate. Address Whitworth College, Brookhaven, Miss.

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Church News

The Pryor Street Presbyterian Church, of which Dr. W. McF. Alexander is pastor, raised \$14,210 for obligations due on their house of worship on November 6th. This is one of the strongest Protestant congregations in New Orleans.

Bishop H. C. Morrison dedicated the Hampton Avenue Church, of Greenville, South Carolina, on Sunday, November 13. The editor of the Southern Christian Advocate, who was present, writes most appreciatively of the sermon.

Pastor W. A. Borum, of the First Baptist Church, of Jackson, Miss., has an interesting revival under way. Dr. J. L. White, of Memphis, is doing the preaching. Brother Borum is one of the most evangelistic ministers in the South, and is never satisfied unless his flock is being built up spiritually.

The head of the Christian Catholic Church, of which the late Dr. Dowie was the founder, has decreed that every tenth child, whether male or female, must be dedicated wholly to the service of God. It is said that they will be trained and sent out as missionaries. This appears to be a human and wholesale call to the Master's work.

It is said that the English Wesleyans have built fifteen hundred new places of worship within the past thirteen years, and overhauled and improved as many. Within the last half century they have added sixty million dollars—over a million a year—to their property holdings. This shows that our Mother Methodism is yet virile and performing well her part in the religious activities of Great Britain.

The statistics given out at the recent meeting of the Mississippi Baptist Convention, for that State, by Rev. S. G. Cooper, the statistical secretary, are as follows: 828 Sunday schools; 1,431 churches; 142,197 members, and 8,898 baptisms during the year. Their Orphanage plant at Jackson is valued at \$150,000, and the Home is now caring for 190 children. When the enlargement under way is completed, its capacity will be increased to 300.

It was stated at a meeting of the Presbyterian preachers of Chicago a few days since that the majority opinion of the Illinois Supreme Court excluding the Bible from the public schools of that State was delivered by justices who are members of the Church, and that the dissenting opinion of the minority was written by non-churchmen. Rather queer is this. The so-called breadth of many nominal Christians is more pernicious than outspoken infidelity. An effort will be made to secure a new ruling of the Court upon this important question.

The Red Cross Society of the United States will undertake to raise an endowment of \$2,000,000, with a view to placing the organization in America upon an equal footing with the branches of it existing in other countries. The plan agreed upon is for each city to raise ten cents per capita for its entire population, and it is expected that New York alone will contribute \$500,000. It is stated that from various sources \$400,000 of the desired amount has already come into the hands of the committee.

The sixty-second annual session of the Louisiana Baptist Convention met in the First Baptist Church of New Orleans on Friday, November 18. Words of greeting were spoken by Mayor Behrman, Dr. J. C. Barr, president of the Protestant Ministers' Association, and the Rev. W. H. Brenzle, of the St. Charles Avenue Baptist Church. Mr. J. W. Parsons was re-elected president, and Rev. F. C. Flowers, of New Orleans, secretary. The reports showed the work throughout the State to be in a healthful condition.

The Arkansas Conference adopted resolutions asking the Methodist colleges of that State to conform their charters to the legislation enacted by the last General Conference. That legislation is that the trust clause in the Discipline shall be incorporated into these instruments, and that, if necessary, they shall be so amended as to have the trustees either elected or confirmed by some representative body of Methodism. This was wise action. The Church needs to secure a firm grip upon all of her educational institutions.

The Seventh Day Adventists of Louisiana, according to a dispatch to the New Orleans papers, have purchased 140 acres of land just outside of the corporate limits of Hammond, and will proceed to build thereupon a denominational college. Lots will be sold, and it is expected that a large colony of this faith will soon be attracted to that locality. This means, doubtless, a more aggressive warfare upon the Christian Sabbath in this section, and it behooves the ministers of the orthodox evangelical churches to get ready to contend unflinchingly for the preservation of God's holy day.

The Presbyterian Synod of Mississippi assembled in West Point on November 16th, with a good at-

tendance. Dr. J. J. Chisholm, of Natchez, was chosen Moderator, and Rev. S. C. Caldwell, of Hazlehurst was elected Clerk to succeed Rev. J. E. Jones, who resigned on account of ill health. A committee, with Dr. William Erwin, of Greenwood, as chairman, was appointed to raise \$20,000 for the endowment of the Chamberlain-Hunt Academy at Port Gibson. This amount will enable that institution to command \$80,000 additional, pledged on the condition that \$100,000 for the endowment fund should be raised.

The Louisiana Presbyterian Synod held its annual session in the Methodist Church at Morgan City last week. Rev. B. L. Price, of Alexandria, was elected moderator, and Rev. H. M. McLain, of Belcher, temporary clerk. Rev. J. W. Caldwell was named as trustee of the Palmer Orphanage, at Columbus, Miss. A plan to establish a French school at Plaquemine, with Rev. J. H. Paradis as principal, was endorsed. The following editors of The Presbyterian of the South were appointed: Dr. George Summey, managing editor; Rev. Louis Voss, associate editor; Dr. T. M. Hunter and Rev. H. M. McLain, corresponding editors. The next session will be held at Ruston.

The ter-centenary of the King James Translation of the Bible will be generally celebrated throughout the English-speaking world next year. The exercises will be under the auspices of the American Bible Society, the British and Foreign Bible Society, and the Canadian auxiliary of the latter. The day and the month when the King James Version was first given out are not known, and in consequence the time for the celebration will have to be arranged by international agreement. It is expected that colleges, churches, and schools will participate in the ceremonies, and that there will be exhibitions of rare and specially interesting copies of the Scriptures.

Harold Beghle, the author of that popular and passionately evangelical book we lately reviewed editorially—"Twice-Born Men"—curiously enough began his journalistic career as the purveyor of a column of jokes for a London evening paper. For some years this lighter side of journalism claimed him, and through Punch, the Strand, and other periodicals, he poured out his witticisms and verses. But finally he became an earnest thinker and expositor of current thought, expounding to the average reader and in popular style the contributions of the profoundest thinkers of our time. He now holds his place in the front rank of English journalists, and enjoys the intimacy of many of the makers of modern thought—Western Christian Advocate.

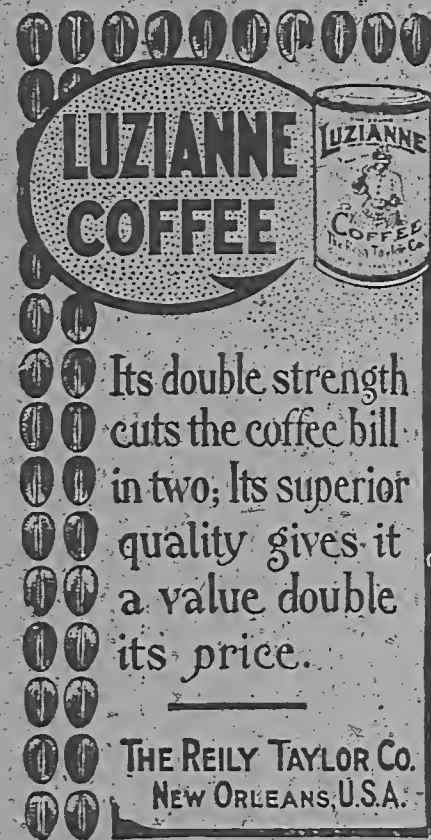
Virginia Methodism has had a year of large prosperity. The Annual Conference, which adjourned a few days ago, was presided over by Bishop Wilson, who is represented by the Richmond Virginian as having spoken as follows in his concluding remarks: "We are making history these days, and the outlook is exceedingly radiant. He also predicted the consummation of church unity at no distant date, but he doubted whether it would be altogether good for the church as a whole. He said that God glories in infinite variety, and perhaps it would be better if the churches continued separate, working to the same end." The Bishop had to leave before the closing session in order to reach the seat of the North Georgia Conference in time for the opening of that body. Some of the appointments are as follows: Dr. B. E. Lipscomb, presiding elder of the Norfolk District; Dr. W. A. Christian, presiding elder of the Richmond District; Dr. G. C. Kelly, First Church, Charlottesville; Dr. W. J. Young, Main Street, Danville, and Rev. R. H. Bennett, Court Street, Lynchburg. The statistics show 109,211 members of the church; 774 infants, and 3,543 adults, baptized; 3,548 Epworth Leaguers; 30,817 Sunday school scholars, and \$20,000 added to the endowment of Randolph-Macon College, and \$28,000 to that of the Woman's College. The question of how the trustees of Randolph-Macon College shall be constituted led to a spirited debate, which terminated with the adoption of the following resolution:

"Whereas there is a great desire that such action shall be taken at this session of the Conference as will result in the final settlement of the question at issue between this Conference and the Board of Trustees of Randolph-Macon College by the most brotherly and peaceable methods possible, be it

"Resolved, That a committee of six be appointed by this body, which committee shall request the Board of Trustees of Randolph-Macon College to appoint a committee of nine of their number, and shall request the Baltimore Annual Conference to appoint a committee of three of their number to meet together in conference at Ashland, Va., at such time as may be mutually agreeable, for the purpose of considering the adjustment of differences existing between the conferences and the Board of Trustees and of reaching a satisfactory settlement of the same, and said committee to make report at the next Annual Conference."

PREACHING HERE AND THERE.

By the kindly courtesy of the brethren, it has been my privilege to preach a number of times since our last Annual Conference—nearly fifty times in all. Not fifty sermons. No; for after the manner of



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Bishops, presiding elders, and most other preachers, I suppose, some of my sermons have rendered service on several different occasions. To mention in detail the charges in which I have preached, the friendships renewed, and the kindness received, might occupy more space in the Advocate than this letter is entitled to. Besides a single Sabbath here and there, I have assisted in several protracted meetings, preaching twice a day repeatedly during the summer heat. The exercise of preaching, instead of having a prostrating effect, proved a tonic to the body, as well as mind and soul.

It was my great privilege to be with Rev. W. F. Rogers, at West, in a meeting beginning Saturday night before the second Sunday in July, and continuing until the Friday night following. The opening sermon was by Rev. W. L. Stormont, of Black Hawk. Brother Stormont is a young preacher of much promise. He remained several days and rendered good service. The congregations were attentive and responsive. Children's services were an interesting feature of this meeting. Some of the children expressed a desire to become members of the church, and, lasting good, we trust, resulted to the church and community.

I was kindly entertained during the meeting by the pleasant family of the pastor. The people of West were cordial and abounding in their hospitality. Brother Rogers is the faithful pastor of an excellent people, not only at West, but also doubtless at each of his four churches.

By invitation of the pastor, Rev. W. R. Goudelock, I assisted him at Andrew's Chapel, Columbus Circuit, in a meeting beginning on the morning of the fifth Sunday in July, and continuing till the afternoon of the following Thursday. We had two services during the day, an excellent dinner, being served on the ground. I like this plan. It brings the people of the neighborhood into closer and kindlier touch with each other, and strengthens the bonds of social life, under the benign and sacred influences of religion, and the church. While most of the preaching was done by the writer, some of it was well done by the pastor. Christians were edified and revived. We had a responsive and good children's service. The meeting closed on Thursday afternoon. Following a sermon by the pastor, there was a very gracious season, and an old-fashioned Methodist shouting time. There were several additions to the membership of the church. Brother Goudelock is in favor with his people, and will make a good report at Conference. I was entertained during this meeting at the homes of Mrs. Eunice (Nelson) Hutchinson and Mrs. Sallie (Erwin) Hearne, pupils of mine at Verona Female College in the years gone by. Their kind ministries to their former teacher were greatly appreciated by him.

I was with Rev. L. B. Hankins, of Starkville Circuit, August 24-26, at Steel's Chapel. I found a live church and a good meeting already in progress. A goodly number of persons were added to the church. I was with Brother Hankins again at Sessums, and occupied his pulpit morning and evening Sunday, August 28; also preached again Monday morning. Rev. O. L. Savage was expected to conduct the meeting, and came Monday afternoon in time for the evening service. Brother Savage, of genial spirit and gifted as a preacher, needs no commendation from this scribe.

Starkville Circuit has taken on new life and has greatly improved under the ministry of Brother Hankins. His people want him back, and promise a raise in the salary if he is returned to them.

T. C. WIER.

Secular News and Comment

There is talk in the Italian Parliament of an attempt to remove Mayor Nathan, of Rome, Italy, from office because of his criticism of the Roman Catholic Church.

The United States Government will construct a million dollar free bathhouse in Hot Springs, Arkansas. It is said that it will be the largest institution of the kind in the world.

A German Teachers' Association has been organized in connection with Tulane University and Sophie Newcomb College. The purpose of it is to promote interest in the study of that language in the Crescent City.

For the present at least, Guthrie will continue to be the capital of Oklahoma. The Supreme Court has declared invalid the late election, in which it was voted to make Oklahoma City the seat of the State government.

A beautiful monument to "Peace" has been erected on the summit of Lookout Mountain, near where the famous battle above the clouds was fought, and was dedicated on the 15th inst. It is the gift of the State of New York, and is designed to symbolize the restored unity and oneness in spirit of the American people.

The coronation of King George of England will take place amid imposing ceremonies on June 21, 1911. It is expected that the various exercises of the occasion will last a week or ten days. It is also announced that the King and Queen hope to visit India and hold a coronation durbar at Delhi, Jan. 1, 1912.

State-wide prohibition will not be incorporated into the Constitution of the new State of Arizona, but, separate from that instrument, the question will be submitted to the people. The amendments submitted in Florida and Missouri were lost; in the latter commonwealth by an overwhelming majority. But doubtless the campaign of education did much good.

Dispatches from Panama represent President Taft as being much pleased with the progress made in the construction of the canal. It is now thought that it will be practically finished by the close of the year 1913, but there seems no disposition to celebrate the completion of the great waterway before 1915, as it will take some time to get things in readiness for ceremonies of such magnitude as would befit so memorable an occasion.

Mr. John E. Redmond, the well known Irish leader, who, with some associates, has been campaigning in the United States to secure funds to promote the cause of "Home Rule for Ireland," is reported to have returned to England carrying with him \$200,000. This money is more than likely to prove a veritable boomerang, as the Unionists, led by Mr. Balfour, have already begun to call attention to it and raise the cry of "foreign interference."

A late dispatch from Pittsburg, Penn., states that Mr. Andrew Carnegie will celebrate his seventy-fifth birthday by a gift of \$3,500,000 to the schools of technology which bear his name in that city. His prior benefactions in that municipality for these schools, libraries, and a museum and concert hall are said to foot up \$20,000,000. Report has it that Mr. Carnegie considers his philanthropic investments in Pittsburg the most satisfactory that he has made.

Iowa, the greatest agricultural State in the Union, is shown to have sustained an actual loss in population within the last decade. This is doubtless due chiefly to the high price of lands and the natural drift of immigration southward and westward. Another census surprise was the announcement that the population of Memphis is only 131,195. It had been predicted that it would not be less than 175,000. Its growth within the past ten years has been 23.1 per cent.

Governor Sanders has issued a call to the Louisiana Legislature to assemble in extraordinary session on November 28. The meeting will last twelve days. The call recites a number of important matters to be dealt with, among which is the election of a United States Senator. Judge J. R. Thornton, of Alexandria, who had been named by the Governor for the position before it was known that the Legislature would meet, has made a formal announcement of his candidacy, and it is generally believed that he will be elected, though there is talk of the anti-administration forces putting forward a man to oppose him.

United States Senator A. S. Clay, of Georgia, died in a sanitarium at Atlanta on November 13. He had been in a precarious state of health for months, but

had seemed somewhat better prior to his decease, and his end was sudden and unexpected. Senator Clay was fifty-seven years old, and had been thrice elected to the Senate. He did not possess the gift of eloquence, but was a strong, painstaking, conscientious public servant. His home was in Marietta, and his obsequies were conducted in the Methodist Church of that city. Ex-Governor J. M. Terrell has been appointed to fill the vacancy in the Senate caused by the demise of Mr. Clay.

Women now have the ballot in five States of the Union: Wyoming, Utah, Colorado, Idaho, and Washington. The amendment to the Constitution giving it to them in the last-named commonwealth was carried in the election on November 8. The States of Oregon and Arizona, however, have lately declared against such action. In the late election four women were chosen to seats in the Colorado Legislature; one was elected to the office of treasurer, in Ashland County, Wisconsin, and one county clerk, in Angelina County, Texas. We have never looked with much favor upon the participation of women in politics, it having always seemed to us that in "setting the solitary in families," God made the home rather than the individual the unit of society; but we frankly confess that it appears to us that woman suffrage is making headway, and whether for good or evil, that it may ultimately come to prevail throughout the United States and England.

The returns of the recent election continue to be the occasion of much philosophizing and speculation. The lower House of Congress, which now has a Republican majority of 40, will next March have a Democratic majority of approximately 60. The Republican majority in the Senate will be reduced to 12, and possibly less. The following Republican Senators will have Democratic successors: Mr. Depew, of New York; Mr. Beveridge, of Indiana; Mr. Hale, of Maine; Mr. Warner, of Missouri; Mr. Keane, of New Jersey; Mr. Scott, of West Virginia; and Mr. Burkett, of Nebraska. In Illinois nearly half of the men who voted for Senator Lorimer in the State Legislature were re-elected, including: Lee, O'Neill, Brown and Robert E. Wilson, who are accused of having handled the corruption fund, and Mr. Broderick, who is under indictment. The Socialists claim that they polled a vote throughout the country of 750,000, a gain of 300,000 over that cast in 1908. They elected several men to State Legislatures, and sent one representative, Mr. Victor Berger, of Milwaukee, to Congress.

Count Tolstoi has always been regarded as quite eccentric, but in leaving his home at the advanced age of eighty-two to spend his remaining days in solitude, thus shocking and deeply grieving his family, he gives evidence of a more decided mental aberration than he had before been thought to possess. The passing years not infrequently accentuate abnormalities of mind. Not a few remarkable men have dimmed the luster of their fame at the close of their career. So great is the danger of this that we have sometimes thought that a great man should be counted fortunate who passes away before his powers have begun to wane. The Count left home on November 10, and, after a journey of some length, took refuge in the Szamorodinski Monastery. The reports as to the condition of his health are conflicting, though all admit his feebleness. His wife and children have hurried to the place where he is stopping, hoping to induce him to return home. Their devotion to him seems to be complete and beautiful.

(Since the above was written, the press dispatches have announced Count Tolstoi's death, which occurred on the morning of November 20th.)

METHODIST, INDEPENDENT, NON-SECTARIAN, WHICH?

Dear Brother Cannon: Who reports the statistics of the colleges and universities to the United States Commissioner of Education? How is it that Randolph-Macon College, at Ashland, is therein reported to be a Southern Methodist institution, and has been so reported for several years?

How is it and why has the Woman's College at Lynchburg heretofore been reported as under the control of an independent board, and in the last report, 1909, is classed as non-sectarian?

I understand both institutions exist under the same charter, and both are controlled by the same Board of Trustees. How, then, can one be Methodist and the other non-sectarian? Can both of these statements be true?

Fraternally,

J. R. VAN HORNE.

Christiansburg, Va.

(The above letter from Brother Van Horne asks certain questions which the editor cannot answer. He does not know who reports the statistics to the United States Government. Of course, the Randolph-Macon institutions are all held in trust by the same Board of Trustees, under the same charter, and there is no difference in their relation to the M. E. Church, South. Both were established by our Church. The Conference records set forth clearly and plainly similar action taken by the Virginia Conference concerning the establishment of both of them. The

original charter was secured by leading members of the Conference in accordance with instructions received from the Conference. They acted as agents of the Church, and they secured the best charter the State would grant at that time. The Virginia Annual Conference was declared by the Board in 1870 to be the creator and owner of Randolph-Macon College. The Academies and the Woman's College were all established by the Board of Trustees, acting as agents of the Conference, and the Chancellor of the State always declared that all the Randolph-Macon institutions belonged to the Virginia and Baltimore Conferences until August, 1906, when, in order to secure the benefits of the Carnegie Foundation, a resolution was passed declaring that in the selection of the trustees of these schools there is no denominational test.

From the date of the passage of that resolution, which was a contradiction of all the past history of the relation of these institutions to the M. E. Church, South, there has been contradiction after contradiction, and the one referred to by Brother Van Horne is not at all surprising, nor any more glaring than other statements in connection with this matter. In fact, the most serious thing in connection with this whole discussion is not the question of how the Trustees of these institutions shall be selected. A letter received by the editor a few days ago intimated that this was a fight against brethren about the mere ways and means of carrying on God's work in the world. This brother and many others appear to think that the only issue involved is a matter of method of selection of Trustees. But that is not the great question.

The editor of the Advocate holds that the most important question is not whether an institution is independent, State, or Church school. The most important question is that **sincerity and fair dealing** shall be exemplified by those in charge of all educational institutions, and especially by this of vital importance among professing Christians. He feels, along with thousands of other members of our Church, that the rights of the Church have been disregarded and to some extent violated by the Vanderbilt as well as by the Randolph-Macon Boards of Trustees, and this opinion seems to be shared by not only the Virginia Conference, but by the General Conference also. A few men who hold positions as Trustees, in virtue of the fact that they were supposed when selected to be loyal Methodists, and that they would represent the Conferences, have denied the rights of the Church, through its organized agencies—the Conferences—to a voice in the control of the schools, and yet still insist that these schools are Methodist schools, and that they should have Methodist patronage and support.

The time has come when the exact status of the Randolph-Macon institutions and of the Vanderbilt University must be defined. If they are not independent, but are truly Methodist institutions, and are the property of the Church, then that fact should be established beyond question, and the Trustees should be required to acknowledge the control of the Church through the Annual and General Conferences, and should recognize that they are the servants of the Church, speaking through its organized agencies. But if they are independent, then that fact should be openly declared and the membership of the Church should know it, and the Church can determine whether she will give them any further support, or whether she will decline to contribute to institutions over which she can have no control, or whether she will establish schools whose charters are framed in accordance with the disciplinary regulations.

It is contended by some that the Randolph-Macon institutions are the property of the Church and are controlled by the Church, because the members of the Board are Methodists, and the Board is spoken of as an agency of the Church, just as the Conferences are agencies of the Church. Indeed, the idea is advanced that the Board is co-ordinate with the Conference, and carries on the work of the Church in the educational field as does the Conference in other departments of Church work. But such statements ignore the methods of Methodism. Methodism is a great organization, and all the work of the Church is under the direction and control of some one of its Conferences. Independent boards are not recognized among us, and all our varied forms of activity are originated by and report back to some form of Church Conference.—Baltimore and Richmond Advocate.

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LOUISIANA CONFERENCE, W. F. M. S.

Mrs. M. N. James, District Secretary of the Alexandria District, has charge of the Membership Campaign in our Conference. This campaign began in October, and is to be continued through December. We trust the auxiliaries are earnestly endeavoring to enlist new members, and that we will not be satisfied until every woman in the Church has a part in this great Mission work.

Mrs. R. P. Amacker, who was District Secretary on the Baton Rouge District, has removed to California, and Miss Fanny Reames of Kentwood has been made District Secretary in her stead. Miss Reames is now planning for a district meeting, and we sincerely hope the auxiliaries on that district will rally to her, and the woman's missionary work be strengthened, and the new secretary encouraged by your interest and co-operation.

We are nearing the close of the third quarter of our fiscal year. We would like to remind the auxiliaries to be prompt about sending in their quarterly reports, so that a full statement can be made to the Annual Conference, which convenes early in December. Begin now to send your reports to the proper officers.

We trust that most of our auxiliaries have observed the Week of Prayer, which was set for October. If any have not done so, will you not arrange for this season of self-denial and prayer as soon as possible? All offerings should be sent to the Treasurer, Mrs. R. C. Holt, Rayne, La.

Mrs. A. J. Peavy, District Secretary on the Shreveport District, has been very ill, but we rejoice to say, is now better. However, on account of her health, she will be obliged to be absent from home for several months, and finds it impossible to do the district work. Will the auxiliary Corresponding Secretaries on that district please send their reports for this quarter to the Conference Corresponding Secretary, Mrs. Crow Girard, Lafayette, La?

MRS. C. GIRARD.
Cor. Sec. and Press Supt., La. Conf.

MISSISSIPPI CONFERENCE, W. H. M. S.

Some weeks ago we received a fine report from Mrs. Barbour, the Recording Secretary of the H. M. S. of the Central Church, Meridian. They have a wide-awake, active society, the average attendance being about forty-five or fifty. Collections are better than ever before, and on the whole they are confident they are moving upward.

Mrs. Barbour writes: "At the regular time for election of officers we elected a bright, talented, consecrated woman, Mrs. S. A. McCaskill, for our president, but more than a month ago she was forced, because of failing health, to resign. We were peculiarly fortunate in the election of her successor, Mrs. J. A. Gully, and I am confident that under her efficient management only favorable reports may be expected from the society."

The city mission work constitutes the largest factor in their work at Meridian. A regular, trained deaconess, Miss Alice Scheider, of the Nashville Training School, began work September 1st, and they are expecting the work to go forward rapidly, especially in the cotton mill district, where she hopes soon to establish a Wesley Home. The free clinic has already been opened through the goodness of one of the Methodist women physicians, Dr. Sarah Allen Castle, and many have been reached in that way and much good has been done. The suburban churches, as well as the Central Church, have a share in this work, Mrs. J. R. Whitaker being president of the Board.

Plans are about perfected to establish a Travelers' Aid there, the agitation and financial arrangement having all been made by the City Mission Board. They hope soon to be able to employ two women to look after this work, one for day duty and one for night, but as yet arrangements have only been made with our former city missionary, Miss Clara Cope, to serve at night.

A new feature to Meridian was added a few weeks ago, to be known as the "Methodist Union," the object being for the women of the various churches to meet once a quarter and give an account of their work, to become better acquainted, to foster a feeling of church fellowship and unity of purpose. The newly-elected president of the Central Church proposed and established the scheme.

The merging of our three missionary periodicals, "Go Forward," "Our Homes," and "The Woman's Missionary Advocate," into one splendid missionary paper, is a fact that is of vital interest to all missionary workers. This change takes place in January. All subscribers to any one of these periodicals will be entitled to the new paper at the same price, fifty cents a year, up to the time their present subscription expires. Isn't this a good time, agents, to solicit new subscribers? Much can be done. I am sure to arouse interest along missionary lines at this time. For the encouragement of all agents, I call their attention to the splendid work done by the agent of "Our Homes" at First Church, Jackson. About a month ago it became necessary to elect

a new agent for "Our Homes." Mrs. Pollack, who has always been an enthusiastic, consecrated Home Mission Worker, was appointed by the president to fill this vacancy. At our last regular meeting fifty subscriptions were reported, and those were gained by the use of odd moments. Mrs. Pollack hopes to be able to report another fifty at our next meeting, so that the hundred mark may be reached. This shows what can be done by a faithful, enthusiastic worker.

MRS. M. W. SWARTZ,
Conference Press Superintendent.
Millsaps College, Jackson, Miss.

GREENVILLE DISTRICT WOMAN'S MEETING.

By Mrs. Dell Kelso Mohlenhoff.

The annual meeting of the Woman's Home and Foreign Missions of Greenville District convened at Shaw on the evening of November 5, 1910. The session was opened by a song and prayer service, conducted by the Conference President of Foreign Missions, Mrs. S. M. Thames, of Pickens. Mrs. Thames is a woman of charming personality, and held captive the hearts of all with whom she came in touch from the moment of her first appearance until her last word was spoken three days later.

With four sessions on Sunday, the day was full of good things, the chief of which was a most felicitous sermon by the much loved pastor of the local church, the Rev. L. A. McKeown.

In the afternoon Mrs. J. E. Thomas, of Columbus, Conference Superintendent of Young People's Work, held an enthusiastic meeting, in which she outlined her plan of work for enlisting the young people of the church in the cause of missions. Although Mrs. Thomas is a grandmother, she is quite the youngest juvenile in the Conference, and is making herself a power for good among the youth by the vim and enthusiasm she brings to her work. To this delightful quality of youthful outlook, Mrs. Thomas adds the wisdom and grace of maturity. At the evening session a cordial welcome was tendered the visiting delegates and friends by Mrs. A. E. Graham, of the local church, and responded to in an appropriate manner by Mrs. Ed. B. Hill, of Cleveland, and from local Baptist and Presbyterian congregations were extended by Mrs. Doughty and Mrs. Gibert, after which came the principal feature of the evening, an address by Mrs. L. M. Short, of Como, Conference Vice-President of Home Missions. Mrs. Short is a woman who combines with a fine enthusiasm for her work a thorough understanding of its needs. She is a forceful speaker and possessed with a keen sense of humor. She gave an interesting account of the various schools and institutions for bettering conditions among the poor and unfortunate girls in Southern territory, and pleaded for more consecration to this cause among Methodist women. Mrs. Short very justly deprecates the enormous amount of nervous energy wasted by women on their embroidery, "punching holes in cloth and sewing at them," as she aptly describes it, and expressed her concurrence in the sentiment of Elizabeth, of German Garden fame, that fancy work is an invention of the evil one to keep the foolish from learning wisdom.

Monday forenoon was devoted to the work of Home Missions, and was ably presided over by Mrs. Taylor, of Cleveland, Secretary of Home Missions of Greenville District. Mrs. Taylor is an efficient officer, a consecrated woman, and unselfishly devoted to her work. After the business of organization and the reports from auxiliaries were disposed of, much meaty matter relating to home work was presented and some interesting discussions launched. Among the papers read, that on "Our Rescue Work," by Mrs. J. W. Rodgers, of Coahoma, deserves special mention. In the afternoon Mrs. Ridgway, of Boyle, spoke lucidly and illuminatingly on the work among the sailors along the Gulf Coast. After a helpful symposium on how to secure new members, conducted by Mrs. Short, the officers of the Home Society retired and the Foreign Workers took up the business of organization and hearing of reports.

The session Monday evening was well filled with an exhaustive paper on "Our Schools," read by Mrs. J. L. McKeown, of Leland, followed by a fine address on foreign work by Mrs. Thomas. Mrs. Evans, of Canton, Conference Superintendent of Press Work, made an eloquent plea for the girls in training for foreign fields at the Scarritt Bible and Training School in Kansas City, resulting in a liberal collection for the scholarship fund of that institution.

The Tuesday session was entirely devoted to the foreign work, but the little time left for this shortened many interesting discussions. The new district secretary, Mrs. Brister, of Shaw, presided, and though a new recruit, exhibited all the grace and tact of a veteran. The membership crusade received further consideration, and Mrs. Thomas explained the plans and purposes of the Study Circle. A paper on "What Opportunities Has the Church for Doing Work for the Master," by Mrs. Mohlenhoff, of Shaw, was well received.

An altar prayer service, a last word of admonition and home by the Conference officers, the farewell of many new-made friends, and the annual meeting of the Greenville District Woman's Home and Foreign Missionary Societies passed into history. But the great results for good which cannot fail to grow out

of this meeting will make history for the future.

Delegates were present or reports read from thirteen auxiliaries of the Home alone. The proceedings of this body of consecrated women brought out the interesting fact that, whereas the Home Societies are for the most part flourishing and doing a fine work, the foreign work languishes. About \$4,000 has been raised and expended by the thirteen auxiliaries represented. Of these, Clarksdale leads with \$795.51, with Boyle following, with \$650.15, and the little town of Robinsonville at its heels, with \$635.22. This latter is perhaps the most remarkable society in the district, if not in the Conference, and owes its ability to do great things not to members, nor to wealth, but largely to the consecration and unselfish devotion of its guiding spirit, Miss Julia Jones, the village school-mistress. Miss Jones came over one hundred miles, at her own expense, and at considerable self-sacrifice to attend this meeting, that she might carry the inspiration that these meetings always engender back to her little band of co-workers at home.

It is the spirit exhibited by this noble woman that is needed in all lines of missionary work—the spirit which finds joy in service to others and in the losing of self. It is, in fact, the only spirit which brings joy and contentment to a human soul if we but know it. What a pity, both for ourselves and for the many, unfortunate, that we might help, that our eyes remain blinded to this great truth.

A THISTLE IN JACK'S HEART.

"If I were a farmer," said Jack, "I wouldn't let any old thistles grow in my fields."

"But how about the field you do own?" asked the mother, seriously. "I thought I saw a thistle sprouting up in it the other day."

"The field I do own?" asked Jack.

"The other day I heard you say, 'Plague take it!' an expression I never heard you use before. I said: 'Some one has sown a thistle in Jack's heart.'"

"Our hearts are fields given us by God. We should sow golden seed in them, so that nothing but what is good may grow in them. Are we doing this?" Junior World.

HOW HE GAINED IT.

To a great many readers of Dr. Alexander MacLaren's expository writings, the query has suggested itself: How did the great expounder gain the penetrating spiritual vision which marks his examination of the sacred Word? The New York Christian Advocate quotes one who in his early ministry was an assistant to the great Baptist preacher, and who once asked him what had contributed most of all to his success. Dr. MacLaren, after deprecating the idea that he had attained "success," said that he owed all that was in himself and in his ministry to the habit, never broken, of spending one hour a day "alone with the Eternal." The hour which he took was from nine to ten in the morning. His assistant says that he was sometimes allowed to be in the room with the pastor, "but no word passed between us." In his well-worn armchair he sat, with his long Bible on his knees, sometimes reading its pages, more frequently his hand over his face. During that hour he did not allow himself to read even the Bible for texts, or as a student. It was read as a child would read a letter from an absent father; as a loving heart would drink in again the message from a loved one far away.

What is our life? It is a mission to go into every corner we can reach, and reconquer for God's beatitude his unhappy world back to him. It is a devotion of ourselves to the bliss of the divine life by the beautiful apostolate of kindness.—Faber

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The Home Circle

THE TOAD AND THE LITTLE GREEN BEETLE.

By Edith Havens.

"Well, you are a homely thing," said the little green beetle, as he spied the little toad sitting all alone by the side of the garden path. "What are you doing here, among all these beautiful flowers?"

The toad, a bit surprised, blinked his eyes and didn't even look at the newcomer.

"I say, why are you here, old homely face?" continued the beetle, as he came nearer.

The toad turned slightly. Then he noticed the beetle.

"Oh, I beg your pardon," he said. "Are you talking to me?"

"Yes, I am," said the beetle crossly.

"So you think I am homely," said the toad, blinking his eyes once more.

"I never in all my life saw such an ugly-looking thing," answered the beetle.

"I am sorry you feel that way," said the toad, hopping a bit farther away. "It seems to bother you more than it does me. I bid you good morning."

Now, just above the beetle's head, perched on the tip of a sweet rose, a butterfly sat, and her face was sad, for she had heard everything the little beetle had said.

She was a wonderful little butterfly, kind to everybody and loved by everybody, and as the little toad, with two great tears rolling down his cheeks, hopped away, she flew lightly down beside the little beetle who was starting away in the opposite direction.

"I want to talk with you, little beetle," she called. The beetle paused and turned about.

"Do you know that you did very wrong a few moments ago?"

"What about the toad?" asked the little beetle guiltily.

"Yes, about the toad," said the butterfly in a sad voice.

"Do you know that the little toad helps to make this garden very beautiful; that without him the flowers could not grow at all?"

"Why, no," answered the little beetle, surprised and ashamed. "Is that true?"

"Yes, very true," answered the butterfly. "You see he eats all the bad bugs that come to the garden to destroy the flowers. The flowers love him very much."

The little beetle hung his head.

"Oh, I did not know—I did not know," he moaned. He was so ashamed when he thought how very unkind he had been.

"Do you know," continued the butterfly, "when I first saw Mr. Toad, he looked very homely to me; but I thought and thought, and decided that God made him for some purpose. Now, he looks quite beautiful to me. He leaves everyone alone and is so kind."

Later in the day the little green beetle again met the toad on the garden path, and apologized for his rudeness.

And the beetle came to love the toad as much as the butterfly.—Times-Democrat.

A CHANCE FOR BOYS.

It is a good thing to be a hero and we all wish we had the chance. What dreams we have of how we would carry the enemy's breastworks, the dead and dying all around us, and fall at last ourselves, our faces to the front, our country's victorious banner waving over our dead bodies!

Or, we wish we could win the Carnegie medal for heroism, or belong to the immortal Legion of Honor. If a fellow only had a chance!

You have a chance boys—a chance to serve the world and your fellowmen as none of your friends who will be lawyers, engineers, merchants or teachers, will ever serve it. Have you guessed it?—the ministry! But it does not sound attractive, does it? The ministers, you know, don't look like heroes. They look like they had a hard time, and you know they never can make money, and they always have to be looking out for other people instead of themselves; so that, if that is being a hero, just please excuse me.

It is all true; and yet, boys, here is your chance—the glorious chance to be a hero which you have all been wanting. I think it is like that beautiful old story some one has told us of Gaston de Foix.

In the year 1512 the Spanish and the French were fighting each other on the sunny plains of Italy. The Spanish army had won famous victories on almost every battlefield of Europe. The French army was only the broken half of the great force Louis XII had sent to Italy. But it had at its head Gaston de Foix, the nephew of the king. He was hardly more than a boy, but so brave, so bright and dauntless, that his scared and battered soldiers worshiped him.

One day there came a crisis in the battle. Two battalions of Spanish infantry that had conquered in every fight were about to break through the French lines, and Gaston de Foix determined to lead a charge against them. His men pressed close about him, begging and pleading with him not to throw his life

away. But while they still urged he suddenly broke away, crying: "Let him who loves me, follow me!" and spurred his horse towards the enemy's lines.

They hesitated a moment, then every nobleman of France, every rude hired soldier, every peasant with a lance, followed with that cry, "Let him who loves me, follow me!" ringing in his ears.

The Spanish were not used to giving way, but they gave way before that onslaught. The lilies of France waved above the lions of Aragón and a great shout of triumph went up from the victorious French.

But the gallant boy-general lay dead on the field, and above him—nobleman, peasant, soldier—lay those who had answered that brave call with their lives. You would have followed him, too, wouldn't you boys? Then listen—for still that cry rings out, and in the forefront of the battle stands Christ, that Christ who understands all a boy's thoughts and longings, and He calls: "Let him who loves Me, follow Me!"

So clear, so sweet, rings out that call, and as in that other battle fought so many hundreds years ago, the brave, the strong, the loving will answer: "Will you be among them, boys?"—Mildred Welch, in Christian Observer.

THE BOY SCOUT.

Mr. Ralph D. Blumenfeld, of the London Daily Express, writing in the Outlook, says of the effects of the Boy Scout movement in England: "It has wrought a revolution in British manners and ways of thought. The discovery of the boy has not only changed the nature of the boy for the better, but has so improved him that he now sets a national standard."

"There is the point of honor. A scout's honor is to be trusted. It is the old law of the knights newly revived, gloriously resurrected. There is the matter of day-by-day helpfulness. It was common to hear, in the days before the scout movement, how people were drowned in rivers, ponds, or canals, with crowds helplessly looking on. Now, that all scouts are taught to swim and to rescue the drowning, they have set a new fashion in life-saving. Every day in England the papers report some fresh deed of scout gallantry or heroism, a deed to be traced back to the age-old ideal of chivalry newly set up before Britain's boyhood. In the first four months of this year eighty-four medals were awarded to scouts for gallantry in saving life."

"One is conscious also in England to-day of a new spirit of love for wild creatures, of pity for the helpless animals. All scouts are trained to be merciful to beasts of burden, to be prompt in interfering if a man is working a lame horse, to respect the sanctuaries of the birds in trees and hedge."

"Wherefore, in building their own characters, in learning self-respect, the scouts are slowly strangling that curse, and that old-age menace of English liberty—the foul thing, servility. The boy becomes a man. What he is taught in his impressionable age he carries with him through life; and so we see in this Boy Scout movement the reflection of the knights of chivalry; we see him going about the world looking for the chance of helping others."

There are nine points in Scouts' Law, as follows:

1. A scout's honor is to be trusted. If he declares: "On my honor it is so," that settles it.
2. A scout is loyal. The obligation of loyalty embraces country and rulers, parents, employers, and scout masters.
3. A scout's duty is to be useful and to help others. He must try his best to do a good turn to somebody each day.
4. A scout is a friend to all and a brother to every other scout, no matter to what social class the other belongs. He must eschew snobbery and cultivate democratic good-fellowship.
5. A scout is courteous. He must, furthermore, take no reward for his courtesy; this means "no tips."
6. A scout is a friend to animals. He must not give pain to any creature unnecessarily.
7. A scout obeys orders. He must, too, render obedience without question; but, after carrying out an order, he may state reasons for objecting to it.

A scout smiles and whistles under all circumstances. The duty of cheerfulness is second only to that of obedience.

A scout is thrifty. He opens a savings bank account.—Northwestern Christian Advocate.

HIGHLY COMMENDS IT.

"MODES OF THE HEAVENLY LIFE," by Rev. Walter G. Harbin, of Haynesville, La., is one of the most helpful and stimulating books on the devotional line that I have read in many a day, and is worthy of a wide circulation among both preachers and laymen. The vital theme treated of in this meritorious little volume, not, however, in a controversial or theological, but in a practical way, is the work of the Holy Spirit, whose divine office and mission are, alas, too often lost sight of, or minimized in this day of multiplied ecclesiastical machinery and dependence upon organized effort. The fundamental verities regarding the agency and operation of the Holy Spirit are here presented in such a clear and forceful way that the reader is sure to feel the kindling of holier aspirations, and be led to recognize as never before the only true source of righteousness, and peace, and power, yea, of complete victory over sin. I have seen some larger and far more pretentious volumes on the doctrine of the Holy Spirit that are not half so illuminating and desirable as this booklet, which is a gem of its kind.

The author strikes the key-note in the opening chapter when he says: "Each life may have its Pentecost. Paul found his on the Damascus road. John Wesley found his on a rainy night in Aldersgate street. But not even the coming of the Holy Spirit into the life of the believer is the goal of the atonement. This, too, has a further purpose." Jesus said: "I go to prepare a place for you." The Holy Spirit comes to prepare us for that place. While our Lord makes heaven for the soul, by his Spirit he makes heaven in the soul. The earnest reading of this little book will in many cases mark an epoch in the life of him who reads it. M. M. BLACK.

Port Gibson, Miss.

The sales of Brother Harbin's book, "Modes of the Heavenly Life," have been such as to justify a reduction in the price of the book to 50 cents. Order from the New Orleans Christian Advocate.

It is a saying often forgotten, yet none the less important: "Better mend one fault in yourself than a hundred in your neighbor." Work on one's own faults is hard, quiet, and thoroughly unattractive work to most fault-finders; yet its results are certain, and its reward cannot be taken away.—Author Unknown.

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Editorial.

THE ROMAN CATHOLIC CONVENTION.

The American Federation of Catholic Societies which assembled in New Orleans last week was a notable gathering. Representatives came from all parts of the country, and the attendance was large. The city papers devoted much space to the proceedings, as was to be expected in a municipality where the population is largely Roman Catholic. The want of space forbids us to discuss the enactments of this great assembly. We can only mention in the briefest manner possible some of the more striking things that were done. A strong protest was made against divorce; the Portuguese authorities were condemned for religious persecution and maintaining a government which is a republic only in name; the necessity of church education was maintained, and the justice of public appropriations to parochial schools by the State, contended for; conducting Commencement exercises in Protestant churches was disapproved; Mayor Nathan, of Rome, Italy, came in for his share of attention and was severely scored; enlarged educational work among the Indians and negroes was favored; respect was paid to the proselyting methods of the sects, and the press was rapped for printing conspicuously unjust statements and reports injurious to the Catholic Faith; it was suggested that, considering their numerical strength, the Roman Catholics are entitled to have more men in public office; sympathy was expressed for labor, but Socialism was shown little quarter. The following resolution, which to some extent we sympathize with, was adopted:

"We protest against propagandas which embitter the workman, preach a gospel of class hatred, of confiscation of private property, make marriage a mockery, deny paternal rights and responsibility, and proclaim State control and even ownership of the child."

Those who think that the adherents of the Vatican are not to be reckoned with in the establishment of true religion in America are tremendously mistaken. The Romish Church is old, but the weight of years rests lightly upon her. There is no halting in her step; no indication of infirmity in her movements. Her methods of operation have changed somewhat, but her spirit is yet that of the olden time. Despot, dogmatic, intolerant, alert, aggressive, she yet presumes to set forth her claims of supremacy and lay her plans for universal conquest. The brethren who at the General Conference at Birmingham four years ago wanted to expunge from the Methodist Discipline the Articles of Religion dealing with the errors of Romish teaching, need, if they have not already done so, to open their eyes and ears and discover the fact that this semi-pagan denomination lacks much of being a spent force—a thing of the past. A laxity that stands ready to fellowship with every ism in existence that may have in its propaganda a trace of truth, is no proper substitute for true Christian tolerance.

WHY SO?

Some of the church papers have taken the position that because legal proceedings have begun in the battle between the Church and the Vanderbilt Board of Trust for the control of the University, the press of Southern Methodism should lapse into a state of silence. That justice or propriety demands such a course in the present instance, we fail to see. We can readily understand how in the adjudication of cases where the facts remain to be developed and the inflaming of public sentiment might result in injustice being done, it is wise for the press to refrain from discussion. But certainly in the legal contest to which the Church is now a party, no such conditions exist. Both sides have set forth their contentions at great length. The issue has important moral aspects. It is to the interest of the Church that the justice and equity of her cause shall be kept clearly before the general public. Those

acting for her desire to withhold nothing. They have issued a ninety-two page pamphlet that the people may become informed as to the salient points of the controversy. They doubtless would be glad to have the various organs of the Church disseminate this information among the people. Wherefore silence when so righteous a cause needs a voice? For our part, we propose to speak out and make such comments as we think are needed from time to time. And a little later we hope to publish for the information of our constituency, the entire Bill of Injunction filed by counsel for the Church. Meanwhile, those specially interested may obtain a copy of this most able and interesting pamphlet by writing to the Methodist Publishing House, at Nashville, Tenn. The price, postpaid, is fifteen cents—the actual cost of printing and mailing. Every preacher should procure a copy, and read and preserve it.

FROM LABOR TO REWARD.

In our last issue reference was made to the critical illness of the Rev. E. W. Lipscomb, of Biloxi, at the home of his brother, Dr. J. W. Lipscomb, at Columbus, Miss. At that time he had just undergone a serious operation, and some hope of his recovery was entertained. But the seeming improvement was of brief duration. The dread malady that had fastened itself upon him would not yield even to the skilled surgeon's knife, and it soon became apparent that the brave and patient sufferer was fighting a losing battle. At 8:40 o'clock on Thursday night, November the 17th, 1910, the expected end peacefully came. The illness which thus brought to its earthly close this bright and promising life was of several months' duration. Two or three times since last winter the stricken pastor had been forced to leave his "loved employ" to seek rest and recuperation. But little was it dreamed that he would so soon put off his armor bright and join the victorious host above.

The Mississippi Conference and the Methodist Episcopal Church, South, have sustained a great loss in the decease of this gifted young minister. His equipment for service was of a very high order. He was born and reared in a home in which the atmosphere was deeply spiritual. A noble Christian father and mother taught him from earliest infancy to hush the Master's name, and laid deep and strong in his youthful soul the solid foundation of upright character. He was well educated, having been graduated from the literary department of the University of Mississippi and the theological department of Vanderbilt University, winning at the latter institution the Founder's Medal. Nature also had richly endowed him. He had a pleasing presence, a winsome personality, and the gift of impressive utterance. His preaching both attracted and helped the people. Though scholarly and conversant with current theology, he yet held firmly to the teaching of the evangelical churches, and his faith in the efficacy of the gospel was strong and unshaken. A consecrated and tactful pastor, he knew how to mingle with his flock and point them to the upward way. For only five years was he permitted to toil in the itinerant ranks—a time all too brief, viewed from a human standpoint, but long enough to be a blessing to many and prove himself a workman that needed not to be ashamed. Before the sun of his life had reached its meridian and while the shadows were yet westward falling—at thirty-one years of age—the summons came, and he went fearlessly forward to meet his Lord and lay the trophies that he had gathered at his blessed feet. Writing of him the day before he went away, his brother, Rev. T. H. Linscomb, who was at his bedside, said: "His faith and hope are inspiring, and his spirit is as sweet as an angel's. He said the other day that he couldn't be happier if already in heaven." And to-day, "The Lord knows my heart. I know him and rejoice in him—my precious Savior, my precious Savior!" Shall we not praise God for a religion that can sustain a dying man like that? These messages floating back from those sweeping through the gates—how they have cheered and heartened the fearful, doubting souls of men! Such a death chamber is less a place for lamentation and tears than for a feeling of triumph and the song of coronation.

Brother Lipscomb was married three or four years ago to Miss Mary Clare Brown, a daughter of Mr. L. P. Brown, of Meridian, who, with one child, survives him. His remains were taken to the home city of his wife for interment, and there laid away to await the Master's second coming and the trumpet call. May God watch over the bereft, little one, sustain the young widow in her desolation and loneliness, and comfort every heart upon which the shadow of this sorrow has fallen.

REMEMBER THE ADVOCATE.

We trust that the brethren in rounding out the finances for the year will not forget the claims of the Advocate. We have over-due subscriptions in nearly every charge, and we shall greatly appreciate anything that the pastors may do to collect them for us. Our main reliance is upon them at all times. And we urge readers who are in arrears to be certain to hand the money due us to their preachers before they leave for Conference. We invariably have a representative with our books at each of those annual

gatherings, and it is a good time to square accounts. A sprinkling of new names upon our files would also tend to make us happy. The Advocate has tried to be a faithful servant, and would like to be able to join with other successful workers in reporting, "Collections in full."

PERSONAL AND OTHER NOTES.

Important Conference notices will be found on Pages 12 and 13.

Mr. and Mrs. T. V. Elzey have changed their residence from New Orleans to Shreveport, La.

Dr. F. N. Parker preached two strong and helpful sermons at Rayne Memorial Church of this city last Sunday.

Homer is making ready for the Louisiana Annual Conference. This will be the third session held in that progressive city.

The Oklahoma Conference at the recent session in Ardmore voted in favor of a division. As now constituted, it embraces fifteen districts.

The enrollment in the Industrial School at the First Church, New Orleans, has reached 399. Additional teachers are needed for this work.

It is Bishop J. M. Thoburn's autobiography which is to begin in the Western Christian Advocate next January—not Bishop Thornton, as it appeared in our "Church News" column last week. We know of no Bishop Thornton.

The new head resident dressmaker at the Wesley House at Biloxi is Miss Mae Long, formerly of Sulphur Springs, Tex., who has been accorded a warm welcome. Miss Drizno, who formerly held this position, has gone to Dallas, Tex.

Rev. L. A. Sims is doing a monumental work in that part of the city in which the Epworth M. E. Church, South, of which he is pastor, is situated. Read the account of what he has accomplished which is given elsewhere in this issue.

We are indebted to Sister T. S. Randle, of Gilbert, La., for subscriptions lately sent the Advocate, and for cheering words. Blessings on this good friend and all who belong to our reading circle in that community.

President Hull of Millsaps College was slated to occupy the pulpit at Long Beach last Sunday morning, and to preach at Gulfport in the evening. As an expounder of the Divine Word, he is forceful and impressive, and the people hear him gladly.

A public meeting of the Mississippi Historical Society will be held at the Methodist Church in Sardis on Tuesday evening, November 29th, when Rev. G. W. Bachman will deliver a semi-centennial address. The occasion promises to be one of much interest.

Rev. H. M. Ellis has been having gratifying success in his meeting at Brookhaven. The general condition of this church is good, and he has been rejoicing in some fine additions. Through the pastor who can see the Lord's work arising in his hands.

We regret to learn that Rev. R. A. Tucker, of Moscow, has been somewhat unwell of late. He has been four years in his present pastorate, where he has wrought successfully and won his way into all hearts. He is one of the growing young ministers of North Mississippi.

Again Chaplain L. A. Randolph has been given marching orders. This time he goes from Fort Thomas, Ky., to Fort Barrancas, Fla. We think that Uncle Sam must evidently be a Methodist. At any rate, he seems to maintain an efficient system for the preachers amenable to his authority.

Rev. W. W. Graves, of Homewood, Miss., reports that things are at high tide in his charge. Good! This means that there has been faithful labor during the preceding months of the year. It is the husbandman who sows and cultivates in the springtime and summer to whom the autumn brings a golden harvest.

A preacher can have no better recommendation than to be able to hold a successful meeting in his own church, doing the preaching himself. This is what the Rev. J. T. Abney has lately done at Twenty-ninth Street, Gulfport. Pastor-evangelists have long been one of the great needs of Southern Methodism.

For some time prior to his death, Rev. E. W. Lipscomb was unable to fill his pulpit at Biloxi. This interesting congregation, however, has not been allowed to go without preaching, the nearby pastors being brought into requisition for this service. The Methodist Church believes in taking care of every flock.

An industrious toiler is the Rev. W. T. Griffin, who has supervision of the missionary work along the Mississippi Gulf Coast. In addition to the responsible duties of his position, he has done considerable revival work during the summer and fall. A short time since he assisted Rev. L. E. Darrow in an interesting meeting at Pascagoula.

Rev. J. E. Denson, presiding elder of the Lafayette District, held the fourth Quarterly Conference of the Lake Arthur charge last Saturday and Sunday. Good reports were made, and all financial obligations will be met. Rev. L. N. Hoffpauir has been in charge of this work for three years, and there is said to be a general demand for his return.

Rev. T. W. Lewis and Rev. R. A. Clark have been transferred from the North Mississippi to the Mem-

this Conference, and both stationed in Memphis, the former at First Church, and the latter at Second Church. We heartily congratulate the Methodists of the Bluff City.

Rev. J. M. Morse is rounding out his quadrennium at Gulfport in great favor with his people. He has just closed a successful union meeting in which all of the denominations of the city participated. Brother Morse is one of the most capable and efficient men in the Mississippi Conference, and the charge which secures his services next year may count itself fortunate.

Rev. Theodore Capland is in the midst of a fine meeting at Murphysboro, Illinois. Great throngs are attending the service, and the interest is deep and widespread. Dr. Capland is much impressed with Murphysboro and the surrounding country. His own work at Chicago, St. Louis, has been most auspicious. The congregation recently gave the Doctor and Mrs. Capland a splendid public reception.

The following are some of the appointments of the Oklahoma Conference: Dr. G. B. Winton, presiding elder of the Tulsa District; Rev. J. E. Carpenter, Lawton; H. Rogers, Davis and Oak Ridge; Rev. W. L. Anderson, Ryan. Brother Carpenter preached a sermon before the body which made a profound impression, and by a formal vote the Conference requested its publication in the Methodist Review.

Rev. G. D. Purcell conducted a fruitful meeting at Jena, La., a short time since, in which he had the valuable assistance of Rev. R. H. Harper, of Natchitoches. There were 25 conversions and sixteen additions to the Church. Brother Purcell expects to report in full at Conference. Why shouldn't he? With a good pastor and good people working in co-operation, it is the logical result for success to crown their labors.

The Methodist pulpits of the city were filled last Sunday by Baptist ministers attending the State Conventions as follows: First Church, 7:30 p. m., Rev. C. T. Alexander; Louisiana Avenue, 11 a. m., Rev. J. U. H. Marton; 7:30 p. m., Rev. J. S. Campbell; Carrollton Avenue, 11 a. m., Rev. J. S. Kendrick; 7:30 p. m., Rev. F. Stubblefield; Second Church, 7:30 p. m., Rev. D. P. Lawrence; Parker Memorial, 7:30 p. m., Rev. H. H. Shell.

Rev. W. C. Martin recently held a profitable meeting at Alexander, La., where the Rev. H. R. Singleton, its pastor. Much interest was apparent, and there were twenty-seven accessions to the Church. Brother Singleton is finishing his fourth year in this excellent charge, with 400 people wishing that the time limit had been removed at Asheville. The Louisiana Conference does not contain a more acceptable pastor.

Rev. W. R. Cooper, who has lately been serving the Baptist Church at Itabana, Miss., has received a call from the First Baptist Church at Grenada, one of the choicest congregations of that denomination in the Bayou State, and has signified his acceptance. He is one of our subscribers, and lately had the kindness to commend strongly the work of the editor. We wish Brother Cooper much success in his interesting new field.

The Rev. and Mrs. Isaac L. Peebles, of Meridian, have issued invitations to the marriage of their daughter, Miss Eunice, to Mr. Alva Leslie Brothers. The ceremony will be performed at the South Side Methodist Church, at Meridian, Miss., on Tuesday evening, the twenty-ninth of November, at nine o'clock. The Advocate extends congratulations, and wishes the contracting parties a life of large usefulness and the highest possible earthly happiness.

Rev. W. M. Young, the faithful presiding elder of the Sardis District, states that the charges under his jurisdiction, with one or two exceptions, are in admirable condition. We regret to be informed that Rev. A. F. Moore, of Arkabutla, has been somewhat hindered in his work by sickness in his home, his wife having been ill for some three weeks. We hope that Sister Moore may soon recover from her indisposition and enjoy again her customary strength and vigor.

President J. R. Comptiss, of Grenada College, in an interesting note received a few days since, says: "School is going on remarkably well. I am more than pleased with the character of work being done by our students. The teachers are giving satisfaction. I get out and preach for some of the brethren occasionally and enjoy the privilege. Brother Freeman is suffering with la grippe. Brother Cunningham preached two good sermons for us on Sunday, the 12th inst."

Rev. J. W. Chisholm had a fine day at Camden, Miss., on Sunday, November 13th. Two choice young men were converted and united with the Church; two others also came in by vows, making four in all. We like the ring of this report. A continuous revival is the best variety. Brother Chisholm has been lifting things to pass throughout the year. He has baptized two Enworth League, baptized 40, in-fants, received 26 into the Church, and sent in a number of subscribers to the Advocate.

The many friends of Miss Mary Abarr, of Long Beach, Miss., will be grieved to learn of her death. She is said to have been an exemplary Christian, and was a writer of note. For a time she served as cor-

respondent of the Memphis Commercial Appeal, and later of the New Orleans Picayune. Memorial services in her honor were held Sunday evening, November 12, by the King's Daughters and the Woman's Home Mission Society. A sermon appropriate to the occasion was preached by the pastor, Rev. L. E. Alford.

Meridian Woman's College and the Meridian Male College have lately united in a series of revival services which were attended by extraordinary spiritual power. They were conducted by the Rev. E. L. Hyde, of Pennsylvania, who is highly commended by President Beeson both as a man and as an evangelist. Nearly the entire student body was reached by the efforts put forth during the meeting. Dr. Beeson's statement is that when it closed there were perhaps a dozen young ladies and two dozen young men who remained outside of the kingdom.

A personal note from Rev. R. S. Lawson, of Clinton, Arkansas, formerly a member of the North Mississippi Conference, brings the information that he has been unwell nearly ever since his transfer to that State. He feels a keen interest in Mississippi affairs, and says that he must have the Advocate to keep him posted. We trust that a favoring Providence will soon restore our brother's physical vigor and make the outlook brighter for him. If he doesn't improve in the near future, perhaps he had better come home and see what effect the warm welcome of old friends will have.

The Woman's Foreign Missionary Society of the Carrollton Avenue Church, of New Orleans, observed the "Week of Prayer," from November 14th to the 18th, with gratifying success. All of the services were held in the afternoon, except those on Wednesday and Friday, which were conducted at the evening hour. The attendance was good, and much interest was manifested. Those who led in the exercises were Rev. H. T. Carley, Mrs. Jacob Cohen, Mrs. J. D. Bryson, Mrs. D. C. Worrell, and Mrs. S. A. Mudgett. The missionary spirit of the Society was greatly quickened by this interesting series of meetings.

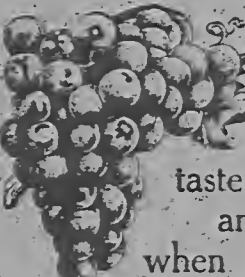
Writing from Oxford, Miss., on the 16th inst., Rev. J. C. Park says: "We will soon meet at Sardis. Our work has gone forward. We have had 65 additions to the Church, and have expended about \$2,000 on the parsonage, giving the University charge easily the best preacher's home in the Conference. There are two stories, nine rooms, two large halls, and the house is fitted with all modern conveniences and comforts. This record of success is not unusual with Brother Park. It is his habit to achieve substantial results. We note that he also states that Brother Cunningham, the genial presiding elder of the Oxford District, has been spending himself freely to carry forward the work under his supervision, and that it is his expectation that the charges in his territory will break the record in their reports at Conference. Most cheering is this note of optimism from a section which has been much hurt by immigration within recent years."

Felicity Street Church of this city has been observing the Week of Prayer since last Sunday, under the auspices of the Woman's Home and Foreign Missionary Societies. The pastor, the Rev. A. S. Lutz, preached an interesting sermon last Sabbath morning at 11 o'clock on "The Call of the Century," and at the evening hour a lecture was given on "Christ as a Missionary," which was illustrated with stereopticon views. Monday night Mrs. Geo. S. Brown gave a talk on "Korea," and Rev. N. E. Joyner by means of the stereopticon presented some views of St. Mark's Hall. Tuesday evening Mrs. J. A. Rice talked entertainingly of "China," and Dr. George S. Brown lectured on "Habit-Forming Drugs." The exercises Wednesday night consisted of an address on "The Responsibility of Parents," by Miss V. Leetham, and an entertaining lecture on "The Moslem World," by Rev. A. I. Townsley. These services throughout were of a high order and awakened much interest.

A dispatch from Marion, Miss., to The Meridian Star on the 12th inst. says: "The people of this community are deeply grieved to learn that Rev. J. W. Ramsey, pastor of the Methodist Church, will preach his farewell sermon here to-morrow. Mr. Ramsey, when the Mississippi Annual Conference meets at Hattiesburg on December the 7th, will on account of ill-health resign his work as a pastor, and will devote himself to out-of-door work in order that he may thoroughly regain his strength. Mr. Ramsey has been with us for only a year, but during this time he has ingratiated himself into the hearts of the people here, and it is with keenest regret that we learn he will be unable to further pursue his work as a minister. His people are united in wishing him a speedy return of good health, and that it will be but a very short time until he will be able to again take up the work that is so dear to his heart and in which he is such a pillar of strength, both to his flock and to his church."

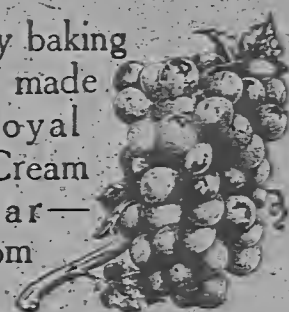
DEATH OF REV. E. W. LIPSCOMB.

There came to this home in Laurel this afternoon, to Steward M. Jones, the sad announcement, by telephone, of the death of Rev. E. W. Lipscomb. I thought of the time when "Wad" entered my

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powder made
with Royal
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of Tartar—
made from
grapes.



Junior class in chemistry at the University of Mississippi, coming from the Agricultural and Mechanical College, at Starkville. At the same time there entered Miss Sarah Gillespie, who afterwards married Rev. Isaac D. Borders. They both were bright and accurate students and represented most creditably the two colleges which prepared them for my class. Miss Gillespie had been a very diligent and brilliant student at the I. I. and C. The work and character of both these students commended them strongly to me, and I hold them to this day in most affectionate regard and esteem—one of them as a pure and most talented minister of the gospel; the other as a pious and pure wife of a minister of the same gospel of God. She has removed to the farther side of the continent, going into all the world to preach the gospel to every creature, and he has gone to heaven.

When the Mississippi Conference convened in the Methodist Church in Laurel two years ago, held by the lamented Bishop Ward, Wad Lipscomb and Rev. T. B. Clifford were invited by us to share our hospitality. We can never express our appreciation of the altar services conducted by these two holy men of God, their chaste and ready conversation and their walk before us. Brother Clifford married Miss Lelia Clark, who was also one of my I. I. and C. girls, of whom when she married, Miss Calloway said, "She joined the Mississippi Conference."

R. W. JONES.

LAI D TO REST.

We buried Rev. E. W. Lipscomb, of Biloxi, yesterday afternoon in the Magnolia cemetery, Meridian, Miss., by the side of his little daughter who died about three years ago. The funeral services were held in the Central Methodist Church, the following, besides the writer, taking part: G. S. Harmon, W. H. LaPrade, W. H. Lewis, presiding elder of the Meridian District, and O. S. Lewis. His was a most useful life, and his death was triumphant.

W. B. JONES, P. E.

THE DEATH OF LITTLE WILL.

The death angel finds no welcome with us whether he comes in childhood, youth, or age. But, possibly, his visit leaves a deeper sadness when he claims the babe in its mother's arms. Little William H., Jr., the fourth child and only son of Rev. William Horace and Mrs. James Dunton Saunders, has entered into rest, leaving a great shadow on the home. Little Will was born in Gloster, Miss., October 10, 1908, and fulfilled his short life in Vicksburg, Miss., Friday at 12:10 o'clock, November 11, 1910, aged two years, one month, and one day, after a week's illness of pneumonia. All that loving hands and scientific skill could do, availed nothing against that fatal disease.

He was baptized in the faith of our Lord by Bishop W. B. Murrah, and, as a child of the promises, would, doubtless, have grown up to be a useful man had he lived to mature age.

Jesus, who loves little children, took this tender, heartful bud before the blight of winter could mar its bloom. Sin never touched this guiltless babe, who is now "safe in the arms of Jesus." In this confidence the sorrowing parents rest and are comforted.

CHAS. W. CRISLER.

FITS CURED NO CURE NO PAY—In other words you do not pay our small professional fee until cured and satisfied. German-American Institute, 954 Grand Ave. Kansas City, Mo.



EPWORTH METHODIST EPISCOPAL CHURCH, SOUTH,
Now Under Process of Construction.

The story of the organization and growth of the little Methodist Church at the corner of Banks and Scott Sts. sounds like a romance. Three years ago the Louisiana Annual Conference appointed to this work its first pastor, the Rev. L. A. Sims. At this time the organization was incomplete. In the three years the "preaching place" has come to be a church with a hundred and twenty members. The Sunday school now has an enrollment of more than two hundred and fifty. The Epworth League is fifty strong. So rapid has been the growth of the church in all its departments that the little frame building will no longer accommodate the large congregations. When the church was first organized it was under the direction of the City Epworth League Union, and was for the large part supported by it. To-day the church has its own official board and officers. It will no longer look to the League for support. It becomes a regular church, and one of the best in

the Louisiana Annual Conference. The little frame building is now being replaced by a handsome brick structure that will give a seating capacity of approximately six hundred people. It will be built after the latest model in church architecture. The furniture will all be of the very best. The church will be heated by means of a furnace. In addition to the auditorium and Sunday school rooms there will be special rooms in the basement designed for different kinds of institutional work, such as sewing school, reading room, gymnasium etc. As rapid as has been the growth of this church, and as promising as the future is, it still stands in need of the help that friends and other churches may give. The Methodists of New Orleans have a just right to be very proud of the Epworth Church. It needs help now, because of the greatness of its undertaking, but the time is near at hand when it will be in position to give help.

A METHODIST.

NORTH MISSISSIPPI CONFERENCE.

REDUCED RATES.

The railroads in Mississippi, excepting the Alabama Great Southern, have consented to give the usual rates to those attending the North Mississippi Conference at Sardis. It is necessary to secure a certificate each time a ticket is purchased in going to Sardis, in order to get the return rate of one cent per mile plus 25 cent fee for visiting tickets. Fraternally,

J. R. COUNTISS.

NOTICE.

The class of the first year will meet at the Church in Sardis on Tuesday morning, Nov. 29, at 9 o'clock. Correspondence students must be on hand not later than 2 p.m.

J. E. CUNNINGHAM, Chairman.

NOTICE.

The class of the third year will meet the Committee in the Methodist Church at Sardis on Tuesday morning, November 29th, at 9 o'clock.

R. A. TUCKER,
J. T. MURRAH,
Committee.

NOTICE.

The class for admission on trial, North Mississippi Conference, will meet the Committee at Sardis, Miss., Tuesday morning, November 29th, at 9 o'clock. Let every one who seeks admission be present at that time. The examination will be written. Consult the Discipline in regard to the course of study for admission.

E. S. LEWIS,
J. A. HALL,
W. E. M. BROGAN,
Committee.

NOTICE.

The Class of the Fourth Year will please meet at the Methodist Church, Sardis, Miss., Tuesday, Nov. 29, 1910.

at 4 p.m. The brethren will please bring their written sermon on Regeneration. If any member of the class has not taken the Correspondence Course or arranged his course otherwise, he will please write to one of us.

T. W. LEWIS,
W. L. DUREN,
R. O. BROWN,
Committee.

NOTICE.

The committee and class of the second year, North Mississippi Conference, will meet in the Methodist Church at Sardis, Monday evening, November 28th, at 7:30, prepared for written examination.

W. W. WOOLLARD,
Chairman.

MISSISSIPPI CONFERENCE

FROM THE BISHOP.

To the Presiding Elders of the Mississippi Conference:

The presiding elders of the Mississippi Conference will meet me on Tuesday afternoon, Dec. 6th, at 3 o'clock, in the pastor's study, Main Street Church, Hattiesburg. Your brother,

EDWIN D. MOUZON.

NOTICE.

The Class of the First Year will meet the committee at the Main Street Methodist Church, in Hattiesburg, Miss., on Tuesday, Dec. 6, at 9:30 a.m., prepared for written examinations.

W. H. SAUNDERS,
For the Committee.

NOTICE.

The Class of the Second Year will meet the committee of examiners for that year at Main Street Church, Hattiesburg, on December 6th, at 9 a.m. Let all members who have passed the examination in the Correspondence

School notify the chairman of the committee at once. The committee would be glad to know at once if any who have not passed will not appear for examination.

GEO. H. THOMPSON, Chairman.

NOTICE.

The Mississippi Methodist Historical Society of the Mississippi Conference will meet in the Main Street Methodist Church in Hattiesburg, Tuesday, Dec. 6, 7:30 p.m. Prof. R. S. Ricketts, of Millsaps College, will read a paper before the Association.

T. B. HOLLOMAN,
Vice-President, Miss. Conf.

APPLICANTS FOR ADMISSION ON TRIAL.

All applicants for admission on trial into the Mississippi Annual Conference will please meet the Committee of Examination in the Sunday school room of the Methodist Church at Hattiesburg at 9 a.m. Tuesday, December 6, 1910.

H. M. ELLIS, Chairman.

NOTICE.

The members of the Class of the Fourth Year will please to meet me at Main Street Church on Tuesday afternoon, Dec. 6, 1910, at 2:30 o'clock. Those who send in their sermons to Natchez before Dec. 4, and have their work done in the Correspondence School, or in the Divinity School, need not meet me at the church. It is important that this request be complied with to the letter, if possible, so that there shall be no misunderstanding with any member of the class. Those members who will take an examination on any book will please be supplied with paper, pen, and ink.

ROBT. SELBY,
Acting Secretary.

FROM THE AUDITING COMMITTEE

Dear Brethren: The Committee has mailed to every preacher-in-charge in the Mississippi Conference report blanks for the Annual Conference, and it is hoped that these will reach you promptly; should you not receive one in due time, please notify the undersigned and another will be sent you. We have enclosed some suggestions which we earnestly trust will be observed, as it will save confusion and error. There is a great deal of labor connected with the auditing of the reports, and we feel sure that you are quite willing to make it as easy as possible. Fraternally,

W. B. JONES,
For the Committee.

Gulfport, Miss.

WANTED—Maiden lady of refinement wants position as managing housekeeper, in private family, or hotel. Address, E. C. care New Orleans Christian Advocate.

A CARD OF THANKS.

Mrs. Saunders and I wish to express our thanks to our brethren and friends for the many expressions of sympathy for us in our great sorrow in the death of our precious little son. Surely Jesus speaks to us through the hearts that he has touched with his divine Spirit. May the good Spirit comfort the hearts of all these friends when the time comes for the sorrows that must some day shadow their lives.

W. H. SAUNDERS.

NOTICE TO VETERANS.

Veterans of the Mississippi Conference who will attend the meeting of the Veteran Ministers' Association, at Sardis, Miss., on the first day of the North Mississippi Conference, will please write to Dr. J. W. Boswell, pastor at Sardis, so that he can procure Conference homes for them.

T. C. WIER,
W. S. HARRISON.

How to Get Rid of Catarrh

A Simple, Safe, Reliable Way,
and it Costs Nothing to Try.

Those who suffer from catarrh know its misery. There is no need of this suffering. You can get rid of it by a simple, safe, effective home treatment discovered by Dr. Blosser, who, for over thirty-six years, has been treating catarrhs successfully.

His method is unique, and other, it is not a spray, douche, salve, cream, or inhaler, but is a simple, direct and thorough treatment of any of these. It cleans out the head, nose, throat and lungs, so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It breaks the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach as usual medicines do.

If you want to test this treatment without cost, send your address to Dr. F. W. Blosser, 204 Vinton Street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, whether in the head, ears, throat, chest, lungs, or elsewhere. He will also send you a free illustrated booklet, "A Simple Home Remedy."

CHURCH EXTENSION.

- No. 15. Rainey, C. A. Northington, \$6.
- No. 16. Clarksdale, E. T. Lewis, \$60.
- No. 17. Shannon, J. L. Garner, \$34.
- No. 18. Tunica, J. W. Hoppell, \$32.
- No. 19. Hebron, W. J. Butt, \$29.
- No. 20. Cedar Bluff, J. L. Nabors, \$20.
- No. 21. Lexington, J. W. Dorman, \$58.

J. ROBINHAM, Treas.

THE ART OF ETERNAL YOUTH.

Not to "live always," but to "always be young" should be the effort of every man, woman and child. To reach a ripe old age is not only a great privilege, but also commendable, but to carry with you into your later years a depleted body, unfit for anything, indicates neglect and is inexcusable. Even then, science has provided for this neglect, so it is no longer necessary for you to say "I am getting old," or to give up active life simply because they have piled up sixty or seventy years of age.

It is natural that a dissipated body, accustomed to irregular habits, should play out sooner than a body carefully guarded; therefore, if you would be well, strong and vigorous always, protect your health. You say, "I would, but I don't know how." Just a little common sense reasoning will tell you how. To illustrate, you know that had blood is the prime cause of all bodily pains and diseases, because the blood is the only agent that directly nourishes the body, therefore it is essential to keep the blood in perfect condition and this is the easiest thing in the world to do if you will simply use W. H. Bull's Herbs and Iron. It makes pure, rich, nourishing blood, stimulates the liver and kidneys, strengthens heart action, invigorates the nerves, insures proper digestion, creates a hearty appetite, and is the secret of eternal youth, for both old and young. Get a bottle of W. H. Bull's Herbs and Iron from your druggist for \$1.00, and if you don't see an improvement in your general health after using two-thirds of the contents, take it back and he will refund your money. If your druggist can't supply you, send his name and \$1.00 to the Bull Medicine Co., St. Louis, Mo., and they will send it direct, express paid.

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Instead of at 9:20 a.m., as formerly.

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THROUGH SLEEPERS ON MONDAYS,
 WEDNESDAYS and FRIDAYS.

24 Hours to Cincinnati

Through Sleepers Daily. Dining Cars

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FOR

NEW YORK,

CINCINNATI,

ST. LOUIS.

**HOMER TOURIST TICKETS NOW
 ON SALE**

LOUISIANA CONFERENCE.

IMPORTANT.

Dear Brethren: For the convenience of those attending the session of the Louisiana Annual Conference at Homer, La., I am trying to secure a special train on the L. & N. W. from Hagen to Homer, Tuesday, December 6th.

All from the New Orleans and Baton Rouge Districts, and from part of the Lafayette District, can come via the L. & N. W. leaving New Orleans at 6:10 Monday, or Baton Rouge at 9 p.m. Monday, taking a sleeper for

Hagen, arrive at Hagen at 5:10 a.m. Tuesday, take Homer special and arrive in Homer at 11 a.m.

All from the Monroe District can leave Monroe via V. S. & P. at 7:05 a.m. Tuesday, meeting the Homer special at Gibbsland.

All from the Shreveport District can leave Shreveport via V. S. & P. at 6:20 a.m. Tuesday, meeting the Homer special at Gibbs.

Owing to the reduced rate given, it will require a guarantee of one hundred passengers from the two points, Hagen and Gibbs, to secure the special. Therefore, let everyone who will come via either of the above-named routes, meeting the special at either Hagen or Gibbs, please write me by return mail, stating at which point you will join the special.

Those south of Hagen and east of Monroe can make connection with the special via L. R. & N. only.

If we do not secure the special, all who do not reach Homer at 5:20 p.m. Monday, will be delayed in reaching here until 5:20 p.m. Tuesday.

By running the special it will give time for all work of the examining committee to be completed Tuesday afternoon and evening.

Awaiting your early instruction, I remain, Fraternally yours,
 WM. H. COLEMAN.

NOTICE.

Class of the fourth year in the Louisiana Conference is requested to meet the Committee in Homer, La., on Tuesday, December 6th, 3 p.m., at the Methodist Church. R. H. WYNN.

NOTICE.

The Class of the Third Year, Louisiana Conference, will meet the Committee in the M. E. Church, South Homer, La., Dec. 6, 1 o'clock p.m. H. W. MAY.

For Committee.

NOTICE.

The committee and class of the first year are called to meet in the Methodist Church at Homer on Tuesday, December 6th, at 9 a.m.

Lists of the questions for examination will be in charge of Brother H. W. Child, in case the committee cannot reach Homer on time.

H. N. BROWN,
 For the Committee.

ADMISSION ON TRIAL.

Applicants for admission on trial in the Louisiana Conference will meet the committee at the M. E. Church, South Homer, La., Dec. 6, at 10 a.m. The examination will be written. The subjects are: Discipline, Bank's Manual of Christian Doctrine, Wesley's Sermons on Justification by Faith, and The Witness of the Spirit, and the ordinary branches of English education with special reference to bookkeeping. The textbook in history will be Swinton's Outline of General History.

Each applicant will present a written sermon of his own composition.

PAUL M. BROWN,
 Chairman of Committee.

NOTICE.

Dear Brethren: If any member of the Louisiana Annual Conference has not received notice of his assignment for entertainment, please write us at once. It may be that we have not secured the correct postoffice address of every member and Conference official, and we are very anxious not to overlook any one.

Fraternally yours,

ARTHUR T. PIERSON.

For the Entertainment Committee,
 Homer, La.

NOTICE.

The plan for rates this year is some different than former years in that there will be no certificates. Pay four cents per mile for round-trip ticket when purchasing ticket, and at Homer you will pay twenty-five cents when ticket is validated. Thus, the fare

Two full quarts of Crystal Gelatine will cost you about half what an ordinary pie will, and it's better for every member of the family. You can't begin to realize how tender and delicious Crystal jellies are until you have tried a package of

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and one-third rate is assured whether we have the one hundred or not.

Tickets will be on sale on December 5th, 6th, and 7th, good for return until the 15th. The following roads have granted the rates, viz: Louisiana Railway and Navigation; Vicksburg, Shreveport and Pacific; Southern Pacific; Louisiana & Northwestern; Texas, Pacific, Y. & M. V., and Illinois Central, the two latter from all points in Louisiana. It is expected that all roads in the State will also grant the same.

JNO. F. FOSTER.

NOTICE.

Dear Brethren: If you desire the "Conference Special," of which announcement has been made, and have not written me, please write at once, as we must guarantee one hundred passengers in order to secure this special service, and it will be necessary for me to make final announcement to you in next week's issue of the Advocate. Cordially yours,

WM. H. COLEMAN.

Epworth League

TOPIC FOR NOVEMBER 27.
COME, OUR LORD.

1 Cor. xvi. 22.

First Sunday in Advent.

The emphasis that was placed by primitive Methodism upon the appropriate observance of the important days of the Christian year was diminished, but is being recovered by present-day Methodism. This revival of observance of the Christian year has the advantage of making the calendar itself recall the gospel story. The season of Advent (the period including the four Sundays preceding Christmas), coming toward the end of the year, abounds in suggestion of much of the teaching that was characteristic of the closing period of our Lord's ministry. During his earthly ministry it became increasingly evident that it was no part of his program to fulfill those prophecies that had special reference to the kingship and glory of the Messiah. Against the remonstrances of his disciples he set before himself a way of suffering. (Matt. xvi. 21.) The current ideal of the Messiah was more nearly that in Isaiah lxiii. 1-6, than in Isaiah liii. 1; but Jesus identified himself with the suffering servant of the Lord rather than the king who should reign in righteousness. (Isa. xxxii. 1.) The Advent teaching couples the two parts of the Messianic hope: the despised and rejected Savior is to come again at the end of the world in his kingdom and with his Father's glory.

This is the thought of Advent—the Lord's coming again. Our topic text is a solemn warning: "Maranatha!" is a phrase preserved to us from the common language of the Palestine of Christ's day, meaning, "Come, our Lord!" The reason for the retention of the original is that the words were frequently on the lips of the early Christians, who lived in anticipation of the speedy return of their Lord. Here they are used in connection with an awful denunciation: "If any man love not the Lord Jesus Christ, let him be Anathema!" The doleful prospects of judgment upon the wicked are connected with the same event toward which the righteous looked with anticipation of so great joy.

Love and Fear are Alternatives. One or the other predominates as we contemplate the coming again of our Lord. St. Paul says: "If any man love not the Lord Jesus Christ, let him be Anathema! Come, our Lord." To those who love Christ his coming again will be the realization of a great desire; to those who have rejected his love the same event will be the revival of memories of their sin against him, the awakening of conscience. The re-deemed children of his love long to be with him; the wayward children of this world cannot calmly contemplate being where he is.

The Fearlessness that Comes of Perfect Love is a Corrective of the Over-

confidence of Pride. One may contemplate the coming again of our Lord in a dry, uninterested way, and have no feelings at all with reference to the event. That is not because his heart yearns for the presence of his Savior, but because the whole matter of his personal relation to Christ is pushed from the region of consciousness into that of mere theory or impractical belief. One may recite the creed, "I believe that he shall come to judge the quick and the dead," and at the same time live as if there were no such prospect. Freedom from fear that is obtained in this way is quite different from that which one experiences in the consciousness of Christ's love. One is a purely negative state—like that of an idiot on a doomed vessel driven by a hurricane on a lee shore; the other is the assurance of the mariner whose anchor holds in the depths beneath the turpid surface. One may experience no fear because he denies his sins. This is the immunity of pride, and must soon pass when realities instead of the figments of our own brain appear. One may be free from fear while confessing his sins because conscious of the forgiving love of God in Christ.

The Prospective Coming of the Lord Does Not Create the Anathema Which St. Paul Pronounces to be the Lot of Those Who Love Not the Lord Jesus; it Brings to the Light that Which Is: A life without Christ is one chained to sin; it is without the touch of the infinite Spirit, by which it is endowed with eternal life; it is without the joy that comes of the harmony of the whole nature with God. Where the gospel has been sincerely preached to men; they have either received Christ or rejected him; to have rejected him is to have smitten one's own soul, to have inflicted a deadly hurt, to have started upon a downward course. Love divine having been rejected, one is launched upon a career in which love has no place; it is the curse of a loveless life.

Let Us Use Our Imagination, Aided By God's Word and the Holy Spirit's Ministry, to Picture to Ourselves the Lord's Coming Again. The teaching is in figurative language, but the prospect is real. It is thus we may test ourselves. Do I so love him that I should welcome him were he to appear to-day? If I fear his coming, why?—Epworth Era

ATTENTION, PLEASE!

I hereby request all the subscribers to the Endowment Fund of Millsaps College, to send me at once the amount now due. If this is impossible, please hand it to your pastor and he will bring it to Conference. We must have every dollar in hand by December 1st or we will lose much. This request applies to North Mississippi only. T. W. LEWIS, Columbus, Miss.

Weak Lungs

Ask your doctor to name the best family medicine for coughs, colds, bronchitis, weak throats, and weak lungs. It protects, soothes, and heals. Follow his advice. J. C. Ayer & Co., Lowell, Mass.

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Because of those ugly, grizzly gray hairs. Use "LA OROLE" HAIR COLOR RESTORER. Price \$1.00, retail.

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Send the words and send the amount necessary with the obituary. That will save trouble all around.

SARAH CUTRIGHT was born in Copiah County, Miss., Sept. 26, 1858, and departed this life May 23, 1910, at the home of her sister, Mrs. Carroll, near Mitchell, Sabine parish, La. After an illness of eight months, she quietly passed away. She joined the M. E. Church, South, when very young and lived a consistent member until death. Her conversion was bright and her life consecrated. Her end was peace. She leaves a large number of relatives and friends to mourn their loss. But we sorrow not as those that have no hope. She has gone from us. Dear aunt, we miss you in our home. Since separation is our lot, meeting is our hope. We will meet you in the kingdom above. Her niece,
LILLY CARROL.

Dr. G. W. MATTOX was born in Green County, Ga., Jan. 11, 1822, and died at his home near Homer, La., Oct. 1st, 1910, aged eighty-eight years, eight months and twenty days. Dr. Mattox's early manhood was spent in Alabama, where he began the practice of his profession. In 1858, he came to Louisiana and settled near Homer, at which place he continued to reside until his death. Soon after the Civil War he ceased the practice of medicine and devoted his time to agricultural pursuits, in which, as in his profession, he was very successful. Dr. Mattox was married twice; first to a Miss White, of Georgetown, who only lived for a few years. His second marriage was to Miss Harriet Hall, of Georgia, who also passed from him into that unseen realm near a quarter of a century ago. To these two unions God gave ten children, of whom six are living. In early life Dr. Mattox united with the Methodist Episcopal Church, South, in which he continued loyal and faithful until his death. He was a good citizen who will be greatly missed. May the one in whom he trusted be the refuge and strength of the relatives and many friends whose hearts are made sad at his departure. His pastor,
W. H. COLEMAN.

The subject of this sketch, **Mrs. GERTRUDE ETHEL ELLIS PEARCE**, was born at Harrisonburg, La., Nov. 22, 1888, and died at the same place, June 29, 1910. At the age of eleven years she joined the Methodist Episcopal Church, South. She early manifested a right conception of duty and willingness to do her best to make the world better. She was a charter member of the first Epworth League organized at Estherwood, throwing into all its departments her wise, untiring and zealous efforts in making its work effective. This religious characteristic marked her beautiful life throughout. Soon after entering her teens she became a teacher, in which vocation she delighted in brightening the lives of others. The society into which she entered was made purer and more elevated by her presence. She was married on the 23d of December, 1909, to Mr. Richard Isaac Pearce, which proved a happy union of hearts to the very last. She leaves a devoted husband, a loving Christian mother, and a brother and sister to mourn her untimely death. Her face will be seen no more by those she loved and helped. She will be seen no more in the home and in her place in the church, but we know where to find her. She rests with the Lord. God comfort the bereaved ones.
G. D. PURCELL, P. C.

RESOLUTIONS OF RESPECT.

Whereas God in his wisdom has transferred from his earthly abode to his celestial home **Mr. WM. BRANTON**, the founder and leader of the Methodist Church, of Hathorn, Miss., be it resolved:

First—That we, the members of said church, together with members of other friends, deeply deplore the loss of so great a power for good in our church and community, and especially our church, which is only six years old, and greatly in need of wise leadership; but we are thankful to have had Brother Branton's good influence for this length of time, and I feel that he is living the life which joy and happiness are forever.

Second—That his scholarly interpretations of the Scriptures and his fervent prayers were a benediction to all who heard them.

Third—That his liberal contributions to the church and his regular attendance are examples we should all strive to follow, and let his unoccupied soul remind us more and more of our duty to step forward.

Fourth—That a copy of these resolutions be sent to the bereaved family, to whom we extend our heartfelt sympathy.

**W. H. M. S.,
Of Hathorn, Miss.**

A CORRECTION.

I find in the Minutes of the eighteenth Annual Meeting of the Woman's Home Mission Society of Louisiana, page 9, honorable mention is made of my work in the Society for which I am truly grateful. But in Mrs. T. S. Randle is due the credit for the best organization in Louisiana outside of New Orleans, so organizing for us an auxiliary at Oak Ridge, La., in May, 1887. Honor to whom honor is due.
**MRS. M. E. CARR,
Oak Ridge, La.**

REV. M. D. FLY—A MEMBER.

The Ministers' Relief Association of the North Mississippi Conference has lost another member in the death of Brother M. D. Fly, and assessment No. 5 goes to Sister Fly. Advance assessment No. 6 is now due. Remit by bank check, P. O. money order or express M. O. Let those who are delinquent on No. 5 remit for Nos. 5 and 6.
**JOHN PARK,
Oxford, Miss. Sec. Treas.**

AN ANNOUNCEMENT.

Dear Brother, Mark: Please announce through your columns the following:

In response to the call made upon the Sunday schools of Mississippi Conference through the Advocate, Sept. 8, 1910, and further by postal card addressed to each Sunday school superintendent, asking for aid for a needy church, I have received contributions from the following Sunday schools November 15th:

South McComb, Martin, Fernwood, Bentonla, Waterhole, Meridian, Taylor, Deasonville, Chicago, East McComb, Hernandville, Binnville, Daisy, Madden and Hazlehurst. Gross amount received—\$37.50.

About 175 Sunday schools yet to hear from. How do you expect to erect this church unless you send in your returns.

To the Sunday schools of Mississippi Conference. Your brother,
Z. Z. KINTON.

ST. NICHOLAS IN 1911.

All American young folks will want to read H. L. Ogden's story, "How Washington Escaped," the narrative of ten perilous incidents in the career of this great American. The author is well-known as a painter of Colonial and Revolutionary scenes, and the illustrations will be worth while.

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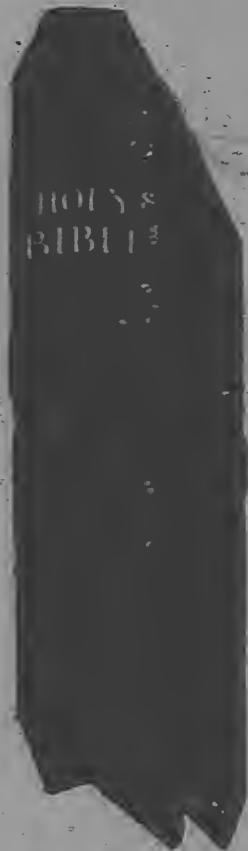
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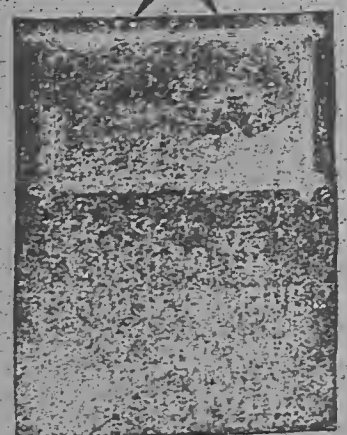
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Ten of the Most Important Bible Stories.
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Brothers, let us not boast our cleverness, sin is another name for folly, folly is another name for sin. We are less wise than the fowl of the air, less wise than the beasts which perish. In some part

of the Tyrol where the shooting has been very severe, the birds of passage are said to deflect from their usual line of flight so that they may avoid the dangerous districts; but we persist in crossing dangerous places although we know countless numbers have fallen victims to the fowler, and this we do from one generation to another. Darwin tells us that animals learn from experience, imitating each other's caution, and no animal can be caught long in the same kind of trap. But man is far less cautious. The devil keeps on using a few old traps smelling of the blood of ruined generations, and he has little need either to hide his traps or to change them; the same old baits—thirty pieces of silver, a wedge of gold, a rag of purple, a pretty face, a bottle, are abundantly and sorrowfully successful one age after another. If there is any acuteness about us, let us show it by letting evil things alone. Do not sup with the devil, no matter what may be the length of your spoon, the depth of your cunning, the energy of your defense; if you eat of his supper, be sure when the unclean carnival is over you will find you have got only the bones, the cayenne pepper, and the bill. A man is a fool the moment he departs from the line of severe righteousness, equity, pureness. If you are wise, be timid; you are safe in your sincerity; in sophistry and stratagem you are lost.

(c) Men blind themselves to the lessons of history by presuming on their strength. We conclude that those who fell, fell because they were weak, and we fondly give ourselves credit for decision and strength. "I know where to draw the line, where to pull up, where to put my foot down; they will find no weakness in me." Thus we perplex, deceive and destroy ourselves. Dear brethren, we may feel strong to-day. In the power of innocence and the preventive grace of God we may really be strong; but the moment we surrender ourselves to iniquity our strength begins to evaporate, and soon we are weakness itself. Men forget that once committed to a downward course they soon acquire a momentum not to be broken, not to be controlled. Dallying with gay society, with skepticism, with guilty pleasure, with sordid life, we are soon carried beyond all our calculations. Some time ago the papers told us about a California stage-driver, who was dying, and who in his delirium kept on exclaiming: "I am on the down-grade, and I can't reach the brake." Many a soul to-day is swimming down the dizzy steep and cannot stop. Men, in confusion and horror, are saying to themselves, "I am going too far, I ought to stop, I ought to have stopped some time ago," but they can't reach the brake; they cannot get the will-power into play, and so they dash on faster and faster until they, too, topple over the brink, and add another contribution to the mighty sum of the world's disasters. When a man begins to meddle with things of greed, and appetite, and passion, and vanity, he is no longer the man that he was—his vision is impaired, his imperial faculties are dethroned, he is carried away as with a flood. Brethren, to know where to stop in an evil course is to stop before you begin it. A drop too much of the cup of evil is the first drop.

Let us not presume on circumstances. Strange things, indeed, occur in the material world; men are horn who can drink deadly poisons with impunity; there are men whom serpents will not bite, whom fire will not burn. Nature has some strange caprices; she indulges in eccentricities which glaringly violate all that concerns the established order. But such rare violations of the law of the world are not repeated once in the realm of morals. God hath fashioned our hearts alike, and no extraordinary conjunction of circumstances can save us from the doom that hath overtaken the multitude of transgressors. Let us not presume on cleverness. The big blunder is always made by the clever. Be confident that the kingdom of evil has existed far too long, and attained a far too subtle perfection to be nonplussed by any diplomacy of ours. Let us not presume on strength. The strongest castle in which treason lurks has no foundation, it is already lost, and the thought of sin is treason, paralyzing the conscience, sapping the will. Amongst those who have gone down to ruin were men favored more than we are, wiser than we are, stronger than we are. May God save us all from presumptuous sin, which in our case is any sin at all.

If God had pointed us to one clear consequence of transgression it ought to have been enough for us, but we have before our eyes a thousand solemn admonitions. History teems with warnings. And you need not go to remote days for awakening convincing examples. Dante, in his vision of hell, tells how he saw sepulchers there in which living creatures were entombed, who

Make themselves audible by doleful sighs.

In all our cemeteries are rich men, gay men, indulgent men, selfish, sordid, sensual men, who, being dead, yet speak, and who from their graves beseech us to shun those vices by which they were dishonored and destroyed. Let us not be blind, deaf, defiant. This time to put the glass to our blind eye has no suspicion in it of courage, has no presage of victory; it means, it means only, cowardice and crushing, eternal defeat.

Really, brethren, in the name of all that is sacred, what do we want with things of error, of license, of

manages you? Is not the rational universe big enough for us, is it not rich enough? When the prodigal son came to himself, he said: "In my father's house is bread enough and to spare. Why did he not know that before? There were bread, fish, dainties, music, dancing, and everything else that was glorious and gracious in the father's house, but the foolish fellow left it for swine and swill. Therefore, our Father's house is big enough, there is bread enough, things of knowledge, beauty, music, friendship, liberty, blessing, hope, there is bread enough and to spare. Stay in your Father's house, do not go outside it for nothing; rejoice in the Father's love, use his gifts, and not abusing them, and you shall be satisfied as with the finest of the wheat, and with honey out of the rock." "This their way is a great folly, yet their posterity follow in their steps." Yes, there is a great procession where they take hold of the path that leads to hell. Oh, do not join them. "Be ye followers of them who, through faith and patience, inherit the promises." Join the noble procession that moves upward, and with them shine as the stars forever and ever.

THE TWELVE BEST BOOKS FOR A YOUNG PREACHER.

By Bishop E. D. Monzon.

A little more than two years ago, at the call of the Church, I laid down the pastorate and went to Southwestern University. At that time I wrote a letter to the Texas Christian Advocate in which I said this to say: "As everybody knows, we are living now at a time of considerable theological unrest. Many young men come upon certain questions after they have entered the ministry; and, because they did not have somebody to guide them, they are sadly confused, and their preaching loses its note of authority. As a pastor I have bought up every opportunity to read and learn the best that has been said and taught concerning the great questions of theology. The old theology I have read for many years, and I am not altogether unfamiliar with the teachings of the newer schools. I have learned that some things are worth while and some are not. The things which make for salvation; the things that support the soul in time of battle and trial; the things that give peace and victory in the hour of death—these are the truths which will save the world, and these alone are the things which are worth while. If, in these days of unrest, I shall be able to direct the preachers of tomorrow to a better understanding of the everlasting truths of the Christian gospel, I shall feel satisfied that there has come to me the greatest opportunity now offered by the Church in Texas."

My love of young preachers is greater to-day than ever, and my desire to be of service to them is stronger. John Wesley had some very plain things to say to his preachers. He told them that they were not more useful because they were not more holy, and more knowing. He urged them to spend at least five hours a day in study. "But I have no time for reading," he heard some men say. He replied sharply: "Contract a taste for it by use, or return to your trade." I believe in young men. "Never be afraid to trust young men," wrote Bishop Ashbury to Bishop McKendree. Our young preachers come with the highest motives to the door of the Conference. Their purpose is to make the most of themselves and to do the most possible for the extension of the Kingdom of God. For the benefit of these young men I am writing today. I wish to suggest the twelve best books for a young preacher, I am writing out of my experience as a pastor, not from the standpoint of a university professor. My list is as follows:

1. **The English Bible.** That is obvious enough; and yet it is of such importance that I mention it first. Concerning everything else the preacher can afford to be an amateur; but concerning the Bible he must be a specialist. Here is not merely our highest religious classic; here is God's supreme message to man. The King James Version, on account of the beauty of its English and by reason of centuries of reverent use, will, for many years to come, be the Bible of the people. The young preacher who desires to learn as much as possible about the Word of God will also use in his study the American Standard Revision, published by Thos. Nelson & Sons. And he will also find that "The Modern Speech New Testament," by the late Richard Francis Weymouth, is of greater value than an entire set of certain commentaries which he might buy.

The Bible is under criticism in these days. You will not accomplish much good by denouncing the critics, unless you yourselves know your Bibles.

Because of the importance of a knowledge of the Bible I will mention next a few books which will be of service in studying God's Word.

2. **"The Days of His Flesh,"** by Prof. David Smith. Twenty-five years ago Farrar's "Life of Christ" was widely read. I recall now that, during my first year in the Conference, I read carefully that book, and preached on the great events in the life of Christ. Prof. David Smith's book is scholarly and devout. The young preacher who studies carefully through this book will not want for material for new sermons during the next year.

3. **"The Pauline Epistles,"** by J. D. Shaw. St. Paul is the great interpreter of Christ. The gospel as Paul preached it is the gospel which has made the Christian Church. Whenever Christianity, under its inherent self-corrective power, has come to a revival, it has always been a revival of Christianity as Paul preached it. So it was in Luther's day, and so it was in Wesley's. If a preacher will study the epistles of Paul with this book in his hand, he will date time from that study.

The next two books I name are from the pen of a reverent and conservative Old Testament scholar. I would not be understood as endorsing all the views which are set forth in these two books; but since the Old Testament has been made almost a new book in recent years, that is to say, since its message is so much better understood and since from a literary standpoint the Old Testament is the greatest book in the world, I suggest the careful study of:

4. **"The Divine Library of the Old Testament,"** and 5. **"The Doctrine of the Prophets,"** by A. F. Kirkpatrick.

6. **"The Church's One Foundation,"** by W. Robertson Nicoll. Our British brethren are far in advance of us in one particular. Many of our young scholars are using the new scholarship not to build with, but to destroy; our British brethren are using the new scholarship to grip more firmly than ever the fundamental truths of the gospel. Says Dr. Nicoll: "The Church cannot without disloyalty and cowardice quarrel with criticism as such; it is not held absolutely to any theory of any book. It asks, and it is entitled to ask, the critics, 'Do you believe in the Incarnation and the Resurrection of Christ?' If his reply is in the affirmative, his process and results are to be examined earnestly and calmly. If he replies in the negative, he has missed the way, and has put himself outside the Church of Christ. If he refuses to answer, his silence has to be interpreted."

7. **"Jesus and the Gospel,"** by James Denney. Denney teaches that "not the Son, but the Father alone has a place in the Gospel as Jesus proclaimed it." Prof. Denney shows that not in primitive Christianity, but in the teaching of Jesus himself, Christ is central and supreme in Christianity. This is easily one of the greatest books of the last quarter of a century.

8. **"The Spiritual Principle of the Atonement,"** by J. Scott Lidgett. To neglect the atonement in modern preaching is to neglect the central theme of the gospel—the very thing which makes it a gospel, "good news" to lost men. The religion of Christ is more than "the religion of the Incarnation"; it is specifically "the religion of redemption." The central message of the gospel is: "In Christ God is reconciled; he is reconciled to God." The most important work on the atonement since Dr. Dale's great book is the volume which I have just named.

9. **"Lectures on Preaching,"** by Phillips Brooks. Preaching is the greatest work that God can intrust to man. Says Bishop Brooks: "Truth through Personality is our description of real preaching. The truth must come through the person, not merely over his lips, nor merely into his understanding and out through his pen. It must come through his character, his affections, his whole intellectual and moral being. It must come genuinely through him."

10. **"The Tongue of Fire,"** by William Arthur. Have you never read this Methodist classic written by that true saint and fine scholar, William Arthur? I bought my copy when a college student. I have read and treasured it through these years. Buy it and read it, and pray that the promise of the baptism "with the Holy Ghost and with fire" may be fulfilled in you.

11. **"Wesley and His Century,"** by Fitchett. This is more than a biography and history; it is an interpretation of Methodism. The careful reading of this book will quicken the intellect and make the heart to burn.

12. **"Christianity and the Nations,"** by Robert E. Speer. My attention was just recently called to this great book. Methodism has been missionary from the first. Before the time of modern missions, had Wesley said: "I look upon all the world as my parish." In a statesmanlike and Christianlike manner, the great theme of the evangelization of the world is discussed in this volume. At the very opening of his ministry the young preacher should interest himself in this great subject. It will broaden his horizon; it will enlarge his faith; it will lift his people.

To study carefully a few great books is much better than to read carelessly many books. And nothing is more injurious intellectually than "systematic" reading—reading which follows the impulse of the moment, or springs out of the necessity of hastily getting together something for the next sermon. If one will carefully and systematically study the Bible and a few great books, one will never be at a loss for a text for the next Sunday's sermon. For reading makes a full man.

Every man must patiently abide his time. He must wait. Not in listless idleness, not in useless pastime, not in querulous defection, but in constant, steady, cheerful endeavor, always willing, fulfilling and accomplishing his task, that when the occasion comes, he may be equal to the occasion. —Longfellow.

AN OLD-TIME CAMP MEETING AND ELSE.

By Rev. H. P. Lewis, Sr.

Some said that it would be a failure. The devil was with that crowd. Some hoped and prayed that it might be a failure. The devil is opposed to good, old-time camp meetings. Don't know that he is opposed to the way some camp meetings are conducted. Where God sits asking, rules in and reigns over his co-laborers; where the Holy Spirit has the "right of way," where those who minister in holy things from time to time come direct from a throne of grace into the pulpit, with a fresh baptism of the Holy Ghost, with head and heart full of solid gospel truths, such as God would have them feed hungry souls on; keep themselves hid from view; preach Christ and him crucified; and not themselves; then trust God through Christ, by the agency of the Holy Spirit, to make the application, good will surely be the result. But if a little fellow tries to impress the people with the fact that he is a man of great learning, superior preaching abilities, wonderful oratorical powers, etc., the thing will dry up, fizz out, and the whole thing will be a flat failure. Then some brother will say, "The days of camp meetings are past," and another little fellow will say, "Amen," and the devil will skip and jump, and cry out, "I told you so."

But this camp meeting was run on a different plan. The pastor had supplied the people with new song books from our publishing house, "Revival Praises." Also, he had an understanding with the supporters of the meeting, and the singers as well. He had everything well in hand when the meeting began. A large crowd was on hand at the first service. A song was sung by the congregation, after which was a prayer by Brother Roberts, the pastor on the American Circuit. Then followed the consecration service. The singers were first invited to kneel at the altar. They responded promptly. Then local preachers and others were invited to come. Then followed the prayer of consecration by this scribe. We had a melting time. The revival spirit was there. Then followed some sweet singing by the choir. I suppose about fifty nice young people went from their knees; many of them weeping, into the choir, ready for service. Then followed the regular opening service, prayer and sermon by Rev. B. W. Lewis, of Scooba, Miss. The first service was a success, and we all felt good. I saw and felt that the old-time camp meeting fire was just the same to-day it was seventy years ago. When we go to God for help, in a proper spirit, we find that he is the same to-day that he was in the days of the "Son of man," the days of Luther, Wesley and others. When and where there is a failure, the trouble is with man, not from a lack of readiness and willingness on God's part.

The meeting ran from Thursday night, the 20th of October, to the 25th of October, 5 days and 6 nights. Every service was a success. The preaching was done by Brothers W. B. Jones, P. E.; L. A. Darsey, of Scranton; B. W. Lewis, of Scooba, and H. P. Lewis, of Jackson, and a local preacher, Brother Cox. The behavior from first to last was good. There were many conversions, exclamations, etc., and ten to twelve joined the Church. Some said that it was the best camp meeting that had been held at New Prospect Camp Grounds in fifteen years. Why? They started right. "Start out in life right, continue right, and you will go out right. Give a boy the right start in life, and in nine cases out of ten, if not ninety-nine out of a hundred, he will end his earthly career right. God is not slack concerning his promises as some men count slackness." Read Proverbs, 22:6.

New Prospect Camp Ground was organized in 1850. J. S. Calhoun was P. C.; Dr. T. S. West, P. E. Both were present. Rev. J. M. Weems played the first prayer and preached the first sermon. It has been destroyed twice by fire and once by wind. Yet it survives. Some one during the meeting said to the pastor, J. M. Lewis: "Who is running this camp meeting?" "I am," said the pastor. Then, said the other, "If it proves a failure, it is yours; if it is a success, it is ours." It was a success, so it was ours. The good people were so nice to the old superannuate and his wife that we fell in love with them.

BACKWARD GLANCES.

By Rev. H. Armstrong.

XII.

There was a net increase in church membership during my pastorate in Franklin of fifty-two, and more than one hundred professions of saving faith, but convictions and professions were not as satisfactory as I had seen. Here arises a question: Why is it that convictions are deeper and professions brighter with a rural population than with the wealthier and more intelligent in towns and cities?

Our health, self and wife, was very poor the third year, and I requested a change, and was appointed to Opelousas to succeed Dr. J. A. Parker. We had a nice parsonage, which was well furnished, a good old church building, and a good salary and some apparent success.

Conference met in Crowley January 6th, with Bishop Hendrix as president. Before opening the

Conference, the Bishop dedicated the new church at Lafayette. This church was built during the pastorate and under the direction of L. T. Reames, who is a church and parsonage builder, a good bicycle rider, and they tell him that he can preach, too. We had an interesting session of Conference. Doctors: J. D. Barber, Tigert, Atkins and Morrison visited us; yes, and Bishop Holsey colored. These visiting brethren each had a speech to say, and Dr. W. C. Black delivered his lecture one night on the "Immortality of the Soul," and we all listened. It was grand.

One of the connectional officers was announced to preach in the Methodist Church one night, and Bishop Holsey in the colored Methodist church at the same hour. R. P. Howell and myself plotted to slip off and hear Holsey, and he mumbled on entering the church we found Fitzgerald Parker, Tom Carter, and a dozen or more of our preachers there. We had a good sermon, and Tom Carter closed with prayer. While our Lord saves white men and calls them to preach, he saves the black and the red and calls them to preach, too. "Man looketh on the outward appearance, but the Lord looketh on the heart." My next appointment was Natchitoches, and Ragan's Chapel, six miles in the country. Natchitoches Methodism had then a neat frame church, a weak membership, and no parsonage, and no help from any source. We spent a very pleasant year, but asked to be changed at the close. I had a few good helpers there. One of the most useful that I ever had was a teacher in the State Normal College in Natchitoches, Mrs. Lizzie McVay, a daughter of our venerable Dr. C. W. Carter.

My next appointment was "Valley," as it was called, lying on the E. & A. R. R. between Minden and Stamps. It was at that time "without form and void," right in the woods; no parsonage and no head. We stayed two or three weeks with the late E. C. Hodges and family. We finally settled in Springhill, a mill town, rented a house and went to housekeeping. We moved there in January in a severe spell of weather. Got moved late one afternoon into our little unceiled house of two rooms, and found a few lights out of the windows. I labored hard to get my heater adjusted, and a bedstead up, but failed, and as there was no way to lock up the house, we stayed there and slept on the floor. The next morning I had lumbago, and could barely dress myself and walk. We had no wood, and it was snowing, but some strange neighbors supplied us. Two or three days later we received a donation consisting of a delivery wagon load of groceries. February 12th was that wonderful cold weather, the mercury dropping to ten degrees below zero—the coldest time of my ministerial life and less prepared for it. Early in the spring P. O. Lowrey came by invitation and held a good meeting, resulting in ten or twelve professions and eleven joined the church. We had a good Sunday school and a fine singing class. For a bell to call the people together we took a broken circular saw and adjusted it to a small tree, and struck it with a piece of metal. The exposure that winter was hard on us. Wife was generally up, but not well during the year. I suffered greatly from lumbago almost half the time. One Sunday that year my appointment was four miles east of town, and I could only walk with my hands on my knees, yet I filled my appointment, walked back, rang the bell, lighted the schoolhouse and preached again. The first year I paid house rent, but the second year I was given my choice of houses free of rent.

Now, my work seems to be over, and by God's grace I have almost conquered self. One of my greatest faults has been when receiving injustice, as I thought from any of my brethren, to retort with sharp words, and if not convenient to speak words, to write them. If I have thus offended any reader of the Advocate, I beg pardon. My heart has nothing in it but love.

Olla, La.

AS TO INCREASING THE NUMBER OF DISTRICTS.

By reference to the Louisiana Conference Minutes for 1909 it will be seen that last year the number of appointments were as follows: Alexandria District, 18; Baton Rouge District, 22; Monroe District, 18; Ruston District, 19; Crowley District, 22; Shreveport District, 24; making a total of 133. To divide this by 12, the number of Sundays in each quarter, we have 10.7. So, to have a Sunday at each Quarterly Conference as the appointments stood last year, we would have ten and one-half districts, without providing for this and next year's increase.

That such service from the presiding elder is very desirable, there can be no question, and the only problems to be solved in increasing the number of districts to that point is the question of manning and financing. When the office is properly magnified, every twentieth man engaged in superintending, holding revivals, helping to build churches, conducting institutes, etc., would not seem an extravagance in the use of men, and could be afforded. And, going back to the statistics of last year, we can get some light on the financing problem, these districts in order having paid the following to their

presiding elders salaries: Alexandria, \$1,609; Baton Rouge, \$1,942; New Orleans, \$2,261; Monroe, \$1,909; Ruston, \$1,972; Crowley, \$2,668; Shreveport, \$2,444, making a total of \$14,805. Allowing that we could make a new district every time we could get a salary of \$1,500, without any increase this year or next, we would have 9.8 districts, or, with the increase, easily ten districts—the Crowley, Shreveport and New Orleans Districts paying almost enough, at a normal growth, to support two men each, and the Ruston, Monroe and Baton Rouge Districts not far behind. But allowing that the divisions could not be exact, and that the question of a district parsonage would have to be looked after on the new districts, we could easily have two or three new ones, and thus let our ecclesiastical divisions in some degree keep pace with our growth.

P. O. LOWREY.

MORE DISTRICTS WANTED.

Dear Dr. Meek: I want to endorse every word that Rev. J. M. Alford says in this week's Advocate in regard to the need of new districts in the Louisiana Conference. I fear he has waited too late to begin the agitation of the matter for the next Conference, but hope it may be brought up and a demand made of the powers that be to create more. The Shreveport District Conference of 1909 passed almost unanimously a resolution memorializing the Annual Conference to make some changes in this respect, but for some reason, or through the negligence of some one, the matter was not brought up. I should very much like to see the districts smaller, and as a delegate to the coming Conference at Homer shall use my best endeavors to bring this to pass. Our charge pays the preacher in charge \$1,000, and the presiding elder \$150 annually. We like to get value received. Shreveport District can make two; if necessary, add Lake Charles, and make it the Lake Charles District.

Brethren, let us go up to Homer with this as one end in view, and if we do not succeed this time, keep it up until we get what we need, and I believe that Methodism will move upward in Louisiana as never before. I am Methodist from my shoes up, and pray God that all may be done for his honor and glory.

Mr. Editor, I am not afflicted with "Elderitis," but subscribe myself as

"AN HUMBLE LAYMAN."

SOME CHANGES.

The kaleidoscope of time is full of surprising changes. An itinerant Methodist preacher soon learns that changes are essential to the service of spreading Scriptural holiness over the land, as entered by the ministry of John Wesley.

Superannuation is supposed to provide a prolonged period of rest; the privilege is granted the superannuate to provide for himself a resting place in any part of the world that may suit his fancy and bank account. Bishops no longer have the power to dictate where we shall dwell for a period of twelve months.

In 1898 I was informed of freedom to go where I pleased. Being homeless, I began seeking a permanent shelter. In 1903 Long Beach, Miss., became my postoffice address. A new six-room cottage, with floored attic, was built, and wife and I were soon snugly domiciled, where we fully expected to end life's pilgrimage. May 2, 1909, we deeded the new home to the Mississippi Conference Endowment Board to be held as a superannuate's home after our death. About June I became almost helpless, dependent upon an invalid chair for locomotion. September brought to wife the amputation of her right hand, thus spoiling all our housekeeping plans for the future. We found shelter in the hired house of our youngest daughter, living then close by. October, 1910, circumstances demanded that said daughter should move to Jackson, Miss., and this change compelled us to accompany her. I rejoiced to rent the home for twelve months to a brother superannuate, and after leaving Long Beach was made sad by a letter from said brother that embarrassing circumstances made it impossible to abide by his contract.

This makes opportunity for some other superannuate or Methodist family to secure a home at small rent in a healthy climate. The house is centrally located to cars, post office, school, churches and beach; artesian water and bath. It is situated three miles from Gulfport station, east, and seven miles to Pass Christian, west.

Mr. D. L. Hays, merchant, Long Beach, Miss., kindly acts as my agent, and has keys. Write to him or to me, addressing me at Wells Avenue, Jackson, Miss.

ROBERT B. DOWNER.

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NEW ORLEANS, LA.

Church News

Dr. J. E. Godhey has been elected associate editor of the Western Methodist. He is a strong and fluent writer, and is a valuable addition to the staff of our Arkansas contemporary. We congratulate Dr. Anderson upon having secured his services.

Dr. Beverley Ellison Warner, rector of Trinity Episcopal Church, and distinguished as a preacher, lecturer, and author, died at his residence in this city on Sunday morning, November the 27th. He came to New Orleans seventeen years ago, and was 55 years of age. His illness was brief and his death wholly unexpected.

Dr. W. F. McMurry, secretary of the General Board of Church Extension, spent Sunday, November the 13th, at Winston, North Carolina, and raised \$28,000 for the building of the West End Church of that city. A beautiful and well-located lot has been secured for this new structure at an outlay of \$9,000. The house of worship to be erected thereon is expected to cost \$50,000.

Bishop Hendrix delivered his series of lectures on "Friendship" at the recent session of the Western North Carolina Conference. The number of Methodists within the bounds of that body is now 92,236, the net gain for the past year being 2,605. The Conference made provision for a missionary secretary, and Rev. H. K. Boyer, formerly presiding elder of the Charlotte District, was appointed to this work.

Miss Daisy Davies recently spent a Sabbath in Durham, North Carolina, and made an earnest plea for mission work in Brazil. Mr. B. N. Duke, who was in the congregation, was impressed by her vivid presentation of the needs of that great field, and donated \$10,000 to help the cause there. It is said to be the purpose of the Board of Missions to spend \$250,000 in Rio de Janeiro, and this contribution will be used to aid in carrying out the plans which they have formulated for the work in that city.

Dr. B. M. DuBose has been transferred to the North Georgia conference, and stationed at St. John's Church, Augusta. This is one of the leading congregations of that State, and will give the Doctor a great field in which to exercise his versatile talents. We congratulate the people of the parish to which he has been assigned. Their new minister is easily the peer of any pastor in Southern Methodism as a preacher, and few can compare with him in the reach of their attainments. Within the past few years Dr. DuBose has given to the public more stimulative and helpful books than any man in the connection.

At the late session of the Memphis Conference the joint hospital enterprise, in which the Mississippi Conferences have been interested for three or four years, was heartily endorsed, and the following commissioners were appointed: J. R. Pepper, H. E. Johnson, L. M. Stratton and T. K. Riddick. The resolutions adopted declared for building a \$250,000 hospital in Memphis, the work to begin when \$75,000 is assured. Despite the slowness with which this project has moved, it may yet be carried forward to success. Certain it is that such an institution located in the Bluff City would exercise a far-reaching influence for good.

Rev. J. A. Bowen is closing one of the happiest and busiest years of his ministerial life at Ensley, Ala. He was appointed one of the Conference evangelists of the North Alabama Conference last December, and had several hundred conversions and distributed 7,000 missionary tracts before he gave up that work to assume control of his present charge, which was made vacant by the election of Dr. J. D. Simpson to the presidency of Birmingham College, the position formerly held by Bishop McCoy. Ensley Station will round out the year with a great record. Two hundred and thirty members have been received into the Church, 120 of these within the past six months; \$12,000 has been raised for all purposes, and \$10,000 paid on the new church, which now has the roof on it. The Sunday school will report for the year an enrollment of 1,000, and all departments of the Church are wide-awake and active. We are pleased to be informed that Sister Bowen's health has been fully restored.

From the Times-Democrat of last Saturday we clip the following dispatch from Columbus, Miss., bearing date of the 25th inst.:

"Rev. J. W. Shoff died at Muskogee, Okla., this morning at 10 o'clock, according to a telegram received here. Dr. Shoff came to the Alabama Methodist Conference from Baltimore, Md., about fifteen years ago and took charge of the First Church at Mobile. He was largely instrumental in building the handsome St. Francis Street Church in that city. From Mobile he went to Opelika, thence to Montgomery, and from there to Columbus, Ga. He came here four years ago, serving two years with successful distinction, and left here to take charge of the First Church, Los Angeles, Cal. He suffered a paralytic stroke before leaving Columbus, which im-

paired his health. Six weeks ago he suffered a second stroke, and was placed on the superannuated list. He was visiting his daughter, Mrs. Dr. T. S. Begrafenreid, at Muskogee, when death came."

Dr. John O. Wilson and Dr. H. N. Snyder write interestingly of the inauguration of Dr. W. P. Few, President of Trinity College, in a recent number of the Southern Christian Advocate. Distinguished educators from all parts of the United States were present, among them Dr. Brown, United States Commissioner of Education; President Judson, of Chicago University; President Lowell, of Harvard; President Craighead, of Tulane; Chancellor Kirkland, of Vanderbilt; Dean West, of Princeton; Dean Jones, of Yale, and Dean Downey, of Minnesota. It is scarcely needful to say that the ceremonies were of a high order and will be long remembered. Dr. Snyder concludes what he has to say as follows: "In a sense the occasion was a sort of Wofford occasion. The retiring president, Bishop Kilgo, is a Wofford man; the new president, Dr. Few, is a member of the class of '89; Professor Wannamaker, the efficient member of the arrangement committee and professor of German; Dr. Wolfe, professor of biology; and Chancellor Kirkland, of Vanderbilt, who presided so brilliantly at the banquet, are Wofford graduates. So, the men who are leading and making the greater Trinity were first made ready for their work at old Wofford. In them their alma mater takes pride, and wishes them godspeed in the great task they have in hand."



BISHOP E. D. MOUZON.

Who will preside over the Mississippi Conference, which is to convene at Hattiesburg next Wednesday, December 7th.

THE SECONDARY SCHOOL

By Rev. Waldo W. Moore.

The great commission, "Go teach all nations," settles the question as to the duty of the Church to educate. It should give instruction at that period and stage when the child can best receive instruction and training. The Church should give an education which is both literary and religious, that mind and heart may be developed together. Christian education has for its end and aim Christ; therefore, no church should attempt to educate without making such education positively and definitely religious.

There is a childhood period. At this period the child is largely controlled by animal instinct, and it does not make careful moral distinctions. Because of its relation to the home, the Church cannot reach it except through the mother, pastor, or Sunday school teacher, and that through catechetical training in the elementary principles of religion. The Church cannot give much literary training to the child.

There is a period of youth. This second period is the new birth of the child—the birth of the emotional, moral and ethical nature, and it is followed by a new life, a second and higher life, a new epoch. This is called adolescence. There must be special training for this period, and here is the sphere and work of the "secondary school."

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The school which gives instruction and training to the youth, the boy or girl, in the adolescent period—the moral formation period—should be regarded as the most important school. Such a school lays the foundation for the development of mind and heart, and has a God-given place in the evolution of the human race, and has also a place in our educational system. The primary school is for children; the secondary school is for the youth; the college is for young men and women, while the university is for mature men and women.

The mental and moral condition of those in the adolescent stage makes the work of the secondary school of more than ordinary importance. Less than one-tenth of the pupils who attend secondary, or high schools, ever enter college. Since the Church should educate for the good that it may do, and for the strengthening of its own cords, it is evident that it should maintain the secondary school, which reaches the great mass of common people, which touches the pupil in the adolescent period, at a time when it has the greatest opportunity to impress the youth with religious ideas and principles.

As a Church we have spent the greater part of our educational energy on our colleges, leaving the work of the secondary school in the hands of individuals. The development of the public school system has made it almost impossible for individuals to maintain such schools. There is a felt need in educational circles for first-class secondary schools. The different States have recognized this and are establishing high schools in many counties in order to supply this need. Our Church has revised its educational system, but we do not believe it has yet laid sufficient stress on the work of the preparatory schools. As a Church, we are confronted with new conditions for the maintenance of our colleges in the future will depend largely upon our secondary schools. If we have had no part in training the young in their formative period, what can we hope to do for them when their habits and characters are formed? The Mississippi Conference Training School at Montrose, Miss., is the only separate and distinct secondary school which the Methodists have in Mississippi, Alabama and Louisiana. We do not need more colleges to struggle for existence, but we need a few first-class preparatory schools.

When our Church needed a university, God found a Vanderbilt who made it possible. When Mississippi Methodism needed a great college, God found a Millsaps who made this possible. Can we not find another Mississippian who will enlarge and extend this most needed educational work of the secondary school?

Montrose, Miss.

REV. P. HOWARD DEAD.

Dear Brother Meek: I received a telephone message this morning that our dear brother and "father," Rev. P. Howard, died at his home in Holmesville, Miss., this morning at 8 o'clock. He is to be buried at China Grove to-morrow afternoon at 1 o'clock. Though in his eighty-first year, he often went with me in making pastoral calls, and has indeed been a great inspiration to me in this my first year in the pastorate. His last days were filled with the fullness of hope in the gospel that he preached so faithfully for a number of years.

Some one will furnish you with a fuller account of his life and labors.

J. LOYD DECELL.

Osyka, November 25.

Secular News and Comment

The census gives Cleveland, Ohio, as the fifth largest city, with a population of 560,000, and Baltimore the sixth, with nearly as many.

Jackson, Miss., is to have a Carnegie library. It is expected that the building will cost about \$60,000, and that the city by taxation will provide \$6,000 annually for its maintenance.

Report from Washington says the Navy Department intends sending another war vessel up the Mississippi next spring, probably as high as Natchez, with the view of getting Southern recruits into the navy.

The mutiny, or rather strike, for higher pay in the Brazilian navy at Rio de Janeiro last week, which was thought might lead to great trouble, was settled by the government granting the demands of the sailors.

The Mexican revolution of ten days ago, which at one time looked serious, has been effectually quelled by the Mexican regular troops, after some strong fighting. The revolution was confined to the northern and western parts of the country.

The fastest ship in the world is the destroyer "Swift," launched recently at Portsmouth, England. This ship, which is of 1,800 tons displacement, has a speed exceeding thirty-five knots an hour. Her fires are fed by petroleum. The turbines give 30,000 horse-power, divided among four screws.

Fair prices for spot cotton now prevail in all the markets (13 to 14 1/2 cents for the average grades), with a certainty, so merchants say, of a higher rise, probably to 15 and 16 cents in two or three months. It is believed the census report due December 9th will estimate a 11,200,000-bale crop. Last year the yield and prices for the corresponding date were about the same as this year.

Arizona's Constitution will be the briefest written in recent years by any State. According to estimates, it will contain less than 10,000 words, as against 25,000 for New Mexico's Constitution, and 24,000 in that of Oklahoma. The Democratic members point out that the convention has followed the suggestion of President Taft, who, when in Arizona, advised Arizonians to make their Constitution as brief as possible and free from legislative details.

Dr. Charles F. Aked, the well-known pastor of Fifth Avenue Baptist Church of New York, has a favorable opinion of women's clubs as compared with those maintained by men. In a late utterance on the subject he is said to have given out the following statement:

"A man's club is for personal ease, good cooking and good company. The women's clubs, so striking a feature in our national life, are organized for work. It may be for education, charity or philanthropy. They have not always lived up to their professions, a peculiarity which they share with churches, but at least they have in view something more than a comfortable chair and a well-rooked chop. Our churches generally are manned by women. There is not a church in existence to-day which would be in existence but for the love and yearnings of a woman's heart."

The representatives of United South Africa met in their first general Parliament at Cape Town on November 4. The Crown was represented by the Duke of Connaught, who was accompanied by the Duchess, and was received with marked enthusiasm. There was exhibited in honor of the occasion an imposing pageant, the scenes illustrating important events in the history of the country. The address from the Throne was read by Mr. Herbert Gladstone, the Governor General. The head of the new government is General Botha and the leader of the opposition is the famous Dr. Jameson. Among the first things to be done by the authorities is to fortify and provide for the more ample protection of the country, and to devise a more complete educational system. We do not doubt that a great nation will ultimately be developed in the southern part of the Dark Continent.

A beautiful monument to Audubon was unveiled in the park in this city which is named for him, November 26th. The Times-Democrat thus describes the interesting occasion:

"Within the shadow of the oaks, filled with the birds he loved so well, John J. Audubon, the great naturalist and ornithologist, was honored yesterday afternoon at Audubon Park in the unveiling of a splendid monument erected to his memory, and in

the words of high praise and reminiscences spoken by the friends who told of his work. Gratitude and appreciation were also expressed to the Audubon Monument Association, and particularly to Mrs. James L. Bradford, in recognition of their persistent efforts and enduring labors in obtaining the monument for the park that bears the name of the famous naturalist. The monument, of imposing bronze, stands to the north of the Horticultural Hall, and represents Audubon's standing with sketch book in hand and pencil poised, with his eyes gazing upward as though watching a bird in flight or in the trees. The figure is mounted on a pedestal of Georgia Stone Mountain granite, the gift of Mrs. Bradford, and which bears the name 'Audubon' in large letters, and below the inscription: 'John J. Audubon, of Louisiana, Naturalist and Ornithologist, Author of "Birds in America," 1826-1841. It is the only monument standing in the City of New Orleans erected to the memory of a native Louisianian.'



REV. C. A. NORTHINGTON,

Pastor of Ramey Mission, North Mississippi Conference.

Brother Northington said all of the assessments for the connectional claims six weeks ago. As he was the first man in the Corinth District to meet these obligations, his brethren rewarded him with a line hat. His record for the year has been one of industry and signal success.

REV. WILLIAM JOSEPH ECKLES.

Rev. William Joseph Eckles, son of Rev. and Mrs. Mary Jane Eckles, was born at Brandon, Miss., Oct. 8, 1862. Brother Eckles was baptized in infancy by Rev. J. H. Brooks. At 17 years of age he was converted and joined the Methodist Church at Pleasant Grove in Pandia County, eleven miles west of Sardis, Miss. When only seventeen years old he was elected steward in his church, and for many years served in that capacity. He was licensed to preach in 1887, in the same church where he was converted. He preached two years as a local preacher, and at the time of his death was in charge of the Wall Hill Circuit. Brother Eckles was happily married to Miss Lillie Stinnett of Lingo, Texas, January, 1893. Five children were born into the home of this family, three of whom preceded him to the heavenly home. Many years ago he was called to preach, but like the great majority of men who feel the call of God to preach, he hesitated and even resisted for many years, but the conviction grew steadily stronger until he felt he could delay no longer, and giving himself loose from temporal affairs, he was giving himself to the ministry of the Lord and the care of the churches committed to him with all the earnestness of his soul and life. He unhesitatingly went to his close and intimate friends that this his first year in the ministry was the happiest of his life. He was recommended by the Sardis District Conference at its recent session here in Senatobia for admission on trial into the North Mississippi Conference.

Brother Eckles was a sufferer for some time from rheumatism, but did not know the cause of his trouble until it was too late. He was taken to St. Joseph's Hospital the last of October and died from the effects of the operation, Sunday, Oct. 23d. His death was a triumph; he died in the faith, and gave his dear father, who sat at his side at the moment of death, every assurance of his salvation. He was

buried at his old home at Pleasant Grove, a great comfort to his friends attending. Five of his brethren in the ministry took part in the burial service of our Monument Association, and particularly to Mrs. Young, presiding elder of Sardis District; Rev. B. Sullivan, pastor of Longtown work; Rev. J. W. O'Bryen of Cross-Hay; Rev. J. T. Lewis, of Clarksville, and the writer.

May our Father in heaven comfort and sustain the loved ones in their grief. Let us always think of him as having outridden the storms, crossed the storm line, and now at rest, safe in the bay.

S. L. POPE.

THE TESTIMONIAL OF A FRIEND.

My Dear Brother Mark: The Commercial-Appeal of today contains the sad intelligence of the untimely home-going of my friend and brother, Rev. E. W. Lipscomb, of the Mississippi Conference. As the friend and former pastor of this gifted young divine and Christian gentleman, I wish to express through the medium of our paper my sense of personal loss occasioned by his untimely going. A man of higher ideals, of purer motives, and of more guileless character, it has never been my privilege to know. After a year of most intimate association with him, I have seen no act of his that I did not fully endorse and commend. Strong in his convictions, clear in his perceptions, courageous in his advocacy of the right, yet without mock in spirit and pure in heart, his rich young life stood as the living exponent of all that was high and best in Christian character.

It was from my pulpit, while yet a layman, that he preached a sermon of rare strength and persuasive eloquence on the eve of his departure from the little town in which we were both living. That sermon abides today in the hearts of those who heard him as a sacred and saving memory. The power of God rested mightily upon the speaker, and many were moved to tears and to a better life through the ministry of the Word that evening.

As an interpreter of the real meaning of the Scriptures, he had but few equals. The Holy Spirit rested mightily upon him, revealing to him the deep things of God. Through the ministry of intercession he ever sought to know the mind of his Lord, and through the aid of the ever-blessed Spirit he ever sought to do God's will. Hence, his rich young life was one of prayer and service, for which the world is poorer today because he is not.

As his friend and brother I mingle my tears with those who mourn his going away, and with them look forward to that glad reunion on the other shore, where ties shall never more be severed and where parting is unknown. W. E. M. BROGAN.

November 18, 1910.

SOME ITEMS OF INTEREST.

Dear Brother Mark: At the time of this writing Rev. E. S. Lewis, P. E., is making his fourth round and his fifth round of Quarterly Conferences.

It is deplorable to contemplate the amount of pastoral oversight that our people require from presiding elders, and from preachers in charge. It is gratifying to know that we have such capable and willing workers. Reports at the Annual Conference will reveal in a measure the results of their labors; but its real greatness will appear hereafter.

This has been a good year in the Winona District. Rev. T. E. Gregory has done a fine work in North Carrollton Circuit. The building of a thousand-dollar house of worship at Longview is a real achievement, creditable to pastor and people.

In our own charge Rev. W. M. Langley has wrought well and will report collections in full and a substantial increase in membership. Most of his meetings he held without ministerial help. More than forty have been received into the Church.

There have been twelve deaths, and removals of several by certificate and otherwise.

This has been an unusually sickly season. Every where Brother Langley has been an angel of mercy by the bedside of the sick, and in the hour of bereavement a comforter indeed.

In the great sorrow that has befallen us the brethren of the Conference have been quick to help us bear our grief. Each one has had an individual letter of thanks; but I wish to make this public acknowledgment of our debt of gratitude to so many who, amidst their own trials and burdens, yet have hearts to soothe and sympathize. Thank God for his love in Christ, and in Christians!

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REV. L. D. WORSHAM.

The Rev. Lorenzo Dow Worsham, son of Henry and Sarah Worsham, was born at Pontotoc, in Pontotoc County, Mississippi, January 18, 1847. His family was one of the oldest and best in that part of the State. He received his education in the common schools of his native county, and was clearly and consciously converted and gave his life to God in August, 1868. As experience in conversion types one's theology and emphasizes certain vital phases of the gospel and turns the soul to steadfastly behold that which in its own knowledge is of first concern, so Brother Worsham's very radical and powerful conversion, so marvelously transforming his own nature, ideals and experience, gave him a profound sense of sin and salvation and made of him a stirring revival preacher of rare gifts and power. To him the gospel proclamation was ever the "new" old story "of Jesus and his love," the only potential call that can wake the world to life and hope. It was up to date and all sufficient to change the dry, dead stalk of humanity from root to flower. Jehovah of Sinai was the God and Father of our Lord Jesus Christ.

Brother Worsham had an abiding and all-conquering faith in the power of salvation as set forth in Jesus. He knew from personal experience what it is and what it will do for lost men. His individual knowledge of redemption and his personal fellowship with Jesus Christ touched his voice, vision and message with the winning and convincing power of the gospel. His own life turned upon a clear noonday vision of his Lord in an unmistakable voice of forgiveness and peace from heaven to his soul.

Brother Worsham was licensed to preach October 29, 1869, at Shiloh Church, Pontotoc Circuit, A. C. Allen being presiding elder.

He was admitted on trial into the North Mississippi Conference at Water Valley, Miss., November, 1870. So he was a charter member of our Conference, the Conference being organized at that session. He was received into full connection at Corinth, Miss., November, 1872, and ordained deacon by Bishop Kavanagh, was ordained elder by Bishop Paine at Macon, Miss., December, 1878. Brother Worsham served the following appointments: 1871, Austin and Trotter's Landing; 1872, Mayhew Circuit; 1873, Vinton Circuit; 1874, Perkinsville Circuit; 1875-76, Bellfontaine Circuit; 1877, Fulton Circuit; 1878, Athens Circuit; 1879-80, Shannon Circuit; 1881-82, Emory Circuit; 1884, Starkville Circuit; 1885-86, Chester Circuit; 1887-88, Sturgis Circuit. In 1889 he was transferred to the Little Rock Conference and stationed at Cleveland, Ark., and in 1890 he served at Richmond Station, in the same Conference. At the end of that year his health was gone, and not expecting to live long, his mind turned back to the hills and dells, the warm love and fraternal comradeship he had left behind in his native State, and in the fall of 1890 he came back to his first love and was appointed to Newport Circuit. In a year his health was so far restored that he was enabled to continue his itinerant labors and served as follows: 1892, Ethel Circuit; 1893-94, Lexington and Tchula; 1895-96, Byhalia Circuit; 1897, Potts' Camp Circuit; 1898-1900, Eureka Circuit; 1901, Longtown Circuit; 1902, Main Street, Water Valley; 1903-06, Cedar Bluff Circuit; 1907-08, Hebron Circuit; 1909-10, Mathiston Circuit, where he fell at the post of duty June 20, 1910. He died of congestion after a few days' illness, honored and loved by all who knew him.

It was a sad and reminiscent day not only to his own beloved flock, but to all his brethren in the Conference and scores and hundreds of warm and loving friends whose pastor he had been during the forty years of his active ministry, when the news went out that he was gone.

On October 19, 1872, Brother Worsham was happily married to Miss Ella F. Hogan, of Starkville, Miss. Of this union one child was born, Rosa Lee, whose bright and sweet spirit filled the hearts of the parents with sunshine and fondest hopes, but alas! she was permitted to live with them on earth but eleven beautiful summers, and then God plucked the flower from their paradise of love and happiness and planted it in the changeless, fadeless garden of his love beyond the skies. This deep sorrow was a crushing blow, but through the dark cloud which received her out of their sight was ever left a golden rift in whose transfigured halo her happy face and shining form were still seen about the throne in heaven. Often have I heard him speak of that trial and loss with choking voice, and then of the assured joy of meeting her in heaven. Sister Worsham, a noble woman, a true helpmeet, a heroine indeed of marked strength, who was for twenty-eight years his worthy companion, who shared with him the privations, burdens, sacrifices, heartaches and joys of the itinerant life, still survives, with an adopted daughter, Hattie Bell, to mourn the loss of husband and father. The adopted daughter was taken from the Orphans' Home in 1898 to take the place of Rosa Lee, gone to heaven. Indeed, I cannot say that I have ever seen greater love, even for one's own child, than the adopted parents showed for this child. In fact, I know that Brother Worsham's earthly hopes, love and happiness were largely in the life and future of that daughter.

As an itinerant preacher Brother Worsham was true, faithful, loyal and heroic. No place was too hard, no people too poor, no trials too severe for his love and fidelity. He traveled the hardest circuits, poorest missions, compassed the widest fields and lived on the smallest salaries, and denied himself and family, oftentimes, the common necessities of life, and still kept young and sweet spirited, in love with his Church, his brethren, the itinerancy and the world. There wasn't a frown on his face, nor a shadow on his cheerfulness, nor a bitterness in his heart. He was a Methodist preacher, the child of a King, preaching the gospel of love and salvation to men and seeing them saved—in their faces a light that never was upon land or sea, on their tongues praises to God for new-born peace and heaven. This completed his happiness, atoned for all his hardships and made him wild with joy. As a preacher of the Word he was unique, powerful, and oftentimes well nigh overwhelming. He was a very gifted man, endowed nobly by nature with splendid mentality, fine voice and personal appearance, gifts of imagination and speech, a radiant soul, an impetuous spirit, an emotional nature, a consuming passion to see men saved. He was fashioned for rhythm, music and song. He saw visions that dull men never behold. He heard harmonies that never smite a heavy ear. He dwelt on mountain heights never attained by prosaic men. He possessed rare gifts, which, if he had used fully and aspired, would have put him in the greatest pulpits in his Church. But he coveted no high steeple places in Zion. As his presiding elder for four years, I know that all he wanted was what we call the hardest places—circuits and missions where a living is bare, but where there are lots of people, and he could have the opportunity of preaching to the neglected and lost in waste places, and have the joy of seeing them converted. Preaching in camp meetings and great revivals was his special forte. He was at home and happy as mortal could be when the people began to move toward God. He knew the way to the heart with his gospel call. He was mighty in exhortation, in prayer and in song. There were few crowds he could not stir from the pulpit or on his knees in prayer. I have sometimes seen heaven and earth come together while he was praying. Like an electric shock, all hearts would be thrilled at once—some to repentance and cries for mercy, others with joy and ecstasy would break into tears and shouting till all around was a tabernacle of the Most High.

He had a burning passion for seeing men saved and hearing them praise the Lord for the first glad time. Sometimes he could preach like a visitant from the upper world. His voice was like a clarion, but full and resonant and on fire with the flames of his consuming passion of love. His soul burned with the holy fervor of a Carvoso, his tongue was tinged with the real fire of eloquence. His speech was rapid, rhythmical and luminous—illustration, Scripture, poetry of the most fitting kind, all fell into their place by masterful touch in his sermons. Sometimes you passed, following him in his preaching, great mountain ranges of thought—peak after peak would round into view, all ablaze with the glory of eternal truth. At such times his soul and speech were as seraphic as a Hebrew prophet's. When he spoke of sin and God's law of death, oftentimes the mountain smoked and thundered with the realities of Sinai; and again he spoke in the soft, tragical tones of a dying Savior's love. During his forty years' ministry there is no guessing how many souls he led to Christ, but hundreds and thousands surely.

He was the greatest revivalist pastor in his Conference, had always been so, and it was indeed a hard place where he could not move the people and get a great number converted. Just before he passed away he recognized that the end was near. He called his loved ones to the bed and bade them farewell in the midst of tears and weeping, but assured them of his peace and trust and home on the other side. Then he looked toward the window and said: "What are those soldiers doing there?" Some one said: "There are no soldiers here." "Yes," he repeated, "there is one standing by the window."

"Soldier of Christ, well done.
Rest from thy loved employ.
The battle is fought, the victory won,
Enter thy Master's joy."

If a star is added to our crown for each soul we assist and help to save, oh, what a crown he wears to-day in the City of God! There were thousands of his converts gone on before him. What minister has had more? There must have been a stir in heaven that day when it was announced he was coming in. The thousands he had led to Christ must have shouted to see and shake his hand.

God be gracious to and abundantly bless his dear, sorrowing loved ones, at home, and help us all to meet him when our day is over in our Father's house above.

LEE M. LIPSCOMB

"I consider that those live best who study best to become as good as possible; and that those live with most pleasure who feel the most assurance that they are daily growing better and better."—Socrates.

MRS. ROSANNA MINERVA AMES.

An Appreciation.

The subject of this sketch was born in Athens, Ala., Oct. 18, 1831. Her parents, Elijah and Mary Hogan, moved first to Columbus, Miss., and thence to Starkville, Miss., while she was yet an infant, or of tender years. Her parents being deeply pious, she was brought under religious influence, and joined the Methodist Church in early childhood. After a long life of devotion to God and of service to the Church, she died Nov. 25, 1909—Thanksgiving Day of last year. While there was gladness in many homes, and grateful service to God in many churches throughout the land, she peacefully passed away, though leaving her children in the valley of tears, and many relatives and friends in sorrow, there was yet much cause for gratitude to God in the life and character of Sister Ames.

She was married to the late Madison J. Ames, of Starkville, April 4, 1861. Eight children blessed this marriage, six of whom still live to cherish fondly the virtues and memory of their Christian parents. Brother Ames was a man of sterling traits of character, for many years a member and for forty years a steward of the Methodist Church. Of the surviving children, two sons and two daughters reside in Starkville, and a son and a daughter in Texas.

Mrs. Ames filled well her station in the various relations of life. Though of quiet and amiable disposition, she was yet constant and firm. She was a true and faithful wife, a loving and devoted mother, and a kind neighbor and friend. A family altar was a feature in the home life of Brother and Sister Ames. "God's Word" was read by every member of the family, and prayer was offered in the home for forty-five years. Serving the Church herself, the mother of this family trained her children to respect and love the Church.

For many years she took an active interest and part in Christian work. Some time she was a teacher in the Sunday school, was long a member of the Woman's Foreign Missionary Society, and for a number of years she was its honored president. Her long and efficient service in the Society were recognized, and at the time of her death she had been made a life member of the Woman's Foreign Missionary Society. One of her daughters, writing of her sainted mother, says: "She was one of God's chosen children. The Spirit of Christ was ever reflected in her daily life."

In the summer of last year, 1909, being on a visit to her daughter, Mrs. Richardson, at Mineral Wells, Texas, she had a fall, resulting in such bodily injury that she was confined to her bed during the remaining months of her life. This hurt, with other complications that came on, caused severe pain and suffering of body. After being most kindly ministered to for several weeks in the home of her son-in-law, Dr. J. S. Richardson, she was brought to her own Starkville home. Here she had the loving and tender ministry of children and family, but still suffered greatly; yet no murmuring word escaped her lips.

It was my privilege to visit Sister Ames on more than one occasion during her months of suffering. On one such visit, greeting me with gentle words and a placid countenance, she was understood to say, "I'll meet you in heaven."

Seventy years of Christian life and service. What influences for good went out from such a life! Intelligent, constant, faithful, she adorned her profession of faith, served her generation by the will of the Lord, and fell on sleep. There is cause for gratitude and thanksgiving in the life of our ascended sister. After appropriate funeral services, she was laid to rest by the side of her husband to await the resurrection of the blest.

T. C. WIER

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Editorial.

THE OBLIGATION TO LIVE WORTHILY.

Incomparably the greatest thing on earth is man, who is alike the cause and crown of creation. All else was made to prepare the way for his coming, and, but for his presence, this planet and the other things that exist upon it would seem without adequate purpose. Vegetable and animal life, field and forest, were designed to minister to his needs. Of what rational use would be the fertility of the soil without man to multiply and appropriate its fruitage? Of what service would be the metals without his hand to mine and mold them, or the forces of nature without his brain to harness them and set them to worthy tasks? What are rivers and seas, for but to become his highways and bear abroad his commerce? Why fragrant flowers and singing birds and gorgeous skies, without the esthetic human senses to enjoy them? The truth is, all nature with one voice attests the greatness and majesty of him who is her recognized and honored head.

But in what does the glory of man consist? Not in his physical form, though even in that are indications of his superiority. He only among the animals walks erect and has an upward look. The gifts of speech and laughter and tears are his alone, and his unique and wonderfully constructed hand is a prophecy of mighty achievements. But it is chiefly in his intellectual and moral endowments that man's supremacy lies. The power of responsible volition, the God-like faculty of constructive thought, and a moral nature akin to that of his infinite Maker, are his. His pedigree is divine—he is not merely a creation, but is also the offspring of Deity. He wears the image and likeness of the great eternal Spirit, whose glory the heavens declare and whose praises the angels unceasingly chant.

With an origin so lofty and noble, and powers and capacities so extraordinary, there rests upon man a tremendous weight of responsibility. The doctrine of noblesse oblige—rank begets obligation—applies here in its fullest force. For an immortal being with a divine heredity and immeasurable abilities to cherish low ends and aims and live upon a plane largely animal and sensuous, is an indescribable degradation and the greatest conceivable earthly tragedy. The wreck of the equipment of armies or navies, or ruins in the wake of the storm, are not to be compared to a human soul despoiled of its true glory, its vision of God and the eternal gone, and groveling in the dust of earth, aspiring only after things temporal and material. It is not alone those whom the world pronounces vicious and outcast that are lost. Tremendously fallen also are they who no longer have a perception of the spiritual, and who live only for the enjoyment and exaltation of self. Such a life lowers well-nigh infinitely man's mission, in which the angels fain would share, and defeats the splendid destiny which the Heavenly Father intended that he should fulfill.

Many are the considerations—the command and approval of God, the good of humanity, the conservation of his own best interests, and the accomplishment of work that will endure, and in which he can rejoice throughout all the future—which appeal to man to seek to use properly his great powers and live to high purpose. And here let us inquire what are some of the essential elements of a worthy life?

1. Its foundation must be deep laid in the belief in the existence and reignancy of God and in human immortality. A career whose perspective does not reach beyond the tomb can never rise to a lofty height. The noble characters of paganism, like Socrates and Plato, had faith in deity and a hereafter. Such a conviction is necessary to awaken in one's bosom an authoritative sense of moral obligation and furnish an abiding constraint to right action. Epicureanism is the logical philosophy of skepticism. If death ends all, it is wise to "eat and drink and be merry," for to-morrow we shall be as the insensible clod upon the highway. But if one is under a moral government that is coextensive with the

universe, and the Omniscient Eye is upon him, and there is to be a day of final reckoning when to each shall be administered his due reward or punishment, he may well tremble under the weight of his responsibility and gird up his strength to bear himself uprightly amid the temptations and trials of life. The thought of the judgment to come is the most potent prop to individual virtue and the fabric of society. It sustained Paul amid the gloom of the Roman dungeon, and made the heart of Felix quake upon his throne. It banishes sleep from the couch of the murderer, and, as the flames encircle him, lights with hope the face of the martyr. A vivid apprehension of personal accountability to God is one of the supreme needs of the world to-day. It is needed both to check the mad rush into vice, and to spur to swifter and more vigorous effort the votaries of virtue. The highest living is not possible without it.

2. A truly noble life must also be characterized by lofty and unselfish aims. It must not only aspire to achieve things that are worth while, but its aspirations must be prompted by right motives. The amassing of a fortune for selfish purposes only is not an acquirement that attests a proper expenditure of time and strength. The making of money is a praiseworthy pursuit only when it has some good end in view. The public man whose chief ambition is to enhance his own reputation, rather than to promote the welfare of his constituents, serves unworthily and is lacking in true patriotism. It is only when self is hidden out of sight that one in any sphere of action attains to majestic proportions. It is when he lives for others and for God that man is Christ-like. Then it is that he walks the upward way and dwells with the immortals upon the heights. Humbling himself, he is exalted; losing his life, he finds it.

3. A worthy life must also be a busy life. Dowered with capacities so remarkable, for man to leave them unused is to defraud alike God, humanity and himself. Darwin complained in his closing years that his exclusive exercise of the reasoning faculty had left him without any taste for music, art and poetry. In like manner, when neglected, the spiritual faculties become dwarfed and atrophied. The really great men of the world in every department of human endeavor have been toilers. This is true in literature, in science, in statesmanship, and also among the men of action. And it is doubly true of those whose names shine brightest in the history of Christianity—of Paul, Savonarola, Xavier, Luther, Calvin, Wesley, Whitefield, Asbury, Spurgeon, and all the others. And he who spoke as never man spake, said: "My Father worketh hitherto, and I work." And the holy angels are "ministering spirits." The dignity of labor is everywhere recognized throughout the vast universe. Idleness is a reproach and a mark of unworthiness. If one does not have to toil from necessity, he should do so from choice. No amount of money can purchase exemption from the obligation to service. It is the duty of every human being to assist, as best he can, the struggling race, and thus contribute to making the world brighter and better. Tennyson's appeal to the English young lady of noble birth who spent her days in indolence and harmful flirting, might with propriety be made to thousands of idlers who languish in the homes of wealth and aristocracy and fashionable society to-day:

"Clara, Clara Veré de Vere,
If time be heavy on your hands,
Are there no beggars at your gate,
Nor any poor about your lands?
Oh! teach the orphan-boy to read,
Or teach the orphan-girl to sew,
Pray heaven for a human heart,
And let the foolish yeoman go."

GOING TO CONFERENCE.

With the Methodist preachers of Louisiana and Mississippi the work of another Conference year has practically come to a close. They are "winding up" their labors and getting ready for their great annual gatherings. Some are already at Sardis, engaged in the work of reviewing the past and preparing for the future. Next week others will wend their way to Homer and Hattiesburg to give account of their stewardship and to take counsel for the work of another year.

It is a time when naturally the preacher's mind turns to the future, and he thinks of what another year holds in store for him. Will he be returned to his present charge? Will he have to move? What kind of appointment will he receive? These and similar questions are agitating the minds of several hundred good men to-day. In view of our polity these questions are both proper and inevitable. It is a time of change, and change is a momentous thing.

But it may be well for us, at this time, to think more of the past than of the future. It is an excellent occasion for us to review what has been done, to formulate the lessons that have been learned, and to make personal application of truths that have come to us out of a year's labor.

It cannot be that the preacher himself has not learned wisdom, and has not grown in grace during the past twelve months. It is a time for questions more searching than those pertaining merely to

place. Let us put to ourselves queries like these:

Do I really know more of God, as a personal experience, than I did a year ago? Have my reading, studying, praying, preaching, and ministering quickened my own spiritual perceptions, intensified my own convictions, widened my own spiritual horizon, and developed in me more fully the gentle graces of Christian character? While we preach to others, we ourselves must not become castaways, and if we have not gone forward in our personal religious experience, we have, at the very least, fallen far short of our privileges. A preacher who is not growing religiously himself may not hope to minister to a growing people.

Have I been as efficient in my work as I might have been? Have I been a man of the Book and of one work? Have I been diligent in spite of difficulties and discouragements, and have I pressed the fight in the face of obstacles? Have I been quick to take advantage of opportunities, and eager to find openings for increased usefulness? Have I tried to adapt methods to situations, and to make full use of the forces at my command? Have I tried with all my might to bring the gospel to bear upon the lives of people, and to make more real the kingdom of God on earth? We can well afford to be misunderstood and to have our work abridged, as long as its real value, if we can say, with God as our judge, that we have done our very best. If we have not done our best, our own hearts should condemn us more than all else.

Have I come to the end of the year's work in the frame of mind that is becoming to a herald of the gospel? Is there aught of bitterness in my heart toward any man? Has disappointment darkened my spirit, and discouragement dampened my ardor? Does suspicion find a lurking place in my heart, and is jealousy in any way influencing my feelings? Am I as loyal to my Lord as ever? Our enjoyment of this happy occasion is dependent largely upon the frame of mind in which we find ourselves.

It will be well, too, for us to think as much of the condition in which our successor will find our charge, if we should be changed, as of the condition of the work to which we shall go. What we give up is just as important as what we receive—at least to the man who follows us. We should be as much concerned to leave a good environment for our brother, as to provide one ourselves. "Brotherhood" well expresses the confederational bond of Methodism, and brotherhood implies some very strong and binding obligations.

As we go into homes that are thrown wide open for our entertainment, let us remember that we have not laid aside our character as messengers of the kingdom. Every home which receives a Methodist preacher should be the better for his presence, and the influence of his stay should be a helpful and lasting one. In these Conference days we are brought into intimate association with fathers and mothers, and sons and daughters, and this should be counted a sacred opportunity to be used for the accomplishment of good. And every community where a Conference is held should feel its influence for righteousness long after the day of adjournment.

May our Conferences this year be genuine seasons of refreshing from the presence of the Lord!

THE PRESIDING ELDER.

The hardest-worked man in the Church is a faithful presiding elder. He is expected to be both an uncommon preacher and an able administrator. Committed to him are the most delicate and sacred interests; he carries upon his heart both the needs of the charges and the preachers and their families. Often he is misunderstood, and when mistakes are made in the appointments, he chiefly is held responsible. In our observation of these officials in the councils of the cabinet we have never seen one who seemed to us to be swayed by improper motives. As it appeared to us, they, without exception, sought to do the best they could for the churches and the men that they represented. We thoroughly believe in the presiding eldership as a necessary part of our itinerant system, and have scant patience with any attempt to belittle or destroy it.

REV. T. W. LEWIS.

By the transfer of the Rev. T. W. Lewis to the Memphis Conference, North Mississippi Methodism has lost perhaps its most conspicuous and effective minister. For thirty years this faithful toiler has been a striking figure in the itinerant ranks of his native State, and the vacancy caused by his entrance into another field will be difficult indeed to fill. In no sphere of service into which he has been called, has he been found wanting. Generously endowed by nature, he lacks no element of success. Commanding in presence, gentle and affable in bearing, with an open, winsome countenance, and a voice of remarkable sweetness and compass, it costs him little effort to attract and impress people either in personal contact with them, or in the pulpit. He has been an earnest student, and his mental furnishing is far above ordinary. As a preacher he is fluent, eloquent and forceful, never failing to please.

and instructor. He is also a methodical and industrious pastor, and has unusual gifts as an organizer. In other words, he is an all-round man, poised, practical and resourceful. And, best of all, he is spiritual, and his life is transparent and above reproach. After none of his actions has there ever been an interrogation mark. The only reason he has not been drafted for places larger than can be found in his home Conference long ago was because he would not permit it. And in the present instance his appointment, which we consider probably the most desirable in the connection, has come to him wholly unsought. That he will measure fully up to every requirement, and accomplish substantial results in the great field which Providence has opened to him, we entertain not the slightest doubt. We commend Brother Lewis to our people in the Bluff City and the preachers of the Memphis Conference as a spotless Christian gentleman and a fellow laborer worthy of their full confidence and highest esteem. They will find illustrated in his character and ministry the best traditions of our heroic Methodism.

PERSONAL AND OTHER NOTES.

Important Conference notices will be found on Pages 12 and 15.

The opening sermon of the approaching session of the Louisiana Conference will be preached Tuesday Dec. 6 at 7:30 p. m. by Dr. C. W. Carter.

Mrs. R. G. (Gilderoy) Porter is visiting her daughter, Mrs. Frank Hawkins, at Boyle, Miss. We thank her for commendatory words and good wishes.

Rev. J. W. Ramsey, whose address has hitherto been Lauderdale Springs, Miss., requests us to state that hereafter he may be addressed at Tupelo, Miss. His friends and correspondents will please make note of this change.

Rev. E. H. Gregory has tendered his resignation as pastor of the Presbyterian Church at Moss Point, Miss., and accepted a call to Garyville, La. He is an earnest Christian worker, and any charge is fortunate to secure his services.

Bishop Kilgo attended the session of the North Georgia Conference at Athens, and aided Bishop Wilson in conducting its deliberations. His work in the chair in the pulpit, and off the platform is said to have greatly pleased the brethren.

Rev. W. C. Galceran, the popular pastor at Rosedale, Miss., has been transferred to the Denver Conference and stationed at Mancos. He is a promising young minister, and we predict that he will give a good account of himself in the West.

Rev. H. G. Henderson has been transferred from the Memphis to the North Mississippi Conference. Dr. Henderson has filled leading appointments in Kentucky, Arkansas and Tennessee, and is a man of parts. The Mississippians will give him a brotherly welcome.

Rev. N. E. Joyner, the Superintendent of St. Mark's Hall, delivered an illustrated lecture on the "Passion Play" at Parker Memorial Church last Friday evening. A good audience was in attendance, and the remarks of the speaker were entertaining and instructive.

Rev. J. S. Purcell has had a successful year at Florence, Miss. The parsonage has been repaired and painted; there has been a gain of 40 in membership, and the collections will be "in full." The files of the Advocate also show that he has not forgotten the Conference organ in his labors.

Not waiting for Conference, Rev. D. Scarborough, has within the past few days, sent us a fine list of renewals from the McComb and Fernwood charge. The Lord has been with him in his work throughout the year, and substantial results have been achieved. He will go to the annual gathering at Hartiesburg with a happy heart.

The Methodists of the Carrollton Avenue Church held a service on Thursday evening, November 24th, to celebrate the complete liquidation of the debt on their parsonage, which is one of the nearest and most comfortable in the city. Much credit is due the ladies of the congregation for their faithful work to remove this encumbrance.

The Rev. W. C. Carlisle, of Calhoun City, Miss., continues to favor the Advocate with renewals and remittances, for which he has our thanks. He expects to carry a clean balance sheet to Conference, and submit a report which will attest activity in the Master's service. He has a habit of strengthening and building up every charge to which he is sent as pastor.

The churches at Clinton, La., united in a Thanksgiving service at the Presbyterian Church. The preacher selected for the occasion was the Rev. J. M. Brown, pastor of the M. E. Church, South, at that place, who expounded the following text: "Offer up to God thanksgiving, and pay thy vows to the Most High." The music was furnished by the teachers and pupils of Silliman Female College.

The Union Thanksgiving service at the First Methodist Church of this city on November the 24th was interesting and impressive. The sermon by the Rev. A. S. Lutz was an appropriate and eloquent discourse, and was much enjoyed by the congregation.

The trustees of the Methodist Orphanage at Ruston, La., met in that city on Nov. 23. Every member was present, and the work of the year was carefully reviewed. Their report will not be made public until the assembling of the Louisiana Conference at Homer on Dec. 7.

Rev. J. W. Rapier is pleased with the outlook at Byhalia, Miss., as the end of the year draws near. Under his energetic leadership the debt of the beautiful new church there has been provided for and it has been dedicated. The charge has been steadily going forward since he was assigned to it two years ago, as it also did during the incumbency of his capable predecessor, Rev. S. A. Brown.

Writing on Nov. 22, Rev. W. C. Harris, who for many years was an honored member of the North Mississippi Conference, says: "I am just back from Conference at Waxahatchee. It was a great occasion. The Central Texas is a great Conference. My new appointment is Hico, a nice little station in the Dublin District. I will write you more later. We are always pleased to hear from Brother Harris."

That faithful layman, Mr. J. L. Johnson, of Clarksdale, Miss., in a personal note a few days since, said: "We will report to the Conference at Sardis the best year that we have ever had in this charge." This speaks well for Rev. A. T. Lewis and his worthy flock. We dare say that Brother Johnson's admirable handling of financial matters has contributed much toward making possible this fine showing.

We regret to learn that Rev. T. W. Lewis, of Columbus, Miss., lately appointed pastor of the First Methodist Church, of Memphis, has been confined to his room for two weeks with a severe cold, bronchial in character. The editor has been similarly affected, and knows how to sympathize with him. Brother Lewis was improving on the 25th inst., and hoping to attend the session of the North Mississippi Conference.

Rev. John Randle, the oldest member of the Mississippi Conference, died on Nov. 13. Had he lived a few months longer he would have attained to his tenth year. He was the father of Mrs. N. E. Campbell and Miss Annie Randle, of West Point, Miss., and the grandfather of the Rev. Walter Campbell, of Schlater, Miss. We hope to publish a picture of this noble veteran, taken shortly before his release, in the near future.

A correspondent from Alexandria, La., writes: "By any reckoning, the year 1910 will go to record as the greatest in the history of the M. E. Church, South, of this place. Rev. H. R. Sizemore is closing the most prosperous four years' pastorate of his ministry. He is a fine preacher, a superb executive, popular with everybody, and will go to his new field followed by the love and admiration of our entire congregation."

Those in the New Orleans and Baton Rouge Districts who anticipate attending the Louisiana Annual Conference at Homer will be pleased to hear that the L. R. & N. has made a rate of \$12.50 for the round trip from New Orleans to Homer. Those holding telegraph permits can make the trip for \$9.75. A special Pullman coach will run through from New Orleans to Homer at the low rate of \$1 for berth. This "Special" will leave New Orleans Monday, Dec. 5, at 6:10 p. m., and will arrive at Homer 11 o'clock Tuesday.

For twelve consecutive years the Methodists, Baptists and Presbyterians of Carrollton, this city, have united in an annual Thanksgiving celebration. The exercises this year were held in the Presbyterian Church, and Rev. H. T. Carley delivered a sermon, choosing as his text II Corinthians 1:15: "Thanks be unto God for his unspeakable gift." The Times-Democrat of the 25th inst. gave an extended synopsis of the discourse, which was a particularly strong and suggestive one. Brother Carley is a vigorous thinker, and excels in his pulpit work.

In a letter to the Central Methodist Advocate, of Lexington, Ky., Rev. W. R. Hendrix, D.D., pastor of Methodist Temple at Louisville, this refers to his recent visit to the Crescent City: "Had a most pleasing visit to New Orleans and a very good meeting in Second Church there. Had a most enjoyable fishing experience, bagging a good catch. My kinsman, Rev. A. H. Hays, Townsley, pastor at Second Church, is closing up a quadrennium there, and this downtown situation is more hopeful than for many years. While there I had many courtesies shown me by the Methodist pastors of the city."

Rev. W. M. Young, presiding elder of the Sardis District, has informed us of the death of Mrs. A. F. Moore, the wife of our pastor at Arkabutla, Miss., which occurred in the parsonage at that place on Nov. 21st, after a lingering illness. The deceased was a Miss Hutson, whose home prior to her mar-

riage was near Independence, in Tate County. The remains were interred at Graceland Cemetery in the presence of a great concourse of people. We extend profound sympathy to Brother Moore in his bereavement, and pray that the Heavenly Father may graciously comfort and sustain him.

We call special attention to the excellent communication from the faculty of Bishop Moynihan, entitled, "The Twelve Best Books for Young Preachers," which appears in this issue of the Advocate. It deserves to be carefully read and laid away for frequent reference. Having been a professor in the Theological Department of the Southwestern University, the Bishop is at home in the discussion of this theme and his observations should carry with them great weight. He will have something further to say on the important subject of ministerial equipment during the sessions of the Mississippi Conference.

A card from Rev. W. A. Betts, written from New Smyrna, Fla., on the 23d inst., says: "The presiding elder of the Miami District has appointed me to the vacant pastorate here, conditioned upon my transfer to the Florida Conference at its approaching session at Jacksonville." He sends greeting to the brethren in Mississippi, whose fellowship he affirms he has greatly enjoyed. Brother Betts rendered most acceptable service in the Magnolia State, both as a teacher and minister, and we give him up from our territory with not a little reluctance. We commend him to the Methodists of Florida as a man in every way worthy of their esteem and a capable preacher of versatile gifts.

From the Senatobia Democrat of November 24, we take the following: "With the opening of the Sardis Conference the Rev. S. L. Pope will have concluded his second year's work in Senatobia. His ministry here has been characterized by a remarkable interest in church work by both old and young, and many accessions to the Church. As an evidence of appreciation of the love for Brother Pope, the fourth Quarterly Conference, passed a resolution at its last meeting requesting that the Conference return him to this work. A further resolution was passed thanking Mrs. Pope for the excellent work she has accomplished in the Ladies' Societies of the Church. A similar resolution was also passed requesting the Conference to retain Rev. W. M. Young as the presiding elder of the district."

By operation of the time limit, there will be several changes in the New Orleans churches this year. Dr. F. N. Parker has been four years presiding elder of the District. Rev. A. S. Lutz has served a full term at Felicity. Rev. A. L. Townsley has been four years at Second Church, but by reason of an appropriation from the General Board of Missions to that charge, the time limit does not apply. Dr. John A. Rice has filled out a quadrennium at Rayne Memorial. Rev. John F. Foster has been three years at Algiers. Rev. W. W. Holmes three years at Louisiana Avenue. Rev. C. D. Atkinson three years at Parker Memorial. Rev. L. A. Sims three years at Elworth. Rev. H. T. Carley three years at Carrollton Avenue. Dr. S. H. Werlein one year at First Church, and Rev. W. B. Peritt one year at Mary Werlein.

Rev. R. A. Clark, who has been transferred from Okolona, Miss., to the Second Methodist Church of Memphis, is quite a young minister, having been admitted into the North Mississippi Conference in 1901. He was reared in Kosciusko, the boyhood home of the late Bishop Galloway, and is a graduate of Millsaps College. Since his entrance in the ministry his labors have been characterized by intense earnestness, and his ministry in every field to which he has been assigned has been fruitful and promotive of marked progress. He has unusual gifts as a revivalist, and is in great demand for evangelistic work. He conducted a meeting for Dr. Baskerville at the Second Church, Memphis, some months ago, and so impressed the congregation that the official board is said to have insisted upon having him sent to them as pastor. Brother Clark has a great opportunity in his new field, and we wish him a large measure of success.

Dr. John A. Rice has been transferred to the Central Texas Conference and stationed at First Church, Fort Worth. Polytechnic College is located in that city, and the appointment is one of honor and large responsibility. The transfer of Dr. Rice is a distinct loss to Louisiana Methodism and a valuable reinforcement to that of the Lone Star State. A scholar of extensive acquirements, a preacher of originality and force, and a progressive and patriotic citizen, he is certain to make his influence strongly felt in any community where he may reside. During his four years' incumbency in the pastorate of Rayne Memorial Church, Dr. Rice has steadily grown in favor with his flock and in the esteem of the general public. No minister in the city has commanded more attention by his pulpit utterances. Mrs. Rice also is a lady of unusual accomplishments, and has been a recognized force among the Christian workers of New Orleans. These faithful servants of the Master are given up with great regret, and the good wishes and prayers of a host of friends will follow them to their new field of labor.

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

IN MEMORY OF REV. E. W. LIPS-COMB.

His life, so pure and noble,
Was given wholly to the Lord;
But his work on earth is done
And he has gone to his reward.

His bright young life gave promise
Of honor and renown;
And tho' cut off in his youth,
Many stars adorn his crown.

Like Timothy, he knew the Scriptures
When only a little boy;
His dear old mother taught him,
For he was her comfort and joy.

And, oh, how hard for her
To give up her youngest son!
Though from her heart she whispers,
"Thy will, O God, be done."

"Tis not all of life to live,
Nor all of death to die;"
For lives that are nobly lived,
The pangs of death defy.

For death is only an entrance
To the realms of eternal day,
Where pain and sorrow never come,
And God wipes all tears away.

And there, with his sainted father,
And the loved ones who have gone,
Wadsworth is singing God's praises
Around the great white throne.

With deepest sympathy,
MRS. LEE LIPSCOMB.

Just as the month of October, 1910, was going out, the life of the eldest and well-beloved son of Mr. and Mrs. G. E. Russell went out. He had the love and prayers of a dear mother and a host of others, and the best medical aid that could be found, but God loved him best and called him home. He was 15 years and 4 months old. EMMETT was of an affectionate disposition, and loved by all who knew him. The writer was especially fond of him. It was sad to look upon him (though he suffered but a few days), and to know and feel it was the last look. Father, mother, brothers and sisters, think of Emmett as being at home in heaven, where we will never say good-bye. His aunt, L. P. W.

LAURA MAYO WILLIAMS was born August 29, 1904; died November 10, 1910; being six years, two months and twelve days old. After suffering for several days, her pure, sweet spirit returned to God, who gave it. The faithful physician and loving hands of parents and neighbors did everything possible to relieve the little sufferer, but to no avail. But remember, fond parents, that little Mayo is now free from all pain and will not have to suffer or take medicine any more, but is where there is one "eternal day," where all sorrow, sighing and heartaches are no more. No doubt little Mayo is this morning rejoicing with her little brother that preceded her to the better world. You, dear, troubled hearts, may one day join the little ones in the "sweet by and by." May you find comfort in the company of him who is able and ready to comfort your hearts—the Holy Spirit. After the funeral service conducted by the pastor, and amidst a host of weeping friends and loved ones, we laid the little body to rest in the New Salem Cemetery to there await the resurrection of the just. Her pastor, D. M. GEAN.

Little CLARA JOSEPHINE, daughter of Dan and Bessie Faulk Foreman, was born at Cedars, Miss., December 20, 1908, and died at Eden, Miss., Friday, October 28th, after an illness of a short while. The news of little Josie's death came as a great shock to us all; we had no idea she was

seriously sick. Our darling was allowed to stay in this world to gladden the hearts of mother and father only a short while. God saw fit to take her home with him, and he only can comfort the broken-hearted father and mother. He only knows how they hated to give up their babe, the flower of their home. No longer can those footsteps be heard, and no longer can those sweet kisses be felt upon the cheeks of that poor broken-hearted mother. But God's will be done. It has only been a few months since God took our dear brother, and only three years since he took our precious darling mamma, but we have that sweet assurance that they are at rest in heaven. Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven. AUNT CLARA.

Mrs. J. D. PICKLES, of Lecompte, La., died in the early morning of Nov. 18th, of peritonitis, having suffered excruciatingly for the last twenty-four hours of her life. Like the women of old, she was a typical "old-time" mother, living for her home and her children, all twelve of whom survive her and followed her to her last resting place in the Episcopal cemetery at Lecompte. She sought wool and flax and worked willingly with her hands; she rose while it was yet night and gave food to her household; with the fruit of her hands, she planted a vineyard. She girded her loins with strength and made strong her arms. She laid her hands to the distaff and her hands held the spindle. She was not afraid of the snow for her household. Her husband was known in the gates when he sat among the elders of the land. The law of kindness was under her tongue, and her children rise up and call her blessed. Thus Solomon described this mother in Israel in Proverbs, 31st chapter. Among her children is Mrs. G. E. Greene, the wife of one of our deceased pastors, and Prof. G. D. Pickles, who is known as an able educator and editor. Her husband for many years was one of Methodism's "pillars" in Lecompte, and she was ready to follow him to the land of rest, being more than seventy-three years old, though still active, and did her own gardening, milked her own cows, and cared for her own chickens. "Give her the fruit of her hands; and let her works praise her in the gates." P. O. LOWREY.

"In the care of God" would be a great motto for any position or circumstance of life. How victorious the faith that adopts it when vision and breath are failing. These words were the beautiful embodiment of the thought of W. W. FOSTER on the last day he spent in this life. As a true soldier of the cross, he trusted all to the Captain of his salvation, whom as a member of the Methodist Church for forty years he had followed in the toil and battle of life. He was a soldier of the Confederacy and was brave to the last. He died under the banners of that Chieftain who shall at last bring all the hosts of the faithful to the victories of the Church Triumphant. Born in Claiborne County, Mississippi, on February 13, 1844, he completed the record of a good life on November 14, 1910, at his home in Jackson, Miss., whence, on the next day, his body was borne to Cedar Lawn and laid to rest. He is survived by his wife, whom, as Miss Elsie A. Lea, he married December 12, 1878, and by their daughter, of tender maidenhood. Into their hearts the crushing grief has come, but their sorrow has a solace in the praise his comrades affectionately pay him, and in the testimony he gave of the joy upon which he felt sure of entering. "Blessed are the dead which die in the Lord." ALFRED E. SMITH.

WANTED—Manager, man or woman, for each County to introduce WHITE RIBBON CONCENTRATED NON-ALCOHOLIC FLAVORING in tubes. Saves half the cost. Everybody buys and re-orders. \$2.50 per day salary and commission. Also local agents 50 per cent commission. J. S. ZIEGLER CO., 76 Plymouth St., Chicago.

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HER DUTY

"I feel it my duty," writes Mrs. Martha Dingus, of Lykins, Ky., "to inform you what Cardui has done for me. I have been a chronic invalid for years. I reckon I have had about every ailment that women are heir to. I have doctored a great deal with a great many doctors, as we have traveled a great deal in search of health, yet received but little benefit and got no better.

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Cardui has been known, during the past 50 years, as a reliable, effective remedy, for the ailments peculiar to women. It is a pure, non-intoxicating preparation, made exclusively from vegetable ingredients, having a special curative effect on the female system. Cardui has been found to relieve pain and restore disordered functions to health.

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THE AMERICAN BIBLE SOCIETY

And the Tercentenary of the King James Version of the English Bible.

The American Bible Society recognizes the importance of this event as world-wide. The amazing extension of the English language throughout the world has given to the English Bible not only a universal religious significance, but an immeasurable influence upon the ideals and life of the peoples of the earth.

It believes that this historic event should be recognized not only in the churches of the land, but in its schools and universities, and legislatures, and courts.

It, therefore, would bring this Tercentenary to the attention of:

1. The ministers of this country, requesting them in their proper ecclesiastical organizations, assemblies, conferences, conventions, schools, etc., and in their churches and congregations, to plan for public exercises in which the story of the English Bible and its influence upon human life shall be fittingly set forth. In many communities this may be best accomplished by united public services.

2. All Sunday school superintendents, advising them of the importance of celebrating appropriately in their schools this Tercentenary.

3. All other religious organizations whose work is based upon the Bible.

4. The presidents of universities and colleges, and heads of schools throughout the country, suggesting the propriety of public exercises informing the student body of the value of the English Bible as a force in the education and culture of the people.

5. The heads of the Federal Government and the Governors of the different States, suggesting the appropriateness of some public recognition of the relation of the English Bible to the foundation and development of our free institutions.

6. The Judiciary and the Bar, requesting such co-operation as may be appropriate in recognition of the relation of the Bible to the laws of the land.

7. The editors of newspapers, magazines, and periodicals, inviting their co-operation in extending as widely as possible the knowledge of the celebration, and its significance.

Time of Celebration.

Inasmuch as the time of the publication of the King James Version in the year 1611 is unknown, the American Bible Society cannot fix any date when it is most fitting that these celebrations should take place, but in order that the celebrations may attain general and national significance, the Society would recommend that they be held as far as practicable on Sunday, April 23, 1911, the first Sunday after Easter, and throughout the week following.

Appropriate Themes.

The following themes are suggested as suitable for consideration in connection with the celebrations of this Tercentenary:

1. The Story of the Growth of the English Bible from the first translations into English to the King James Version.

2. The Later Revisions and Translations into English, the Revision of

1611, and the American Bible Society's Tercentenary of the English Bible.

The influence of the English Bible upon the English language.

The English Bible and the English language.

The King James Version as Related to other great versions, Authorized and Modern.

The Peculiar Place of the English Bible in Missions.

The English Bible as a Factor in the Spiritual Life of the English-speaking People.

The English Bible and the English language.

The Society will furnish the above recommendations, together with lists of the most important works and literature bearing on the subject, and such suggestions and promises as will help to the proper observance of the celebration.

Auxiliary Bible Societies and Agencies of the American Bible Society are requested to co-operate with the officers of the National Society in arranging so far as practicable, suitable celebrations of this Tercentenary.

A large committee of distinguished persons will be convened to act as a jury to rate as practically the most important meeting in New York City to be held in recognition of this event.

Address communications to:

The Secretaries of the American Bible Society, Bible House, Astor Place, New York.

November, 1910.

THE BIBLICAL TERCENTENARY.

In the year 1611 the King James Version of the Bible was first given to the world. A British Bible appeared in 1769 and an American in 1821, but the King James version is the standard Bible of the English language to-day. The British, American, Canadian and other Bible societies desire that the English-speaking nations join to celebrate the tercentenary of the authoritative version of Holy Writ.

Wholly apart and aside from its divine origin, the Bible is the world's most remarkable literary production, and year after year continues to be the far-and-away "best-seller" of all the myriad books published. Since 1894 the British Bible Society has distributed more than 200,000,000 copies, while the American Bible Society since its organization in 1841 has circulated more than 80,000,000.

The original languages of the Bible are Hebrew, Aramaic and Hellenistic Greek. As its name indicates it was combined from many books, and comprises every form of literary activity known to the Jewish race, dealing with every phase of human life and thought.

The proposal to celebrate the tercentenary of the version of the Bible to which English-speaking people are most indebted for their knowledge of the Bible and of pure and undiluted English will doubtless find cordial response. Some of the greatest speakers of the English language owe this mastery to the King James version.—Jackson Evening News.

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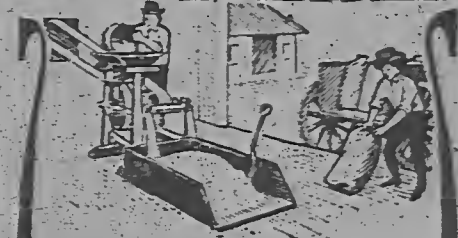
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FITS CURED NO CURE NO PAY—In other words you do not pay our small professional fee until cured and satisfied. German-American Institute, 55 Grand Ave., Kansas City, Mo.

Sunday School Lesson

FOURTH QUARTER. LESSON 1. DECEMBER 4, 1910.

PETER'S DENIAL.

Matt. xxvi, 31-35; 69-75.

31. Then saith Jesus unto them, All ye shall be offended in me this night; for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32. But after I am raised up, I will go before you into Galilee.

33. But Peter answered and said unto him, If all shall be offended in thee, I will never be offended.

34. Jesus said unto him, Verily I say unto thee, that this night, before the cock-crow, thou shalt deny me thrice.

35. Peter saith unto him, Even if I must die with thee, yet will I not deny thee. Likewise also said all the disciples.

69. Now Peter was sitting without in the court; and a maid came unto him, saying, Thou also wast with Jesus the

Galilean.

70. But he denied before them all, saying, I know not what thou sayest.

71. And when he was gone out into the porch, another maid saw him, and saith unto him that were there, This man also was with Jesus of Nazareth.

72. And again he denied with an oath, I know not the man.

73. And after a little while they that stood by came and said to Peter, Of a truth thou also art one of them; for thy speech maketh thee known.

74. Then began he to curse and to swear, I know not the man. And straightway the cock crew.

75. And Peter remembered the word which Jesus had said, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

standeth take heed lest he fall.

TEACHING TOPICS.

The Darkening of a Great Friendship.

We somehow seem to expect that faith may not always burn brightly, and we are not surprised, though we are grieved, when hope is clouded over. We expect friendship, however, to give forth a mild but steady light. It must not suffer eclipse. From friendship comes the great inspirations and consolations of life. It is the one thing farthest removed from sordidness and fear and meanness. Friendship nourishes hope and makes faith real. Therefore, loyalty and constancy are celebrated as the epic virtues. Nevertheless, this divine experience may suffer from the calamities caused by human weakness. Such a calamity came to the great friendship between Jesus and his disciples—particularly Peter. The actual occurrence does not discredit Peter's love altogether, although it is a pitiable disclosure of human insufficiency. We have here a faithful study in the frailty of man's affection. We can not palliate one single fact. On the other hand, we must not condemn Peter too harshly by employing an iron standard. It is not well, metaphorically speaking, to hurry Peter before the court of our stern judgment: we are too weak ourselves for that. Nor can we easily consider his act as the breaking of some great abstract law—we are too ignorant for that. Even if our judgment were formally correct it would not be the real, human, tragic picture. It is best to regard Peter's act as the darkening of a great friendship. Here is condemnation enough, and here is hope, too, for Peter's friendship outlasted far his sin.

The Forsaken Shepherd.

It is a striking picture suggested by Jesus' words. The Shepherd of the sheep is smitten. Then the terrified sheep flee in every direction. Generally it is the sheep that are attacked, and the shepherd defends them if he is a true friend, or flees if he is false. Now, the Shepherd himself is to be set upon by the enemy. Of course, the timid sheep will scatter. But we are shocked by the thought of this Shepherd—about to lay down his life for the flock—being deserted as though, indeed, his flock were the foolish and ungrateful animals indicated by the name. The forsaken Shepherd is a pathetic figure. It is more pathetic even than that of sheen left to their fate. It is moving to the sympathetic imagination, for it tells so much of what Jesus himself felt. It brings us nearer to the throbbing heart of the Savior to know that he thought of himself at this time as a forsaken Shepherd.

The Look Ahead.

It is well to see how hope grows in the heart. In the midst of afflictions Jesus looked on to the sunlight shining beyond the darkness. "But after I am raised up I will go before you into Galilee." It is this triumphant faith in Jesus in the practical future that redeems the story from the hopelessness of despair. This is Christian optimism.

Boastful Peter.

Peter was so sure of himself! "O yes," said he, "human nature is weak-

able him to go farther. And he ought to have seen farther. He lacked the spiritual outlook. The scene before his physical eye ought to have been entirely inadequate to contain the end." Because Peter saw little, he spoke meantly. If he had caught the farther vision—a vision which had been offered him again and again—he would not have denied his Lord. Nay, more, he would have had no fear.

Peter's Expiation.

We have no reason to doubt that Peter paid the full penalty of his sin, when, having caught the eye of his Friend betrayed, he went out and wept bitterly. With the thought of this expiation, we can forget, even as we know that Jesus forgave.—Western Christian Advocate.

Marriages

Nov. 23, 1910, at the residence of Mrs. Belle Williamson, Como, Miss., by Rev. S. A. Brown, Mr. ROBERT MONROE PORTER and Miss BERTHA OLIVIA PURYEAR.

Nov. 22, 1910, at the Methodist parsonage, South Side, Meridian, by Rev. Isaac Lockhart Peebles, Mr. WILLIAM C. LUNSFORD and Miss JOHNEY MIMS, of Meridian.

Good News For The Deaf.

A celebrated New York Aurist has been selected to demonstrate to deaf people that deafness is a disease and can be cured rapidly and easily in your own home. He proposes to prove this fact by sending to any person having trouble with their ears a trial treatment of the new method absolutely free. We advise all people who have trouble with their ears to immediately address Dr. Edward Gardner, Suit No. 480, No. 40 West Thirty-third street, New York City, and they will receive by return mail absolutely free a Trial Treatment.

LUMBERTON, MISS.

At a meeting of the Board of Stewards of the Lumberton Methodist Church, held Nov. 28, 1910, the following resolutions were passed:

First—That we, the Board of Stewards of the Lumberton M. E. Church, South, realize that in the person of Rev. T. W. Adams, our pastor, we have a competent, efficient and progressive minister, and we desire to give expression to our appreciation of his effective work, both in the unification of the membership of the church, and in the upbuilding of its spiritual life.

Second—It is a matter of great pride, as well as spiritual comfort to us, to know that there has been such a wonderful increase in the membership of the church under his administration, and we trust that we shall be the beneficiaries of his services for the ensuing year.

Signed by: R. W. Hinton, W. W. Pifford, D. C. Camp, J. H. Miner, R. W. Thompson, H. C. Yawn, Percy Vaughan, B. F. Edwards.

Acute Pains

"I suffered much pain in my right arm—rheumatism—took two of the Anti-Pain Pills and the pain was gone. Gave a lady friend, suffering from puritis, two and they relieved the pain in her breast."

J. A. GFELL, Cincinnati, Ind.

Because of their sedative influence upon the nerve branches

Dr. Miles' Anti-Pain Pills

relieve acute pains of any nature. They are equally effective in neuralgia, rheumatism, sciatica, locomotor ataxia, or the pain due to spinal trouble. Ladies who have periods of suffering find that they not only relieve their distress but their attacks become less severe, and after a time often disappear altogether.

The first package will benefit; if not your druggist will return your money.

How to Get Rid of Catarrh

A Simple, Safe, Reliable Way, and it Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty six years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat, and lungs, so that you can breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It loosens the diseased mucous membranes and arrests the food discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

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LOUISIANA CONFERENCE.

IMPORTANT NOTICE.

Dear Brethren of the Louisiana Conference:

The "Conference Special" over the L. & N. W. will run from Hagen to Homer, Dec. 6, leaving Hagen at 5:20 a. m., with through L. R. & N. Pullman from New Orleans, and reaching Homer at 11 a. m.

A stop of thirty minutes will be made at some point for all who desire to get breakfast.

A stop will be made at Gibbs for passengers from points east and west. Let us come praying for the presence and power of the Holy Spirit in our Annual Session.

Your brother in Christ,
Wm. H. COLEMAN

SPECIAL NOTICE.

The attention of the Louisiana preachers-in-charge is called to the resolution passed at last Conference instructing them to report separately amounts raised for Conference Education and General Board. The two assessments are as distinct as Foreign Missions and Church Extension, each resting on its own merits. There is no law defining the basis of a pro rata division. The Board has, in the past, made what it deemed an equitable division on the basis of the amounts assessed.

At the last Conference, the report of the Board was amended by resolution to appropriate twelve hundred dollars annually to Mansfield College debt, after the sixteen hundred dollars guaranteed to Centenary College is paid.

To carry out this resolution will require more money than the total amount received by treasurer last year for both General Board and Conference work. The General Board assessment is technically known as Educational Extension, representing most important obligations to colored schools, schools for poor whites, Correspondence School expenses, etc.

The need of Conference Education money was never more pressing in the history of our Conference. Let each preacher report separately and share the responsibility of deciding how the money shall be used.

Money raised on Mansfield College Day is a "special" and should not be reported on assessments.

R. H. WYNN,
Chairman Ed. Bd.

NOTICE.

Be sure to bring with you a copy of the Minutes as you come to Conference. My supply is about exhausted, and you will be without one, unless you bring your own copy. I urgently request that you do not forget to secure the small stipend assessed your charge for printing minutes. It is a small item, and you can easily secure the amount necessary to pay that item in full, and it will take nearly or quite the full assessment to meet the expenses of publishing the Minutes next year. Do not forget this, and then complain if later you are

compelled to pay your own expense. We have ordered a supply of the new report blanks to be ready for those of the preachers who may not have secured the blanks before reaching Conference. You will be required to make your report on these new blanks. Faithfully, ROBT. W. VAUGHAN.

NOTICE.

The plan for rates this year is some different than former years in that there will be no certificates. Pay to it cents per mile for round-trip ticket when purchasing ticket, and at Homer you will pay twenty-five cents when ticket is validated. Thus, the fare and one-third rate is assured whether we have the one hundred or not.

Tickets will be on sale on December 5th, 6th, and 7th, good for return until the 15th. The following roads have granted the rates, viz: Louisiana Railway and Navigation; Vicksburg, Shreveport and Pacific; Southern Pacific; Louisiana & Northwestern; Texas Pacific; Y. & M. V., and Illinois Central, the two latter from all points in Louisiana. It is expected that all roads in the State will also grant same.

JNO. F. FOSTER

NOTICE.

Dear Brethren: If any member of the Louisiana Annual Conference has not received notice of his assignment for entertainment, please write us at once. It may be that we have not secured the correct postoffice address of every member and Conference official, and we are very anxious not to overlook any one.

Fraternally yours,
ARTHUR T. PIERSON,
For the Entertainment Committee,
Homer, La.

NOTICE.

The class of the second year, Louisiana Annual Conference, will meet in Homer, La., on Tuesday forenoon, December 6, 1910. Place for holding examination will be selected by the pastor in charge.

S. J. DAVIS.

NOTICE.

Class of the fourth year in the Louisiana Conference is requested to meet the Committee in Homer, La., on Tuesday, December 6th, 1 p. m., at the Methodist Church.

R. H. WYNN.

NOTICE.

The Class of the Third Year, Louisiana Conference, will meet the Committee in the M. E. Church, South, Homer, La., Dec. 6, 1 o'clock p. m.

H. W. MAY,
For Committee.

NOTICE.

The committee and class of the first year are called to meet in the Methodist Church at Homer on Tuesday, December 6th, at 9 a. m.

Lists of the questions for examination will be in charge of Brother, H. W. Cudd, in case the committee cannot reach Homer on time.

H. N. BROWN,
For the Committee.

ADMISSION ON TRIAL.

Applicants for admission on trial in the Louisiana Conference will meet the committee at the M. E. Church, South, Homer, La., Dec. 6, at 10 a. m. The examination will be written. The subjects are: Discipline, Bank's Manual of Christian Doctrine, Wesley's Sermons on Justification by Faith, and The Witness of the Spirit, and the ordinary branches of English education with special reference to bookkeeping. The textbook in history will be Swinton's Outline of General History.

Each applicant will present a written sermon of his own composition.

PAUL M. BROWN,
Chairman of Committee.

A CONTRACT IS A CONTRACT.

Indiana Follows Michigan Supreme Court Decision.

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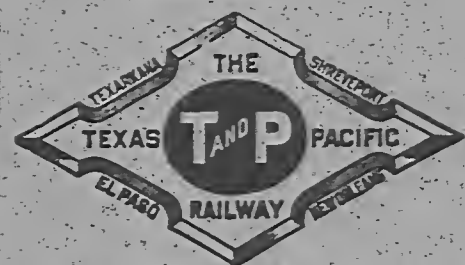
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suit in the Circuit Court of Dekalb County, Indiana, at Auburn, to recover the proceeds of sales made under the terms of a commission agency contract. The defendant pleaded that the International is an illegal combination, and that therefore the contracts with him were void and of no effect.

Hon. S. E. Cook, judge of the Circuit Court on October 19, rendered a decision that the "trust" or "illegal

combination" defense is not a good defense, and that the contracts are perfectly legal and the proceeds collectable.

This follows the decision of the Supreme Court of Michigan, September 28, 1910; in a similar case.

"Pleading the 'baby act' is neither good law nor good morals. Swiftly the courts of the country are going on record that a debt is a debt, and a contract a contract."

Epworth League

By Rev. Wm. H. Coleman.

TOPIC FOR DECEMBER 4, 1910.

THE HEART OF THE GOSPEL.

(Zech. xiii, 1-2; John iii, 14-16.)

Gospel is from old English Godspel, God-story, and signifies good tidings. It is the good story of the sacred revelations of God to man.

He is revealed to man in the first doctrine of the Bible, that there is a God.

1. Who is the omnipotent Creator? (Gen. i.)

2. Who is the Ruler of the World? (Gen. ii, 16-17.)

3. Who is both the just and merciful Ruler? (Gen. iii.)

But it is only in Christ that he is revealed to us as the God of Love, the tender, compassionate Father and Savior of poor lost man. The Incarnation implies the sad need of man: the tragic story of man's first disobedience and the fruit of that forbidden tree whose mortal taste brought death into the world, and all our woe; till one great Man redeem us and restore to us that blissful seat. The Incarnation reveals to us the God who came to meet that need. It reveals him not so much in his attributes of Omnipotence, Omniscience, Omnipresence, etc., as in his essence of life, light, love. And truly this is the heart of the gospel.

He so loved that he gave. Gave his only begotten son, who was verily the Incarnate God: "In the beginning, was the Word, and the Word was with God, and the Word was God (John i, 1).

Therefore, he gave himself, which involved his giving:

(1) Thirty-three years of divine time in which he might have been creating worlds and systems of worlds more glorious than this, for he had the power (John i, 2-3). But he divested himself of this power and glory to become "a man of sorrow and acquainted with grief," in order to save us from the curse of sin and death and hell.

(2) Not only did he give this divine time, but he gave all: "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." (II Cor. viii, 9.)

So complete was his giving of his all to the great work of redeeming us that, although the world and all things were created by him (John i, 3), yet he claimed not so much as a resting place upon it (Luke ix, 58).

So complete was his giving of himself for us that he suffered the anguish of Gethsemane and the agonies of Calvary for us.

"O love divine, how sweet thou art! When shall I find my willing heart.

All taken up by thee?
I thirst, I faint, I die to prove
The greatness of redeeming love,
The love of Christ to me."

Not only does this "heart of the gospel" reveal to us the God of such tender, compassionate, constraining love, but it also reveals to us the beneficence that the giving of such love procured for us: "That whosoever believeth in him should not perish, but have everlasting life."

Not only is his essence love, but also life, and love that gives itself in order to impart this life.

God was in Christ reconciling the

world unto himself (II Cor. v, 18-19). And without this reconciliation man could not regain that life that he lost in the fall.

(1) The Holy Spirit convicts the individual of sin, of righteousness, and of judgment (John xvi, 8), the individual repents of his sins and turns to God by faith in Christ for salvation; he is pardoned, regenerated, made a new creature in Christ Jesus.

(2) The Holy Spirit beareth witness with his spirit that he is a child of God, an heir of God, and a joint heir with Christ (Rom. viii, 16).

He has entered into the saved relationship into vital union with Christ, and by living a life of entire consecration he may constantly have the Holy Spirit abiding in his life, giving him peace (John xiv, 27), teaching him the truths of God (John xiv, 26), filling his life with power to overcome the evil one and to be efficient in service (Acts i, 8) and with the fruits of that "everlasting life" that abides in his soul. And remaining thus faithful to the end of his earthly pilgrimage, he shall enter into the larger realm and the greater glories of this life in the eternal kingdom of God.

Shall not this constraining love of God with all the beneficence that it bestows upon the soul that accepts it lead each Leaguer to a complete surrender of your life for salvation and service?

We see human heroism broken into units and say this unit did little—might as well not have been. But in this way we might break up a great army into units; in this way we might break the sunlight into fragments and think that this or the other might be cheaply parted with. —Southern Churchman.

This Will Stop Your Cough in a Hurry.

Save \$2 by Making This Cough Syrup at Home.

This recipe makes a pint of better cough syrup than you could buy ready-made for \$2.50. A few doses usually conquer the most obstinate cough—stops even whooping cough quickly. Simple as it is, no better remedy can be had at any price.

Mix one pint of granulated sugar with 1/2 pint of warm water, and stir for 2 minutes. Put 2 1/2 ounces of Pinex (fifty cents' worth) in a pint bottle; then add the Sugar Syrup. It has a pleasant taste and lasts a family a long time. Take a teaspoonful every one, two or three hours.

You can feel this take hold of a cough in a way that means business. Has a good tonic effect, braces up the appetite and is slightly laxative, too, which is helpful. A handy remedy for hoarseness, bronchitis, asthma and all throat and lung troubles.

The effect of pine on the membranes is well known. Pinex is the most valuable concentrated compound of Norwegian white pine extract, and is rich in guaicol and all the natural healing pine elements. Other preparations will not work in this formula.

This Pinex and Sugar Syrup recipe has attained great popularity throughout the United States and Canada. It has often been imitated, though never successfully.

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Why Cough

Ask your doctor about coughs. Ask him if your own is necessary. If not, then why cough? Does he recommend Ayer's Cherry Pectoral? Ask him, and let his answer be final. J. C. Ayer & Co., Lowell, Mass.

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Tidings from the Field

Okolona Circuit:

We are fast closing up the work of this wonderful year. In general this has been a very satisfactory year on the Okolona Circuit. We have had good results in revivals, and have good Sunday schools, good prayer meetings, and have on-ward children's day at all churches with good results. Our pastor was in the flooded district. There are more than fifty per cent of the people suffering. However, our people are loyal, and are making great efforts to meet the demands upon them. Our Woman's Societies are doing fine work, and deserve special mention. They were organized this year, and are proving themselves faithful in these last days of the year. God bless them. We could not bear to see the distress of these strenuous times without their wise counsel, sympathy, and hearty cooperation. Our stewards and the most part are a body of consecrated, energetic, and faithful men. As a whole, we have a fine people to serve. Hope to see you at South Plains, on the Young's in service. M. A. Burns, P. C.

Montrose, Miss:

Our revival closed here last Monday. We don't know when Montrose has had a greater revival. Brother D. E. Kelley, a fine reference evangelist, did the preaching. He is doing a great work for the Master. At the very least, there were 60 conversions, 21 family altars erected, 24 accessions to the church, 18 of which joined the Methodist Church. We know that God was with us in great power, for it was demonstrated so clearly. We wish to thank Brother Moore, the president of the school located here, for the interest of the student body in the services. Indeed, they were greatly benefited, for we get out of a thing just what we put into it. This revival, principally, closes Brother Kelley's year's work, and up to this time he has preached 128 sermons, has had 127 conversions and nearly 300 family altars erected. May God continue to use him as a great soul winner. We think the Conference will make a mistake in sending Brother Kelley out in this same work next year. E. L. Hillman.

Hebron Circuit:

Brother Thomas, my presiding elder, does not have his horn much, but his words will speak for themselves. I had a letter from him not long ago, in which he said: "Hal, the Columbus District is booming. I have not seen much of him in the papers, but I have seen a great deal of him in my charge. He has helped me in two meetings, and has also helped me to raise money to build churches. We have built two churches, one at Cochran and one at Dancy. Little towns on the Alabama, Tennessee, and Southern Railroad. They are pretty churches, with art glass windows, and cost about \$1,500 each. We have repaired Hebron Church at a cost of \$400. It now has new pillars, a new roof, and is painted inside and out. We have also painted the new chapel, a new church, which was built last year, but not finished. All of our assessments are paid in full. Moore has been raised and the contract has been let for a new parsonage at Cochran. We have organized two churches, one at Cochran and one at Dancy. Hebron Circuit has become new and ought to have a new name. It ought to be called Cochran, because the parsonage will be here, and here the preacher will get his mail. The people are clever and social. They have been kind to me. I like them and expect to stay with them." W. J. Burr.

PROFANITY.

Since the Holy Name Society of the Roman Catholic Church gave the two notable parades in Pittsburgh and



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Practical Short Articles about Domestic Management in the House and Garden—everything that can be of help in making home more comfortable, more beautiful.

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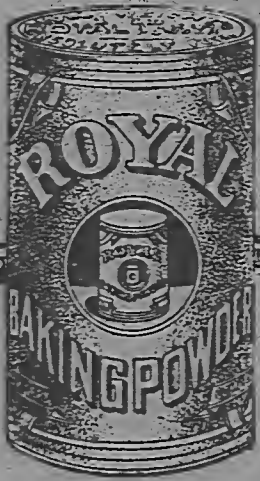
Washington as a protest against profanity; the press of the nation has been discussing the senselessness and simplicity of profanity with a directness which cannot fail to bring results. Probably the most thoughtful statement ever made concerning blasphemous language is this utterance by Peter Thomas R. Leinsbury:

"Profanity is a brain test; the habit of swearing is a mental test; it is, in consequence, subject to the general laws governing intensiveness; persons for the influence of early

training and association. Exceptions are, therefore, too numerous to lay down any positive rule; still, it is safe to say, in general, that a man's intellectual development is largely determined by the extent of his indulgence in profanity. Profanity unquestionably stamps a man as being of small intellect. It is a relic of barbarism, and must pass before the sweep of civilization.—Nashville-Tennessean.

To a very great extent the practice of swearing is specially characteristic of a rude and imperfect civilization. With the advance of culture, profanity declines. It declines not so much because men become peculiarly sensitive to its viciousness, but they do to its ineffectiveness—the growth of refinement both in the individual and in the community. Much must always be allowed in the case of particular persons for the influence of early

training and association. Exceptions are, therefore, too numerous to lay down any positive rule; still, it is safe to say, in general, that a man's intellectual development is largely determined by the extent of his indulgence in profanity. Profanity unquestionably stamps a man as being of small intellect. It is a relic of barbarism, and must pass before the sweep of civilization.—Nashville-Tennessean.



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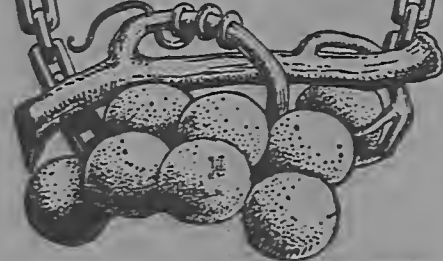
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MISSISSIPPI CONFERENCE

NOTICE.

The Class of the Third Year, Mississippi Conference, will meet at Main Street Church, Hattiesburg, Tuesday, Dec. 6, 1910, at 7:30 p. m.

G. S. HARMON.

NOTICE.

To the Members of the Mississippi Conference—

Dear Brethren: When you buy your tickets to Hattiesburg, secure the usual certificate, which when properly countersigned will entitle you to return ticket for one-third rate of regular fare, plus 25 cents. When you change roads, be certain to get the certificate with each ticket purchased. Those who have permit books or mileage need not secure certificate, as the rate is the same. I am strictly charged to refrain from signing certificates for visitors; only for those who are members of the Conference, or on boards, or in some official capacity, will be given reduced rate.

W. M. SULLIVAN.

FROM THE BISHOP.

To the Presiding Elders of the Mississippi Conference:

The presiding elders of the Mississippi Conference will meet me on Tuesday afternoon, Dec. 6th, at 3 o'clock, in the pastor's study, Main Street

Church, Hattiesburg. Your brother,
EDWIN D. MOUZON.

NOTICE.

The Class of the First Year will meet the committee at the Main Street Methodist Church, in Hattiesburg, Miss., on Tuesday, Dec. 6, at 9:30 a. m., prepared for written examinations. W. H. SAUNDERS,
For the Committee.

NOTICE.

The Class of the Second Year will meet the committee of examiners for that year at Main Street Church, Hattiesburg, on December 6th, at 9 a. m. Let all members who have passed the examination in the Correspondence School notify the chairman of the committee at once. The committee would be glad to know at once if any who have not passed will not appear for examination.

GEO. H. THOMPSON, Chairman.

NOTICE.

The Mississippi Methodist Historical Society of the Mississippi Conference will meet in the Main Street Methodist Church in Hattiesburg, Tuesday, Dec. 6, 7:30 p. m. Prof. R. S. Ricketts, of Millsaps College, will read a paper before the Association.

T. B. HOLLOMAN,
Vice-President, Miss. Conf.

APPLICANTS FOR ADMISSION ON TRIAL.

All applicants for admission on trial into the Mississippi Annual Conference will please meet the Committee of Examination in the Sunday school room of the Methodist Church at Hattiesburg at 9 a. m. Tuesday, December 6, 1910.

H. M. ELLIS, Chairman.

NOTICE.

The members of the Class of the Fourth Year will please to meet me at Main Street Church on Tuesday afternoon, Dec. 6, 1910, at 2:30 o'clock. Those who send me their sermons to Natchez before Dec. 4, and have their work done in the Correspondence School, or in the Divinity School, need not meet me at the church. It is important that this request be complied with to the letter, if possible, so that there shall be no misunderstanding with any member of the class. Those members who will take an examination on any book will please be supplied with paper, pen, and ink.

ROBT. SELBY,
Acting Secretary.

FROM THE AUDITING COMMITTEE

Dear Brethren: The Committee has mailed to every preacher-in-charge in the Mississippi Conference report blanks for the Annual Conference, and it is hoped that these will reach you promptly; should you not receive one in due time, please notify the undersigned and another will be sent you. We have enclosed some suggestions which we earnestly trust will be observed, as it will save confusion and error. There is a great deal of labor connected with the auditing of the reports, and we feel sure that you are quite willing to make it as easy as possible. Fraternally,

W. B. JONES,
For the Committee.

Gulfport, Miss.

AL-E-THE-IA.

Mrs. Clinton Smith, president of the W. C. T. U. in Washington, D. C., writes of Mrs. Miller's temperance story:

"I have read the book most thoroughly and carefully. I admire your ability to use such good and clear language to make your meaning plain. I found the book interesting, and, better still, convincing, and will recommend it when ever I can."

Price, 25 cents. For sale by Mrs. C. C. Miller, Hammond, La., or New Orleans Christian Advocate.

IN SORROW.

Dear Brother Meek: We are so sad and feel so lonely. We read in the Advocate a day or two ago of the death of little Wm. H. Saunders, only son of Brother and Sister Wm. H. Saunders, of Vicksburg. Now comes the sad news of the death of our precious brother, E. W. Lipscomb. Surely God moves in a mysterious way. Eight of our Mississippi Conference preachers taken from us by the hand of death since Conference—among them, the old, middle-aged and the young. We shall miss them at Conference. God have mercy on us.
H. P. LEWIS AND WIFE.
Jackson, Miss.

Mothers, Protect the Little Ones.

Sometimes a splinter gets in the flesh deep and festers; a "skeeter" bite is scratched and makes a big, ugly sore; poison oak or some disgusting skin disease breaks out on one of the little ones. Don't let it run on without the proper attention—the result is disastrous. Stop these little eruptions of the skin, such as boils, bruises, burns, cuts, poison oak and sores of any kind, with "Gray's Ointment." You can rely on it for a speedy, permanent cure. For sale by your druggist for 25c per box, if not write us for free sample box, addressing Dr. W. F. Gray & Co., 809 Gray Building, Nashville, Tenn., and it will be sent to you postpaid.

Mr. E. B. Virgin, of New Orleans, La., writes: "We have been using Gray's Ointment in our family for 25 years, and can recommend it for anything in the line of cuts, bruises, nail punctures, boils, carbuncles, skin bruises and splinters in the flesh."

FROM EUNICE, LA.

If you will allow me space I will furnish your readers with some items that may be of interest. Embracing the fourth Sunday in September, I was with Rev. J. A. Morgan in a meeting at Forest Hill. I preached for him one week. Much good was accomplished. Beginning on the first Sunday in October at 11 a. m., I opened my protracted meeting at Long Point Church, and was joined on Monday by Rev. W. H. Benton, who continued until the close of the meeting. He did good preaching, and is fine help, but on account of the bad weather and other hindrances, the meeting was not what it should have been; still there was some interest manifested. Leaving Eunice on Tuesday before the third Sunday in October, I went to Purvis, Miss., to assist my old friend and brother, Rev. Geo. D. Anders in a revival meeting, and for nine days I preached to the best of my ability twice a day, except Sunday; on Sunday I preached three times. The meeting was considered a very successful meeting. There were some accessions and the church was greatly revived. Brother Anders is a fine man and is doing a great work. He has a good people to serve. I made many friends while there. From there I came home to spend two nights and then to go to my church at Iota and begin my meeting on Sunday at 11 a. m. Rev. Geo. D. Anders, from Purvis, Miss., came to me on Wednesday and continued with me until the close of the meeting. He did fine preaching and much good was accomplished. On account of the vast amount of rice thrashing, the attendance was not as large as usual. On the first Sunday night in November, I opened my revival meeting in Eunice. On Monday night I was joined in the meeting by Rev. Martin Hebert, who continued with me and did the preaching until the 16th, when the meeting closed. He did excellent preaching, which made a lasting impression. Several children joined the church and the church was revived. I consider the foregoing preachers able men, and splendid help, and eternity alone can reveal the vast amount of good accomplished through their efforts. I hope to secure them again. During our revival meeting here at Eunice, our beloved presiding elder, Rev. J. E. Denison, came and preached for us on Sunday night and held my Quarterly Conference next morning. He preached a very strong sermon. The finances are considerably behind on the Eunice Charge. This has been a great hindrance to our revivals, for when the

church begins to do her duty on the financial line God is going to bless. I am trying to get ready for the Conference. Pray for me. I think I will send you a good list of subscribers real soon.—S. D. Howard.

MRS. AMELIA YOUNGBLOOD.

Sister Amelia Youngblood, consort of Brother W. A. Youngblood, of Perth, Jefferson County, Mississippi, died on the evening of November 23rd, and was buried the following Thanksgiving evening in the Nebo Church cemetery, there to await the Resurrection morn. A beautiful life has closed—one of God's elect women has been transplanted. The Church militant will long mourn her departure, but will evermore be enriched with the priceless legacy of her saintly life. She loved the House of the Lord and delighted in the ministries and ordinances of the sanctuary. Many preachers of the Mississippi Conference will learn with profound sorrow and sympathy of the Church, community and family's irreparable loss. But our dear sister followed the Master on earth, and now walks with him in white above. CHAS. W. SCOTT.

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Attention is called to the removal of the offices of the J. C. Jung Coal Co., from No. 339 Carondelet Street to Room 621 Whitney Central Bank Bldg.; phones Main 1496 and 1316. See their advertisement on page 13, this issue.

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NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 57.—No. 47.

"Prove All Things; Hold Fast That Which is Good."

WHOLE No. 2860.

ROBERT A. MEEK, Editor.

NEW ORLEANS, THURSDAY, DECEMBER 8, 1910.

CHAS. O. CHALMERS, Publisher.

PROCEEDINGS OF THE NORTH MISSISSIPPI CONFERENCE.

Reported by Rev. W. M. Langley.

For the third time the captains of the hosts of Methodism in North Mississippi turned their faces toward Sardis to meet in Conference. The first time was in 1876, when Bishop Pierce presided over the sixth session, and the second in 1894, when Bishop John C. Keener presided over the twenty-fourth session. This time we assembled to meet our new Bishop, James H. McCoy, who comes to us as one of the youngest of the Episcopal College. By Tuesday night the town was again in possession of the people called "Methodists," or, I might better say, that we were in the hands of the good people of Sardis, who had thrown open their hospitable homes to us.

The first service was a meeting on Tuesday night of the Mississippi Historical Society. Rev. G. W. Bachman and Rev. J. W. Poston, having each completed his fiftieth year in the ministry, were invited to deliver addresses reviewing their labors, and, having been pioneers, they had much to tell of large circuits, small salaries and thrilling experiences. Scarred by many battles, they are still serving in the King's army with the zeal of veterans.

Wednesday morning, November 30, 1910, dawned clear and cold, and the preachers soon began to gather in the splendid new steam-heated church—a modern, convenient building that the good people of Sardis have erected at a cost of nearly \$20,000.

At 9 o'clock the Conference met in its forty-first session, with Bishop J. H. McCoy in the chair. The brethren were called to order by singing hymn No. 19, "Come, Thou Fount of Every Blessing," after which the Bishop announced and read hymn No. 222, "Jesus! the Name High Over All," after singing the Bishop led in fervent prayer, and then read the fourth chapter of Ephesians. His comments were unctuous and filled with the spirit of the Master.

According to a standing order of the Conference, the sacrament of the Lord's Supper was administered by the Bishop, assisted by J. W. Dorman, J. H. Mitchell, J. A. Randolph and D. W. Babb.

The roll was called by Jno. R. Countiss, who has served as secretary for a number of years. He was unanimously re-elected, and nominated his staff as follows: W. L. Duren, assistant secretary; V. C. Curtiss, railroad secretary; O. W. Bradley and T. M. Bradley, statistical secretaries. The Conference was unusually full for the opening session. Roll call is rather a solemn occasion, and there is always a hush over the Conference.

Five preachers were reported as having died during the year: Q. A. Oats, J. C. Lowe, M. D. Fly, L. D. Worsham, K. A. Jones. Their names were referred to the Committee on Memorials.

The presiding elders, through their secretary, Rev. J. E. Cunningham, announced the following committees:

Public Worship—W. M. Young, J. W. Boswell, J. S. Carlton.

Memoirs—L. M. Lipscomb, J. W. Raper, G. W. Bachman, C. P. Moss and T. C. Wier.

Spiritual Interests—Eugene Johnson, Joseph Cook, J. B. Randolph, L. P. Wasson, T. J. Durrett, W. D. Clark and T. C. Foust.

Temperance—N. E. Wilroy, W. E. M. Brogan, J. J. Beck, J. G. Hamilton, R. P. Goar, J. T. Guilett, D. H. Crowson and J. H. Sberard.

District Conference Records—F. E. Ray, E. E. Langford, W. M. Langley, E. B. Sharp, Herbert Holmes, O. P. Armour, M. G. Dubard, L. A. McKeown.

Conference Relations—W. S. Lagrone, R. P. Neblett, O. L. Savage, C. P. Moss, R. M. Evans, D. W. Babb, A. W. Langley and B. P. Fullilove.

Admissions—T. H. Dorsey, J. T. McCafferty, S. M. Thames, T. H. Porter, R. O. Brown, J. H. Holder, O. W. Bradley, T. M. Bradley.

Books and Periodicals—J. D. Barbee, R. H. E. Glad-

ney, H. T. Gaines, J. M. Wyatt, A. A. Martin, S. B. Myers, B. B. Sullivan and W. L. Duren.

Sabbath Observance—D. M. Geddie, W. F. Rogers, C. L. Maples, F. J. McDonald, Jr., R. M. Weaver, W. B. Nichols, W. L. Broome and L. C. Anderson.

The hours of meeting and adjournment were fixed at 9 a. m. and 12 m.; the main auditorium was declared the bar of the Conference. Various communications from the connectional boards were presented and referred to the Conference boards and committees.

The Bishop called question 22, "Are all the preachers blameless in their life and official administration?" The names of the presiding elders, J. H. Felts of the Aberdeen District, J. E. Thomas of the Columbus district, B. P. Jacob of the Corinth District, N. G. Augustus of the Durant District, W. W. Woollard of the Greenville District, W. M. Young of the Sardis District, J. E. Cunningham of the Oxford District, and E. S. Lewis of the Winona District, were called, and they gave a summary of the work on the districts. Their reports rang with the sound of progress along all lines. There has been marked advance in finances and church building. Revival fires have burned in many places throughout the Conference.

The Bishop exhorted that there should be a great revival among the lay brethren in the matter of salary raising in a systematic manner, especially in view of the increased cost of living.

The names of the superannuates were called. The Bishop referred to this list as the "Honor Roll." They are: J. D. Newsom, T. C. Wier, W. S. Harrison, J. B. Stone, W. T. J. Sullivan, J. W. Poston, T. G. Freeman, Thos. Cameron, H. C. Morehead, J. T. Cunningham, R. M. Davis, R. A. Ellis, C. N. Terry, I. W. Anderson, K. M. Harrison, A. P. Leech, G. H. Jacobs, J. R. D. King, B. P. Patterson and R. E. Duke. The veterans who were present responded with words of love and greeting.

Question 10, "Who are elected deacons?" was called, and J. D. McWhorter, A. G. Hall, J. A. Coleman, W. D. Shearer, J. G. Johnson and M. A. Burns were continued in the class of the second year. J. R. Bright, being in deacons' orders, was advanced to the class of third year; Arthur Davenport and D. H. Crowson were elected to deacons' orders and advanced to the class of the third year.

Question 9, "Who are deacons of one year?" was called, and J. L. Nabors, T. E. Yancy and T. J. Hopper were continued in the class of the third year. J. C. McElroy, K. P. Faust and E. B. Sharp were advanced to the class of the fourth year.

The Bishop took up question 14, "Who are elected elders?" S. B. Myers and W. C. Galceran were continued in the class of the fourth year; W. L. Brown and J. W. McGee were elected to elders' orders; L. A. McKeown and A. N. Goforth, being already in orders, were passed, completing the course of study.

SECOND DAY.

Conference assembled Thursday morning at 9 o'clock. Bishop McCoy announced and read hymn No. 280, "I Love Thy Kingdom, Lord." After singing Rev. J. W. Honnoll led in prayer. The Bishop then read 1 Peter, 5th chapter.

The secretary read the minutes of the previous meeting, and they were adopted.

The secretary called the absentees, and it was moved that the further calling of the roll be dispensed with, and it was so ordered.

The secretary read the following telegram:
"Galveston, Texas, Nov. 29, 1910.

"Rev. J. R. Countiss,
Sardis, Miss.

"For the first time since I was admitted on trial I must miss roll call to-morrow morning. Give my love to the brethren.
W. B. Murrah."

The secretary read a resolution that Bishop Murrah's name be continued on the roll, and it was adopted.

The secretary was ordered to send greetings to Bishop Murrah.

Question 6: "Who are received by transfer from other Conferences?" J. W. Herring from the Arkansas Conference, and H. G. Henderson from the Memphis Conference.

Question 16: "What local preachers are elected elders?" None.

Question 12: "What local preachers are elected deacons?" Corinth District, A. S. Brisco; Sardis District, J. A. Biffle.

Question 22: "Are all the preachers blameless in their life and official administration?" The call of the Aberdeen District was taken up and the preachers reported their work and their characters were passed.

The following visitors were introduced: Dr. Stonewall Anderson, Secretary General Board of Education; Dr. W. W. Pinson, Secretary General Board of Missions; D. C. Hull, President of Millsaps College; Rev. W. M. Williams, Superintendent of the Orphans' Home; Rev. Robert Selby, of the Mississippi Conference; Rev. E. B. Ramsey, of the Memphis Conference; Rev. Fred Long, Mississippi State Secretary International Sunday School Association; Dr. W. G. Hefley, Rev. E. B. Ramsey and Dr. H. B. Johnston of the Memphis Conference; and Dr. H. H. McNeil of the Alabama Conference. Dr. Stonewall Anderson, addressed the Conference on our educational work.

J. H. Sherard presented and read the following report from the Hospital Commission, which, after discussion, was adopted:

"Dear Fathers and Brethren: In pursuance of the appointment of last Conference, we, your Hospital Commissioners, beg leave to report that on June 3, 1910, we met in Memphis, Tenn., the Commissioners from the Memphis and Mississippi Conferences, and, after a thorough discussion of the practicability of the building of a Methodist hospital to serve the large territory embraced in the Conferences named, agreed to build a hospital in the City of Memphis to cost not less than \$250,000, work to begin as soon as \$75,000 is assured. At this meeting a local hospital committee of three was appointed to look into the matter thoroughly from a local standpoint, and to report its findings to this Commission.

"This committee reported that they know of a lot with suitable brick residence on the same, and that the property can be bought for a very reasonable consideration.

"Following out an agreement entered into with the Commissioners of the above named Conferences, we recommend that a board of five trustees—three lay and two clerical—be elected by this Conference, upon nomination of the Bishop, with power to act with similar trustees from the interested Conferences. In case of a vacancy, we recommend that the Bishop in charge appoint the man or men to serve until the ensuing Annual Conference. We recommend, also, that, if the co-operating Conferences join in this action, the trustees meet at the earliest possible date to perfect plans for the launching of the enterprise.

The Memphis Conference has already passed a similar paper. We approve the action of the joint commission in requesting J. R. Pepper and Rev. H. B. Johnson to visit the White River Conference and ask their co-operation in this work.

"Respectfully submitted,

"R. A. MEEK,
JNO. H. SHERARD,
J. D. BARBEE."

Dr. Hefley and Dr. Johnson of the Memphis Conference spoke endorsing the movement to build a hospital in Memphis.

Rev. R. A. Meek presented a communication from the Woman's Christian Temperance Union of Mississippi which was read and referred to the committee on Temperance.

Rev. J. E. Cunningham read a communication from the secretary of the Seashore Divinity School which reported that organization to have had a most prosperous session last summer, both in the program presented and in attendance.

(Continued on Page Four.)

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DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write in ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

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A QUERY.

By Benton H. Thomas.

Through the visiting Purity Congress,
And from our own local forces at work,
Come suggestions of grave obligations
That no Christian conscience can shirk.

There are certain facts brought to the surface
As regards the great object in task—
Certain questions remaining unanswered,
That both pity and reason might ask.

If the unfortunate outcast victim
Should desire to return to the path,
To the sphere of the virtuous woman,
And escape God's avenging wrath—

Would she find quick response to her effort,
Though in tears of repentance she tried,
Would she find friends and means kindly waiting,
And a refuge her sorrows to hide?

I have stood where the red lights are burning
With a ghastly accusing glare,
O'er the moral and physical wreckage
Of woman, once noble and fair:

Where a little assembly of workers,
With the same dear old story to tell—
We repeated His promise of mercy
As we stood twixt the fallen and hell.

We spoke of the hope of Redemption,
Of the Savior who came not to condemn,
But that all may be saved through repentance,
If in faith, they will come unto Him.

A home costing one hundred thousand,
Is a sacrifice little enough
To expect from the wealth of New Orleans.
As you are able, then put up the "stuff."

And nailed o'er the door of the courthouse,
Or above our own City Hall,
There should shine forth this blazing inscription
To be plain to the notice of all:

"No daughter or son of New Orleans
Should e'er have the charge to repeat,
That, tempted, they fell by the wayside,
Because they had nothing to eat."

THE MISSISSIPPI ANNUAL CONFERENCE.

The Mississippi Annual Conference of the Methodist Episcopal Church, South, will convene in Hattiesburg on December 7th, Bishop Mouzon, of Texas, presiding. These Annual Conferences usually hold two sessions a day, morning and afternoon, with preaching services every evening, and the Conference remains in session about one week.

In Methodism there are five Conferences, extending from the local church Conference, which meets monthly, to the General Conference, which convenes quadrennially. Midway between these extremes lies the Annual Conference, which, as its name indicates, assembles once a year.

The Annual Conference is presided over by a Bishop, or, in the absence of this dignitary, by a President elected by the body from the traveling elders, and is composed of all the traveling preachers within its bounds, except such as have not passed a two years' probation and an approved examination upon a course of study prescribed by the Bishops. In addition to these are four lay members from each presiding elder's district, these being elected by the District Conference.

What It Means.

The coming of an Annual Conference into a community is an event of no small importance. It is a call to the people to set apart for the time being a prophet's chamber, wherein the man of God may dwell and bring a blessing to the home.

It means the opportunity for seeing the workings of a great ecclesiastical body; it means the inspiring sight of more than two hundred men waiting in trustful confidence to receive the appointments which

they believe to be the choice of God for them. It affords the people a chance to hear the connectional men of the Church; it means to the Methodist people of the community the opportunity to magnify with pardonable pride and just appreciation the Church which has so manifestly inherited the blessings and favor of God.

History of Mississippi Conference.

The history of the Mississippi Conference is not without interest. It had its origin in a call of Bishop Asbury for volunteers to labor in "the Natchez Country, lately ceded by his Catholic Majesty, the King of Spain, to the United States Government."

This call was answered by Tobias Gibson, a young South Carolinian, who traveled on horseback from South Carolina to some point in Tennessee on the Cumberland River, where, exchanging his horse and saddle for a canoe, he began his solitary journey down that river towards the Mississippi. After several weeks of travel, sometimes in his skiff, sometimes in passing flatboats, he reached the frontier City of Natchez in the spring of 1799. Here he began his apostolic labors, which were continued for six years, when, worn out with the hardships and dangers of his heroic services—too great for his frail strength—he fell on sleep. His body rests in a secluded spot near the City of Vicksburg, and is marked by a modest marble shaft.

This hero of the Cross was joined from time to time by high-minded and devoted young men who entered zealously into his labors, and, after his death, carried on the work with encouraging success.

First Mississippi Conference.

In 1812 provision was made for the establishment of a separate Annual Conference in this territory, and in the fall of 1813 the first Conference was held at Spring Hill, in Jefferson County, at the home of Mr. Newitt Vick. This session was not attended by a Bishop, but was presided over by the Rev. Samuel Sellers, the secretary being the Rev. Wm. Winans.

The first Conference in Mississippi which a Bishop presided over was held October 10, 1816, at Foster's Mound, six miles northeast of Natchez, and was presided over by Bishop R. R. Roberts.

The home of Mr. Foster was built upon a large Indian Mound, the summit of which had been leveled off, furnishing ample room for the house. This historic structure still stands and may be seen at Foster's Station, on the Y. & M. V. into Natchez, the railroad touching the base of the mound.

At this time the Conference numbered ten preachers and 1,161 members. The boundary lines were somewhat indefinite, but in general terms they may be said to have embraced all of the State of Mississippi, a large part of Alabama, all of Louisiana, and the whole of the great State of Texas—a territory now divided into twelve Annual Conferences. This broad domain was, of course, not all occupied, but may be said to have been within the limits of this new Conference of the Southwest.

The first missionaries into Texas were sent from the Mississippi Conference about the year 1830.

Territory Now Served.

As at present constituted, the Mississippi Conference consists of eight presiding elders' districts, averaging twenty-two pastoral charges to the district. The territory now served by the Conference is the southern half of the State of Mississippi, and the membership numbers about 55,000 communicants. There are 491 churches, valued at \$943,119, and 144 parsonages, valued at \$263,250, with other church property valued at \$151,452.

The Conference owns three female colleges, and, jointly with the North Mississippi Conference, Millsaps College and the Orphans' Home, both located at Jackson.

The Conference paid last year for home and foreign missions \$43,854.20.

William Winans and Benjamin Drake.

In the early history of the Mississippi Conference, incomparably the greatest preacher was William Winans, the grandfather of W. A. Dickson, now one of Mississippi's representatives in our National Congress. Second in importance and influence only to Dr. Winans, was the Rev. Benjamin Drake, D. D. These two men embodied the characteristics of that disciple whom Jesus loved. Dr. Winans was as the "Son of Thunder," and Dr. Drake's character was marked by all the gentleness and grace of the "Seer of Patmos."

The most conspicuous layman of early Methodism in Mississippi was Judge Edward McGehee, the princely patron of Centenary College and the humble servant of the Church of Christ.

Leaders of Later Years.

Later in the history of the Conference are to be found prominent in its councils such names as J. G. Jones, the gifted historian; Charles K. Marshall, the matchless orator; H. F. Johnson, the peerless educator; Wm. H. Watkins, W. E. M. Linfield, C. G. Andrews, for thirty-five years the Conference secretary; and, most distinguished of them all, the brilliant Bishop Charles B. Galloway.

Perhaps the most eloquent preacher of his time was Elijah Steele, under the spell of whose eloquence the people would laugh one minute and weep the next, and, all unconscious of moving from their seats, would gather around the chancel and look with

charmed gaze into the eyes of this man of golden speech.

By this time the Conference has developed many laymen of influence and prominence, among whom may be named W. L. Nugent, Peter James, M. L. Thornton and R. W. Millsaps.

As was said of the faithful in the Hebrew Hall of Fame, as given to us in the eleventh chapter of Hebrews, "Time would fail me to tell of all those who, from Richmond Nolley, bravely meeting death on his knees in the snow in the swamps of Louisiana, to W. B. Lewis, the St. John of the Mississippi Conference, so recently ascended, have obtained a good report through faith."—From the Hattiesburg News.

THE DEVELOPMENT OF HIGHER CRITICISM.

By Arthur T. Pierson.

Before concluding this series of articles, we feel constrained to refer to two prominent stumbling blocks in the way of the average disciple. First, the fear of being counted ignorant; and, second, the fear of being counted an opposer of new discovery and light. These two apprehensions have more to do with the advance of skeptical opinion than most of us are aware. We have had more than one occasion to refer to the words of Francis Bacon, that men follow four classes of idols—the idols of the tribe, of the den, of the market-place, and of the theatre—or, in other words, popular idols, learned scholars, successful men of enterprise, and persuasive orators.

There is a disposition on the part of many to accept without much independent thought the views which are advanced and advocated by those who are supposed to be leading scholars. This is especially a temptation to younger men, who follow in the wake of the learned as a boat is drawn into the wake of a great steamer. We regard this as a great mistake. Scholarship and learning can never determine questions of faith. There is a pride of intellect which is rather the foe than the friend of a believing heart. It takes more than a knowledge of ancient languages and modern sciences to understand the Scriptures; and it takes a very humble mind to receive the testimony of God implicitly. The most accomplished intellect may be wedded to an entirely unsafe judgment. Where a bias of prejudice exists, or strong prepossession, there is a lack of clear vision. Man's intellect is binocular. He needs a clear judgment and a clean conscience, and the lack of either makes the vision dim and uncertain.

There is a special danger in following the inferences of a writer because he manifests a devout spirit. His devoutness may be owing to his piety, while his views may be seriously warped by some mental obliquity. It is very common for learned men who have a theory to uphold to deal in positive statement which oftentimes will not bear examination. A proverb is sometimes a dangerous thing. It may state what is essentially an error, but is so condensed and apparently wise a form of statement as utterly to mislead, being accepted as an axiom because of its proverb form. For instance, Pope says in his Essay on Man, "An honest man's the noblest work of God," which is about as great a lie as ever was written. Many a man who has been honest has been an utter enemy of God. Sincerity cannot cover a multitude of sins; nor can an external uprightness, in dealing with men, cover internal antagonism to God.

And as men deal carelessly in proverbs, so do they deal with assumption. They sometimes say, "It follows as a matter of course," when a logical mind will see that it does not follow at all; and sometimes a question is asked which seems to imply an affirmative answer where the truth requires denial. Men sometimes say, "This is reasonable," when there is not a trace of proof and when the statement is utterly opposed to the soundest reason. The reader is supposed to be satisfied with the assertion of the writer. One good effect of modern criticism may possibly be to teach men to think independently and to examine for themselves.

The second stumbling block to which we have referred is the fear of seeming to be opposed to the truth, to shut the eye to additional light for fear of having former opinions disturbed. Truth can never be opposed to itself. Wherever discovered, it must harmonize with all other truth. To oppose examination and investigation is to stifle intelligence. As Bushnell used to say, it is like the man who tries to arrest the dawn by ringing the neck of the crowing cock; or as Shillabar used to put it into the mouth of Mrs. Partington, it is like sweeping back the Atlantic with a broom. No rational believer is opposed to truth or afraid of light. He purposes to test all things and hold fast only that which proves itself to be good by bearing the test. But to adopt another's opinions without clear basis of conviction is to abrogate his rights as a reasoning man, and reminds us of Prof. Kennedy's admirable tract on "The Rights of the Unlearned."

More than this, any scholarship which is evidently controlled by an irreverent spirit is prima facie unreliable. To oppose the full inspiration of the Word of God and insinuate doubts as to even its historicity challenges critical examination of the positions assumed. Any man knows that the avowed enemy of all that is miraculous or supernatural, or

NEW ORLEANS, LA.

(Continued from Page One.)

Rev. J. E. Cunningham and Rev. H. S. Spraggins were nominated to fill vacancies on the board of directors by the removal of Bishop Murrah and Rev. L. M. Broyles. It was requested that certificates of the Seashore Divinity School be accepted in lieu of Conference examinations, and that \$250 be allowed out of the funds of the board of education toward the expenses of that institution.

Dr. H. H. McNeil, pastor of St. Francis Street Church, of Mobile and Rev. Robert Selby, of the Mississippi Conference, addressed the Conference concerning the work of the School. The report was adopted, as was also a resolution expressing pleasure at having heard these brethren concerning this important work.

Dr. Geo. S. Brown, agent of the American Bible Society, was introduced to the Conference. The Bishop called Rev. W. W. Woollard to the chair.

Rev. W. W. Pinson, Secretary of the General Board of Missions, addressed the Conference concerning the missionary work.

Bishop McCoy resumed the chair.

In accord with the report adopted from the Hospital Commission providing for a board of five trustees—three laymen and two clerical—to be nominated by the Bishop, Bishop McCoy nominated J. H. Sherard, J. R. Bingham, J. D. Barhee, J. W. Dorman, and W. S. Lagrone, and they were elected.

J. H. Sherard presented and read the report from the Orphans' Home Board. Hon. J. S. Sexton, Rev. W. M. Williams and Mr. I. C. Enoch spoke to the report, which was adopted.

A resolution endorsing the suggestion of the Orphans' Home Board to set apart Christmas week as the time to present the cause of the Orphans' Home to our people and raise \$5,000 to complete the additional buildings, now under process of construction, was carried.

Rev. J. A. Randolph was announced to preach at the Presbyterian Church at 3 p. m.

Session adjourned with doxology and benediction.

THIRD DAY.

Conference assembled Friday morning promptly at 9 a. m., Bishop McCoy in the chair.

Religious exercises conducted by Dr. W. T. J. Sullivan, who read II Cor., fifth chapter, and announced hymn 388, "A charge to keep I have," and led in prayer.

The Minutes of the previous session were read and adopted.

Dr. H. G. Henderson, transferred from the Memphis Conference, and Maj. R. W. Millsaps, of Jackson, Miss., were introduced to the Conference.

Rev. T. W. Lewis presented his report as Financial Agent of Millsaps College, which was referred without reading to the Board of Education.

On motion, the report from the Seashore Divinity School was reconsidered and was referred to the Board of Education.

J. R. Countiss presented and read his report as President of Grenada College. The report was referred to the Board of Education.

The Bishop announced that 11:15 a. m. would be the order of the day for the reception of the class in full connection.

Question 1, "Who are Admitted on Trial?" From Columbus District, J. W. Guinn; from the Corinth District, C. G. Smith, W. N. Dodds, J. D. Boggs, W. W. Hartfield, J. R. James, A. S. Brisco; from Oxford District, W. J. Wood; from Sardis District, A. S. Raper.

Question 22, "Are all the preachers blameless in their life and official administration?"

The preachers of the Winona District were called and they reported their several charges, and their characters passed.

The Sardis District was called and the preachers reported and their characters passed.

The character of J. M. Huggin was passed and his name referred to the Committee on Conference Relations for the superannuate relation.

The Oxford District was called, the preachers reported, and their characters passed.

J. E. Cunningham, presiding elder of Oxford District, spoke of the misfortune of Rev. J. R. Roberson, and the Conference sent him its love, and an offering of \$91.80. His name was referred for the superannuate relation.

The Bishop called J. W. Dorman to the chair.

D. C. Hull, President of Millsaps College, addressed the Conference in regard to the work of the college.

The Bishop resumed the chair.

Mrs. Walter Trotter, President of the Woman's Home Mission Society of the North Mississippi Conference, was introduced, and she addressed the Conference on the work of the society.

Mrs. S. M. Thames, President of the Woman's Foreign Missionary Society of the North Mississippi Conference, was presented and she spoke on the work of the society.

The Bishop spoke words of appreciation and commendation of the woman's work.

N. E. Wilroy was presented and read the report from the Committee on Temperance. The report was discussed, amended and adopted.

It was ordered that ten o'clock Saturday morning be made the order of the day for considering the report from the Board of Education.

Dr. Barr, pastor of the local Presbyterian Church; Rev. Mr. Bell, of the Memphis Conference; Dr. H. M. Hamill, of the General Sunday School Board; and Mr. T. B. King, of Memphis, Tenn., were introduced to the Conference.

The order of the day having arrived, the Bishop called question 1, "Who are received in full connection?"

The Secretary read the names of A. G. Hall, A. L. Davenport, T. H. Crowson, J. R. Bright. The Bishop called them to the bar of the Conference and addressed to them an able charge, after which they were received in full connection.

Rev. E. B. Ramsey, of Memphis, Tenn., was appointed to preach at 3 p. m., at the Presbyterian Church, and it was announced that the Sunday school anniversary would be held at 7 p. m., with addresses by Miss Kilpatrick, of Corinth, and Dr. H. M. Hamill. Announcements were made, and the Conference adjourned with the doxology and benediction.

SATURDAY MORNING.

Conference convened promptly at the appointed hour, Bishop McCoy in the chair.

Rev. J. H. Smith conducted religious exercises, announcing hymn 386, "Stand up for Jesus," led in prayer, and read the 116th Psalm.

The Secretary read the Minutes of the previous session and they were adopted.

On motion of W. L. Duren, the Secretary was ordered to edit the report on Education so as to unify the report and also the paper from the W. C. T. U.

Question 22, "Are all the preachers blameless in their life and official administration?"



BISHOP W. B. MURRAH, D.D., LL.D.,
Now Holding the Louisiana Conference.

The Columbus District was called. The preachers made brief reports, and their characters passed.

Rev. T. W. Lewis, in connection with his report, spoke words of love for the brethren and expressed regret at leaving them to go to another Conference.

Dr. J. W. Boswell offered the following resolution:

"Resolved, That this Conference gives up the Rev. T. W. Lewis with deepest regret, and are reconciled to the transfer only in view of the fact that he goes to a larger field, where his opportunities for usefulness will be greatly enlarged; and we pray that in the good providence of God the way may be opened for his return." It was adopted unanimously.

Corinth District was called; the preachers reported, and their characters passed.

P. T. Callicott presented and read the report from the Joint Board of Finance. W. W. Mitchell presented and read a report from the board on the Superannuates' Endowment Fund. These reports were adopted.

The Rev. Dr. Brown, Agent for the American Bible Society, addressed the Conference in behalf of that society.

The Bishop announced the arrival of the order of the day, and J. C. Park presented and read report No. 1 from the Board of Education.

On motion of W. L. Duren, D. C. Hull and Maj. R. W. Millsaps were extended the privilege of the floor on the report.

On motion, the report was laid on the table so as to consider a minority report on the part of the report bearing on intercollegiate athletics.

Rev. R. O. Brown presented and read the minority report as follows:

"We, the undersigned members of the Board of Education, believing it to be unwise and inexpedient

to reopen the question of intercollegiate athletics at Millsaps College, would respectfully recommend that the Conference do not grant the request of the petitioners.

R. O. BROWN,
L. M. LIPSCOMB,
J. H. MITCHELL.

The minority report was offered as a substitute for the last part of the majority report.

Rev. E. S. Lewis moved to table the minority report, which was lost on a vote, 53 to 59.

D. C. Hull, President of Millsaps College, and Maj. R. W. Millsaps, spoke for the majority report, and J. H. Mitchell and L. M. Lipscomb, spoke for the minority report.

Time for adjournment having arrived, the Conference adjourned to meet at 2 p. m.

AFTERNOON SESSION.

Conference assembled promptly at 2 p. m., Bishop McCoy in the chair. "How firm a foundation" was sung and Dr. Henderson led in prayer.

The Minutes of the morning session were read and adopted.

The Bishop announced the pending question.

Dr. R. A. Meek called for the reading of the minority report which was read by the Secretary.

Dr. R. A. Meek offered to amend the minority report by inserting the words "in so far as it relates to football."

Rev. W. D. Wendel spoke against the amendment.

Rev. W. L. Duren moved the pending question, and it was ordered.

The Bishop put the pending question which was to adopt Dr. Meek's amendment and it was carried, 67 voting for, and 51 against it.

The majority report as amended was adopted.

Question 21, "Who remain on trial?"

E. N. Broyles, E. H. Cunningham, J. E. Stephens, G. W. McLane, C. A. Northington, T. E. Gregory, T. J. Haffacre, J. S. Duke, J. A. Biffle, L. B. Hankins, J. H. Bell, having passed an approved examination, were advanced to the class of the second year.

A. M. Bennett, Olin Ray, R. I. Collins, A. F. Moore, T. G. Adair, R. J. S. Worley, A. S. Jennings, not having been before the committee, were continued in the class of the first year.

The character of R. H. Kemp was passed and he was located at his own request.

C. W. Allen and G. W. Everett were discontinued.

The character of C. T. Barton was passed, and he was announced transferred to the Western Virginia Conference.

Question 18, "Who are located?"

R. H. Kemp, R. C. Kennedy.

Question 5, "Who are readmitted?"

No applications.

Question 7, "Who are received as local preachers from other churches?"

Answered, none.

Question 8, "Who are received as travelling preachers from other churches?"

R. C. Kennedy, from the Methodist Free Church, was received and then located at his own request.

Question 22 was resumed. The Corinth District was called; the preachers made brief reports and their characters passed.

The Durant District was called; the preachers reported, and their characters were passed.

The Arkansas Conference was requested to restore the credentials of S. B. Myers.

Dr. H. M. Hamill spoke on the revised book of Methodist Drills.

The Greenville District was called; the preachers reported, and their characters were passed.

Question 48, "Where shall the next session of the Annual Conference be held?"

Macon, Tupelo and Winona were nominated. Tupelo was withdrawn in favor of Macon, and Macon was selected.

The Committee on Conference Relations presented their report, being read by W. S. Lagrone. The report was adopted and it answered Question 20.

Question 20, "Who are superannuated?"

A. P. Leach, K. M. Harrison, W. S. Harrison, T. G. Freeman, J. T. Cunningham, J. W. Anderson, G. H. Jacobs, Thos. Cameron, J. W. Poston, J. R. D. King, R. M. Davis, W. T. J. Sullivan, T. C. Wier, C. N. Terry, R. A. Ellis, R. E. Duke, J. R. Roberson, J. M. Huggins, B. P. Patterson.

J. C. Park presented and read report No. 2 from the Board of Education. The report was discussed and adopted; this elected H. S. Spragins trustee of Millsaps College.

H. S. Spragins presented and read his report as Treasurer of the Board of Education; it was adopted. Dr. W. T. J. Sullivan spoke on the matter of forming some plan of assisting worthy young preachers at Millsaps College.

J. R. Countiss addressed the Conference in behalf of Grenada College and mentioned a worthy young lady needing help to attend Grenada College. The Conference made an offering of \$55 to her.

J. E. Cunningham for the presiding elders read the nominations for the various Conference Boards and committees, and they were elected.

R. H. B. Gladney presented and read the report from the Sunday School Board, and it was adopted.

J. R. Countiss nominated J. M. Wyatt and V. C. Curtiss as members of the Orphans' Home Board; they were elected.

J. W. Dorman presented and read the report from the Board of Missions; the report was adopted.

On motion of J. R. Countiss, it was ordered that when the Conference adjourns it shall be to meet Sunday at 2 p. m. for a memorial service.

J. H. Holder presented and read the report from the Epworth League Board; the report was adopted.

D. M. Geddle presented and read the report from the Committee on Sabbath Observance, which report was amended and adopted.

S. A. Brown presented and read the report from the American Bible Society Board and the report was adopted.

Announcements were heard and Conference adjourned with benediction.

FIFTH DAY—SUNDAY.

Methodist Church.

9 a. m., Lovefeast, conducted by G. W. Bachman. 11 a. m., preaching by Bishop J. H. McCoy. After the sermon the following were ordained Deacons: A. G. Hall, A. L. Davenport, J. A. Bluff, A. S. Brisco, D. H. Crowson.

At 3 p. m., Conference met in memorial service, Bishop McCoy in the chair. Religious exercises were conducted by Rev. J. E. Thomas.

Memoirs were read as follows:

M. D. Fly, by J. W. Raper; Q. A. Oats, by L. M. Lipscomb; K. A. Jones, by G. W. Bachman; J. C. Lowe, by R. P. Neblett; L. D. Worsham, by L. M. Lipscomb; W. J. Eckles, by S. L. Pope; Mrs. H. R. Tucker, by J. H. Holder.

The report from the Committee on Memoirs was then adopted.

7:15 p. m., sermon by Rev. L. M. Lipscomb, after which W. L. Broom and J. W. McGee were ordained Elders by Bishop McCoy.

Presbyterian Church.

11 a. m., sermon by J. C. Park; 7:15 p. m., sermon by W. L. Duren.

Baptist Church.

11 a. m., sermon by Dr. H. G. Henderson; 7:15 p. m., sermon by E. S. Lewis.

A. M. E. Church.

3 p. m., sermon by D. C. Foust.

MONDAY MORNING.

Conference convened Monday morning at the appointed hour, 9 a. m., Bishop McCoy in the chair.

Religious exercises were conducted by H. S. Spragins. Hymn, "Come thou fount of every blessing," was sung; 11 Cor. fourth chapter was read and W. S. Lagrone led in prayer. Hymn 317, "More love O Christ to thee," was sung.

The Secretary read the Minutes of the two previous sessions and they were adopted.

The Bishop called question 7, 12, 13, 14, 17 (they are answered elsewhere.)

Rev. R. C. Kennedy was called to the bar of the Conference by the Bishop, and assumed the ordination vows.

V. C. Curtis presented and read the report from the Church Extension Board and J. R. Bingham read the treasurer's report, which were adopted.

J. E. Cunningham nominated the committee on admissions, and they were elected.

The Bishop announced the Joint Board of Finance.

Brother Ray presented and read the report from the committee on District Conference Records, and it was adopted.

L. M. Lipscomb offered a resolution commending the presidency of Bishop J. H. McCoy and requesting his return, which was unanimously adopted by a rising vote.

Rev. W. M. Young spoke of the misfortune and needs of Rev. J. M. Huggins, and an offering of \$55 was made.

J. D. Barber presented and read the report from the committee on Books and Periodicals. The Bishop spoke in behalf of the Quarterly Review and Dr. R. A. Meek spoke in behalf of the New Orleans Advocate. The report was adopted.

R. P. Neblett offered a resolution of thanks to the people of South Carolina, Dr. W. Boswell, Rev. W. M. Young, the presiding elders, the railroads, banks and newspapers for courtesies received from them.

Question 11, "Who is elected Conference lay leader?"

J. R. Bingham.

The Bishop called for the statistical report and it was read by O. W. Bradley; the report answering the following questions:

Question 24, "What is the number of local preachers and members in the several circuits, stations and missions of the Conference?"

Local preachers, 56,245; members, 56,245.

Question 25, "How many infants have been baptized during the year?"

Answer, 471.

Question 26, "How many adults have been baptized during the year?"

Answer, 2,400.



REV. W. H. COLEMAN,

Host of the Louisiana Conference, Now in Session at Homer.

Question 26, "What is the number of Epworth Leagues?"

Answer, 58.

Question 27, "What is the number of Epworth League members?"

Answer, 2,352.

Question 28, "What is the number of Sunday schools?"

Answer, 517.

Question 29, "What is the number of Sunday school officers and teachers?"

Answer, 3,525.

Question 30, "What is the number of Sunday school scholars enrolled during the Conference year?"

Answer, 12,163.

Question 31, "What amount was assessed by the last Conference for the superannuated preachers and the widows and orphans of preachers?"

Answer, \$1,050.

Question 32, "What has been collected on the foregoing assessment, and how has it been applied?"

Answer, \$6,154.

Question 33, "What has been contributed for missions?"

Answer, Foreign, \$11,538.47; Domestic, \$8,956.65.

Question 34, "What has been contributed for Church Extension?"

Answer, \$4,752.

Question 35, "What has been contributed for the American Bible Society?"

Answer, \$1,028.27.

Question 36, "What has been contributed for the support of presiding elders and preachers in charge?"

Answer, Presiding elders, \$15,071; preachers in charge, \$122,905.

Question 37, "What has been contributed for the support of Bishops?"

Answer, \$1,981.50.

Question 38, "What is the number of societies and houses of worship owned by them?"

Answer, societies, 618; houses of worship, 557.

Question 39, "What is the value of houses of worship and what is the amount of indebtedness thereon?"

Answer, value, \$839,087; indebtedness, \$28,026.

Question 40, "What is the number of pastoral charges and of parsonages owned by them?"

Answer, pastoral charges, 152; parsonages, 146.

Question 41, "What is the value of parsonages and what is the amount of indebtedness thereon?"

Answer, value, \$259,550; indebtedness, \$4,672.

Question 42, "What is the number of districts and districts parsonages?"

Answer, 8 districts; parsonages, 8.

Question 43, "What is the value of district parsonages and what is the amount of indebtedness thereon?"

Answer, value, \$22,060; indebtedness, \$400.

Question 44, "What number of churches have been damaged or destroyed during the year by fire or storm, and what was the amount of damage?"

Answer, number damaged, 2; amount, \$365.

Question 45, "What are the insurance statistics?"

Answer, amount carried, \$443,899.

Rev. Eugene Johnson presented and read the report of the committee on the spiritual state of the church, and it was adopted.

The Secretary requested that the organization of the boards be reported to him, and that the preachers on missions and circuits give their express offices.

The resolutions adopted by the laymen at their meeting were ordered incorporated into the Minutes.

It was moved by J. H. Mitchell and carried that the Secretary express the regret and good wishes of the Conference to the brethren transferring: R. A. Clark, L. M. Broyles, W. C. Galceran, and J. W. Rogers.

Hymn 227, "Let our bodies part," was announced by the Bishop, after singing, the Secretary read the Minutes, and they were adopted.

Question 46, "Where are the preachers stationed this year?"

APPOINTMENTS.

Aberdeen District.

James H. Felts, P. E.—Aberdeen, J. T. Murrah; Amory and Nettleton, R. O. Brown; Buena Vista, T. J. Darrett; Derma, R. P. Goar; Fulton, D. R. McDougal, supply; Greenwood Springs, L. T. Sargent, supply; Houka, A. L. Davenport; Houston, R. P. Neblett; Montpelier, J. A. Poe; Nettleton, T. E. Yancey; Okolona, J. H. Holder; Okolona Circuit, M. A. Burns; Palestine, J. S. Jennings; Pittsboro, W. S. Selman; Pontotoc, J. T. Lockhart; Prairie, J. S. Duke; Shannon, J. W. Boswell; Smithville, W. A. Rowlin; Tremont, J. W. York, supply; Tupelo, W. L. Duren; Vardaman, Thomas Mills; Verona, A. W. Langley; Wren Circuit, Charles G. Smith.

Columbus District.

J. E. Thomas, P. E.—Brooksville; J. H. Bass; Cedar Bluff, J. M. Guinn; Cochrane, W. J. Burt; Columbus, First Church, H. G. Henderson; Columbus, Second Church, J. H. Bell; Columbus Circuit, W. R. Goude-lock; Crawford, W. C. Carlisle; Macon, R. H. B. Gladney; Mashulaville, R. J. S. Worley; Mathiston, W. A. Clark; Mathew, L. B. Hankins; Shuqualak, A. H. Williams; Starkville, W. E. M. Brogan; Starkville Circuit, J. L. Nabors; Sturgis, T. J. Hopper; West Point, T. H. Dorsey; Chaplain U. S. Army, J. A. Randolph.

Corinth District.

B. P. Jacob, P. E.—Baldwin; W. N. Dodds; Belmont, G. W. McLain, one to be supplied; Booneville, S. A. Brown; Booneville Circuit, B. P. Fullilove; Corinth, First Church, J. W. Herring; Corinth, South Side, A. N. Goforth; Corinth Circuit, P. A. Miller, supply; Dry Run, J. T. Gullett, supply; Dumas, M. L. Ward, supply; East Booneville, T. G. Adair; Guntown, L. W. Cain; Hatchie, J. M. Spire, supply; Iuka, W. L. Graves; Iuka Circuit, J. R. James; Jonesboro, J. D. Boggs; Kosuth, A. A. Martin; Mantachie, A. S. Brisco; Mooresville, W. W. Hartsfield; Myrtle, W. W. Jones; New Albany, L. M. Lipscomb; New Albany Circuit, R. M. Evans; Ripley and Blue Mt., E. Johnson; Ripley Circuit, R. C. Kennedy, supply; Rlenzi, E. H. Cunningham; Sherman, K. P. Foust; Tishomingo, H. C. Edmondson.

Durant District.

N. G. Augustus, P. E.—Ackerman, J. D. Simpson; Black Hawk, B. B. Sullivan; Chester, W. M. Commander; Durant, C. P. Moss; Ebenezer, E. C. Sullivan; High Point, D. M. Floyd, supply; Kosciusko, V. C. Curtis; Kosciusko Circuit, O. P. Armour; Lexington, T. H. Lipscomb; Louisville, S. B. Meyers; McCool, G. W. Strickland; Pickens, E. E. Langford; Poplar Creek, J. S. Owens, supply; Rural Hill, T. L. Oaks; Sallis, D. M. Geddle; Tchula and Sidon, J. A. Goad; Valden, G. W. Gordon; West, W. F. Rogers; Chaplain State Penitentiary, J. W. McGee.

(Continued on page sixteen.)

Concerning Missions.

FROM THE FIRING LINE IN BRAZIL.

An evangelistic campaign has been undertaken by the South Brazil Conference, in which they are praying and working for the conversion of one thousand during the Conference year.

It is an interesting fact that as many as three churches in Brazil have been founded by soldiers who have gone to these several points in connection with Government garrisons and have at once interested themselves in the evangelization of the local community.

The British and Foreign Bible Society has erected a small pavilion within the grounds of the Exposition at Buenos Ayres which contains samples of the Scriptures printed in 424 languages and dialects. A most enthusiastic colporteur—an Italian only recently converted—is selling hundreds of copies of the New Testament in Spanish to the Argentinians.

The growth of the Institutional Church in Porto Alegre under the pastorate of Rev. Claude L. Smith has been most gratifying. The dedication of the church was an occasion long to be remembered. No little of the success of this interesting work has been due to the devoted labors of Miss Della Wright, who works day and night among and in behalf of the women and children of the factories in the neighborhood.

The arrival in Rio of Miss Mary Pescud, Miss V. O. Howell and Miss Miriam Steel was a cause for great rejoicing. Miss Pescud is reported as having returned to her school work in Petropolis in fine health, and with the glow upon her of the splendid missionary meetings she attended at home. Miss Howell goes to Piracicaba, and Miss Steel remains in Rio, both being engaged for the most part with language study.

Our missionary laymen would be greatly interested in a Brazilian dentist who has been instrumental in bringing over 200 men and women to Christ during the years since he became a Christian. This has nearly all been done through personal interviews and by the distribution of tracts. He never permits a patient to leave his office without giving him a tract on some religious subject or engaging in prayer. This brother has just moved to another town in order to help a weak church which seems to be going into a decline. This is Christianity in earnest.

Bishop Lambuth inaugurated the evangelistic campaign in the State of Rio Grande do Sul by making a call for prayer through the organ of the South Brazil Conference, and from every Methodist pulpit in the State. At the same time, he urged the preaching of sermons on sin, repentance and salvation by faith in Jesus Christ. The preachers were requested to organize cottage prayer meetings, to do much personal work, and to cast the net at the close of every service. "Expect great things from God," is the motto of the hour. The prayers and efforts of preachers and people are already being answered.

MISSIONARY SPECIALS.

At its meeting in October the Board of Missions adopted by-laws covering several important points raised in a statement made by the General Secretary. Three of these by-laws were as follows:

"All new enterprises and advance movements shall be considered by the Board on the same basis as current expenditures, and if approved shall be put on the list of appropriations."

"All special objects to be put before the Church or assigned to individuals, churches and other bodies shall hereafter be selected from the list of appropriations, and it shall be the duty of all connected with the Board to encourage and assist in the full collection of such specials."

"No person shall be allowed to solicit special gifts without authority of the Board."

These by-laws were adopted with the following purposes in view:

1. The prevention of an unwise multiplication of specials, thus creating confusion, defeating their successful completion, and endangering the financial interests of the Board.

2. The securing of a just and equitable share in the specials by all our fields, and insuring the advocacy of the enterprises most needed in the various fields as specials.

3. The proper correlation of these specials with the logical development of the whole work of the Board, thus preventing the evil effects of over-emphasis and one-sided development as to enterprises or fields.

4. To save us from deficit and insure the completion of enterprises undertaken as specials by concentrating on those selected by the Board and pressing them through without dividing our forces and diverting attention by the springing of new ones.

5. To encourage pastors and people in the raising of their assessments by identifying specials and

assessments, and allowing the specials authorized by the Board to count on the regular collections.

Experience has amply proven the evils for which these by-laws are meant to be a remedy. It is also clear that, if the policy adopted by the Board is adhered to, we can remedy these evils. On the other hand, if special calls are to be made in the interest of certain fields and enterprises during the year, and independent of the Board's action, confusion and harm must result. The fact is not changed by the worthiness and urgency of the causes, nor by the prominence and good intentions of their advocates. Such causes should bide their time and take their chances with other interests for orderly and authoritative presentation.

The sum total of specials that we can hope to raise is, like the assessment, limited. Whenever this sum is in part diverted from those objects that the Board is already committed to, there is danger of deficit or of failure at one point or the other.

Specials, as conducted by us, are in the nature of an additional assessment. They constitute a call on the Church, and are a levy on its liberality and loyalty for missionary needs just as the assessments are. In order that the Board may direct its affairs intelligently, it can be seen at a glance that it alone is competent to make these levies. Moreover, new enterprises bear a logical relation to the annual budget of expenses, and are to be considered, not alone, but in that relation. We have now work in hand—missionaries to care for and enterprises projected already to consume all our income for several years, unless there should be a large increase in receipts, for which we hope and pray. If we unitedly stand by the present policy of the Board and concentrate on those enterprises that are set forth by it as most urgent and important, we can keep the work going and provide for its logical and orderly growth in all our fields. But, if we divide our forces and yield to special pleas—however important they may be, and however high their sanction—there will inevitably result hurtful and discouraging retrenchment at some points. The Board is composed of men and women chosen for their wisdom and ability to handle the missionary interests of the Church. They have adopted this policy after a careful study of the conditions, and with their eye on the whole field. We believe we can rely on the whole Church to co-operate on this rational and business-like basis which will deliver our missionary administration from some of its chief embarrassments and greatly contribute to safe and orderly progress.

We shall be happy to correspond with those Churches or individuals who may desire to support missionaries or other workers, aid our schools, build churches, or otherwise give special help to any of our fields. We will do all in our power to assist in the selection of an object that will appeal to the interests of the people, and at the same time be in harmony with the policy above outlined.

SACK WILKERSON.

Brother Sack Wilkerson was born in Wilcox County, Alabama, December 10, 1834. He died at his home near Pleasant Valley Church, Webster Parish, Louisiana, July 28, 1910, living to the ripe age of 76 years. Brother Wilkerson was a man of limited education, but of fine practical sense and judgment. He never possessed much of this world's goods, but had a store of spiritual wealth of far greater value than all the hoarded treasures of this world. He lived in no great city, and did not move among the great crowds, but lived a pure, simple life, sweet and inspiring to all who came in close touch with him. He had no children of his own, but a more devoted man to children, or one that did more for children in his limited sphere, would be difficult to find. He was no great entertainer, but a more cordial welcome to his humble home could not be accorded in the most spacious palace. His was ever the preacher's home, and no place more genuinely home for the preacher than with him. He was frank, cordial, jovial, friendly, sincere and true.

Brother Wilkerson was among the few of the old type of Methodists who are so rapidly passing away. His religious nature was always to the fore. He never allowed an opportunity to slip to speak a word for his Lord and Master. Christ to him was a real person, and he desired that all should know his Lord as he knew Him. He was one of the best personal workers for Christ the writer has ever known. For more than twenty-five years he was Sunday school superintendent in the Pleasant Valley Church, and of a more faithful, devoted one, no Sunday school could boast. His devotion to and interest in the children was beautiful. It need scarcely be said the children were exceedingly devoted to him. He was ever exuberant and cheerful. I have been in his home when he did not know where his next meal would come from, and he was as happy and jovial as when the larder was full.

In the days back in this rural church, when the organ was unknown, no preacher would be lost for his singing. If Uncle Sack was well enough to attend church, few could equal his fervor in song. The old songs of Zion rang out with a beauty and fervency that made the service rich and spiritual. When the days of his enfeebled health made it no longer possible for him to attend his beloved church,

the forests around his secluded home resounded with the echoes of the grand old hymns to the good old tunes. His greatest burden was his inability to attend church in his last years. As a young preacher just taking up the good work of the ministry, this grand old man of God was an inspiration and help, and left impressions that will follow on to the end of the career. When in the prime of ministerial life, the privilege of a visit to this godly soul was allowed, we found him a few months before his death, the same old soldier of the cross—though no longer able to attend church, as he had always been—possessed of a jubilant, happy faith, a zeal for his Lord and a longing to help others to the Christ.

Though simple in life, limited in area of activity, a great, good man has gone to a deserved reward. The world is poorer for his leaving. His kind are all too rare. He has left behind him influences that will not fade, and a personality that will abide among those who knew and loved him. His faithful and devoted wife survives him. It is lonely without her life-long companion, but she is happy in the consolation that she, too, will pass over and join her companion in the "home of the soul" before a great while.

In the life of one preacher, at least, who began his humble career where he could come in touch with this sainted man of God, there are few impressions that will linger with him throughout life with the same force for good and inspiration for zeal in his Lord's work, than the influences that abide the life and contact with dear old "Uncle Sack." May God bless his memory, crown his eternal spirit with immortal life, and bring consolation to the heart of his bereft wife and companion.

ROBT. W. VAUGHAN.

THE INVENTION OF THE THERMOMETER.

It was not until the eighteenth century that the thermometer appeared. Among those who failed in their attempts to devise a heat-and-cold measurer were the noted Halley and the great Sir Isaac Newton. These scientists endeavored to supply the needed instrument by means of tubes containing oil, spirits of wine, etc., but to no avail. It was reserved to one Gabriel Daniel Fahrenheit, an obscure and poor man living at Dantzic, to give the world its thermometer.

Fahrenheit had failed as a merchant, and possessing a taste for chemistry and mechanics, turned his attention to the problem of the thermometer. During his first series of experiments he used alcohol, but he soon became convinced that mercury was a more suitable substance to use in the tube.

It was about 1720, at Amsterdam, that Fahrenheit turned out the mercury thermometer that has served as a model ever since.

From the beginning Fahrenheit's plan was to indicate on the tube the two points at which water is congealed and boiled, respectively, and to graduate the space between. His first was an arbitrary marking, beginning at thirty-two degrees, since he had found that the mercury descended thirty-two degrees more before coming to what he deemed the extreme cold resulting from a mixture of ice, water, and sal ammoniac.

It was not long before Celsius of Stockholm suggested the more scientific graduation of 100 degrees between freezing and boiling points. This suggestion resulted in the centigrade thermometer. Another investigator, one Reaumur, came forward with another scheme of graduation of eighty degrees, the one that is accepted by the French. Despite the conclusions of Celsius and Reaumur, however, the Fahrenheit scale on which the freezing and boiling points are marked 32 and 212 degrees, respectively, holds its own throughout a great part of the world.—Harper's Weekly.

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The Home Circle

MRS. STERLING'S PLAN.

By Hilda Richmond.

"These journals for women make me tired, to use an old-fashioned expression!" said Mrs. Sterling, throwing down the offending magazine with a look of disgust on her face. "Full of fine sounding things about how to manage, and how to get along without a maid, but none of them ever work out. When my subscription runs out I'll never subscribe to this or any other household magazine again!"

"Why, I don't know, Anna," observed her husband mildly. "I think there are some pretty good things in—"

"Didn't I say they sounded well?" interrupted Mrs. Sterling. "The only fault I have to find is that they never work out. I declare I don't understand how my grandmother managed to bring up ten children, and do all her own work without a bit of labor-saving machinery, when I am hurried and worried with a family of four. I have a sewing-machine, and an electric iron, and a carpet-sweeper, and a kitchen cabinet, and good range, while she had none of these things. We live in a steam-heated house with bath and all modern conveniences, while she had to get along in a log-house with no conveniences. She must have been a living wonder!"

"Don't you think there is a great deal in having system?" asked Mr. Sterling. "Women are apt to waste time because they despise routine."

"Not this woman!" said Mrs. Sterling with emphasis. "I believe heartily in system and have plenty of it, but still I am overworked. I'm going to give up and say the women of the present are degenerating, and do the best I can, but never again will I believe all the things the magazine writers say about having leisure time when you do all or most of your work. I'll venture to say they are all men, or women who never saw the inside of a kitchen, if one could investigate them!"

All discussion about household matters came to an abrupt end a few minutes later, when Mr. Sterling slipped on the steps leading to the basement, and broke his ankle. Mrs. Sterling was profoundly sorry for the injured man, but in her heart she pitied herself, as he was an active, restless being, who dreaded confinement, and she foresaw trouble ahead for herself trying to keep him off his feet until all danger was past. In a few days the limb was comparatively comfortable, and the trouble she saw coming actually materialized.

"Hang it all! I'm tired of reading!" said the invalid two or three days after the accident. "I'm going to get on crutches and go down town the very first minute I'm able. I couldn't be a woman for any money."

"I wish you would hunt some buttons for me, dear," said Mrs. Sterling with the air of a diplomat, planting one of the machine drawers on his knee. "Here is the sample, and I want ten for Mary's dress. I am just ready for them."

Mr. Sterling took the drawer rather reluctantly, but presently was deep in the work of comparing buttons. "Anna!" he called at the end of ten minutes. "There are only six buttons like your sample!"

"Just hunt a little while longer, Charles, and you'll find them," floated in from the kitchen. "I bought a dozen and a half of them, and they are there."

"Anna! If you'll go and get a notary public," called Mr. Sterling at the end of another half-hour, "I'll make a sworn statement to the fact that there are positively only six buttons, as I said at first. I've examined every one."

"Let me see," said Mrs. Sterling thoughtfully. "I'm sorry, Charles, but I should have given you the button box, too. There are some buttons in that, I remember."

The button box was produced, and at the end of fifteen minutes Mr. Sterling announced that there were two more, and not another one. "I have just been thinking about those buttons," said his wife, appearing with flour on her hands. "I used four or five of them on a blouse I made for Eugene two years ago, and I'll run right up to the attic and get it as soon as I get my pie in the oven. I know just where it is."

After dinner Mr. Sterling complained no more about loneliness, but much to his wife's delight appeared to be reconciled to fate. He chatted with her as she sewed and worked, sympathized with her in her interruptions, was willing and anxious to do what he could to help in a small way, and altogether she rejoiced at the prospect of a quiet instead of a troublesome period of convalescence.

"Let me do up that bundle of laundry," he said, reaching for the package and string. "Why didn't you give it to me in the first place?"

"The string was so knotted," said Mrs. Sterling. "I keep it hanging on a nail in the kitchen, and the children help themselves."

The invalid patiently picked out the knots, tied the small bits together and had the bundle ready just in time for the man when he called half an hour later. Then he looked through the piece bag for an hour hunting for a bit of percale to mend the rent in Eugene's waist, coming off triumphant when the bottom of the bag was reached. After that he searched through a box of old papers and magazines to find the death notice of a remote cousin, which some other remote relative had written for, and after that he pared potatoes for supper. He even insisted upon hobnobbing to the place where his wife wanted a nail driven, and straightened out the rusty one she reluctantly handed him without comment, though the hatchet kept falling off the handle in a most exasperating way.

"Anna, I want you to take a day off and go to see Molly," urged Mr. Sterling, as he was able to be about once more, but forbidden the streets because they were so icy. "I can get along perfectly well and you have been kept in too much now. You must go, child. Just set a lunch for me on the table and I will do perfectly well. You can take the children with you and I will really enjoy a whole day of quiet."

Mrs. Sterling declared she felt it in her bones that something would happen if she went, but she finally yielded and set out with many misgivings, leaving a trail of directions behind. When she returned in the evening, all eagerness to know how her husband had fared, she found him sitting rather limp and dejected in the arm-chair by the fire, and the dainty little lunch she had left was untouched.

"What did I say?" she demanded in anxious triumph. "You have had a hard day, haven't you, dear?"

"I certainly have," said Mr. Sterling with peculiar emphasis, "but a very satisfactory one. I did not have time to eat your lunch, Anna, and I'm hungry as a wolf."

"What on earth have you been doing?"

"Go and look in the machine drawers!" said Mr. Sterling, and his wife obeyed, thinking he must be slightly delirious.

The buttons, the hooks and eyes, the snap fasteners, and all the other carefully hoarded belongings were gone, and in their stead neat cards of buttons, hooks and eyes, and snaps reposed. "What have you been doing?" she inquired sharply.

"Solving your housekeeping problem, Anna. I threw away every button and bit of tangled string and rusty nail and broken tool and all the old bottles and mended pieces of china and glass and the old clothes in the garret and the piece bag and the carpet-bag sack and—"

"Charles, you must go straight to bed!" said Mrs.

Sterling, waiting to hear no more, "and I'll send for the doctor. I just knew something would happen if I left home to-day."

But when he finally convinced her he was sane and well and hungry, she sat down and wept for her lost treasures. "I was saving the pieces of percale for a comforter," she wailed, "and the clothes were good, and the china could be used if you didn't put anything hot in it. I didn't think you could be so cruel, Charles. And you've gone and spent a lot of money for those buttons and those balls of twine and the new hatchet and that pound of nails and paper of tacks, just when I was trying hard to be so economical. It's just throwing money away."

"Listen to me a moment, Anna," said the gentleman shrewdly. "I sold the old clothes for five dollars, and gave the pieces to Grandma Cooper, who is so lonely, and the old papers brought two dollars, and the carpet rags Mrs. Green was glad to buy for a dollar, and—well, here's the money left over from the sales after buying the twine and the tacks that are not rusty." He laid five shining coins in his wife's hand and she brightened immediately.

"You don't mean to say you sold those things! I'll never match buttons and save old rags again—never!"

And three months later she met her husband in high glee, waving a check above her head. "What do you think, Charles?" she cried in great excitement. "I wrote out the details of my plan for saving time and work by disposing of everything not absolutely needed in the home, and sent it to a household magazine and it will be printed! Look at this check the editor sent!"

"Your plan!" gasped Mr. Sterling, as his wife ran back to the library for the editor's letter. "Well, I like that!" Then suddenly remembering the peace and quiet of his home, and the look of delight with which his wife displayed the check, he thought he could afford to be generous. "I think that's pretty nice!" he said, stooping to kiss the flushed face. "There's one writer for the magazines, anyway, who isn't a man nor an idle woman, and that's my wife!"

—Western Christian Advocate.

"Let us cultivate and reverently cherish the honest indignations of our nature, for they are the life and fire that is in us. God has given them, and the man is most happy who has them the warmest, the truest, the least wrenched by prejudice, the least dulled by sense and sin."—Phillips Brooks.

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Editorial.

"One smile can glorify a day,
One word true hope impart;
The least disciple need not say
There are no alms to give away
If love be in the heart."

Is there not some obligation upon those who send matter to the Advocate for publication to prepare it so that it is ready for the printer? It would seem so. The editor's heaviest work is trying to decipher illegible writing and punctuating and spelling for those who pay no attention to such things. One who wishes to appear in print should take the time and care necessary to put his copy in proper form. If he knows how to do this, he has no right to impose this burden on others.

Dr. J. M. Buckley, the accomplished editor of the New York Christian Advocate, in commenting upon the death of Senator J. P. Dolliver, makes incidentally the following observation: "Hard work frequently destroys oratory. Dr. John P. Durbin, after he had for a few years attended closely to administrative affairs, lost much of his magnetism." We can readily believe this. The imagination has much to do with oratory, and, like all of the other faculties, it can only be kept in the most efficient working order by exercise. This it does not have when one is absorbed in duties of a clerical or administrative character. However, loss in this respect may be more than offset by gain in other kinds of capacity. We are far from giving the man of eloquent speech the first place among the promoters of human progress. We think the world owes vastly more to the men of thought and action.

The Northwestern Christian Advocate of November 2d contains the following: "In the winter of 1897 a papyrus fragment was found near Behnesa, in Egypt, by Messrs. Grenfell and Hunt, on whose torn, earth-stained and fire-scorched pages were found seven sayings ascribed to our Lord. The most striking may be remembered thus: 'Wherever they may be, they are not without God, and where one is alone I am with him; raise the rock and thou shalt find me; cleave the wood and there am I.' Now, that is not unlike words we already possess: 'Lo, I am with you always.' 'Where two or three are gathered together,' etc.; yet it has a fresh note not to be heard in those precious words." We respectfully dissent from the view of our able contemporary. To us these newly-found sentences do not sound as if they came from the Master's lips. They lack the dignity and loftiness of his speech, and sustain much the same relation to the authentic utterances of our Lord that the miracles of the Apocrypha do to those recorded by the evangelists in the true canon of revelation.

Ability imposes obligation. It was the Master who said: "Unto whomsoever much is given, of him will much be required." Both the State and the Church have a right to expect large service from their educated men—not a service which leaves the rough work, the difficult work, to be done by others, but which brings trained and skilled hands to the hardest tasks. A schooling which so idealizes and refines that it makes one fit only for some gentlemanly occupation in which he may find profit and exaltation for himself, is a travesty and a cheat. The cry of the world is for strong men, great in head and in heart—men who will lay hold of the swaying social fabric and give it an upward lift. They are needed in politics to expose the flattering demagogue and point out to an uninformed and perplexed people the true path to peace and prosperity. They are needed in public life to resist the usurpations of wealth and safeguard the rights of the tolling masses. They are needed in the various industrial and commercial pursuits to aid in the solution of their problems and the promotion of their progress. They are needed in the Church to help carry its burdens and fight its stupendous battles. The heroic age is not past—it is just beginning. The manhood that stands the stress and strain of the twentieth century, and triumphs over the forces arrayed against it, must be genuine to the core and measure up to the most majestic standard.

NORTH MISSISSIPPI CONFERENCE NOTES.

The recent session of the North Mississippi Conference was one of the most delightful in its history. The generous people of Sardis abounded in gracious hospitality, and if there was a word of complaint as to the entertainment afforded, it did not reach our ear. Dr. J. W. Boswell, the pastor, Rev. W. M. Young, the presiding elder, and the committees having things in charge were attentive and unflinching in their kindness and courtesy. The weather except on Sunday and Monday was all that could be desired.

Miss Kilpatrick, of Corinth, delivered a stirring message in behalf of the Adult Class Work on the occasion of the Sunday school anniversary. She is doing a great deal to promote this new movement in the Church. It would scarcely be saying too much to pronounce her the most widely known Sunday school worker in Mississippi.

Rev. J. H. Holder was appointed to succeed Rev. R. A. Clark at Okolona. Thus one tireless toiler takes the place of another. Brother Holder had served Booneville for a quadrennium with great acceptability. All of the interests of the Church have been carried forward under his guiding hand. Earnest, tactful, and well equipped, he is a young minister of much promise.

Evidently many of our preachers are growing in grace. We saw less smoking about the doors of the Conference room than at any of our former sessions. We scarcely need to say that this caused us to "thank God and take courage." We hope that the day is not far distant when in all of our itinerant ranks there will not be a single minister addicted to the use of the "filthy weed." That glad day is surely coming.

Quite a number of distinguished laymen looked in on the Conference. Among them were ex-Lieutenant Governor Shands, ex-Congressman John C. Kyle, Mayor R. W. Millsaps, Hon. G. L. Jones, and Mr. T. B. King, of Memphis. The Methodism of Mississippi has given to the State and nation many public men of eminence and large capacity. Most of the governors of that commonwealth since the Civil War have been worshipers at Methodist altars.

Rev. J. H. Smith, who for the past four years has held sway in Valden and thereabout was transferred to the heart of the Delta and domiciled in Boyle, in the great county of Bolivar. He goes to his new field followed by the love and prayers of his former parishioners. He is a man of convictions and courage, but also of discretion and self-control. We predict that he will accomplish substantial results in the pastorate upon which he is about to enter.

As is usual with him, Rev. J. W. Honnoll had a great year at Tunica and Robinsonville. And, of course, he went back. Every man, woman, and child demanded that he should. A more majestic man than this noble veteran would, indeed, be hard to find. Though past seventy years of age, he has not lost a particle in efficiency. He can yet preach like a Bishop, and his disposition is as sunny and genial as a May morning. Fortunate, indeed, are the people to whom he ministers.

The Woman's Home and Foreign Missionary Societies sent to the Conference as their representatives Mrs. Walter Trotter, of Winona, and Mrs. S. M. Thames, of Pickens. In eloquent words they told of the work for which they were commissioned to sneak, and were greeted with enthusiastic applause. More appropriate addresses than those which they delivered, we have never heard on a similar occasion. We rejoice in the constantly expanding work of the consecrated women of Southern Methodism.

After four successful years at Coldwater, Rev. V. C. Curtis has been assigned to the Kosciusko Charge. No man was ever more popular than he has been in the pastorate which the time limit has forced him to leave, and the people have given him up with genuine regret. Kosciusko is fortunate in securing his services. He honors the Master in his life and ministry, and his labors wherever he has gone have been attended by manifestations of the divine approval. The fruitfulness of his work has caused him to be in great demand.

The people of Ittahena are to be congratulated upon having secured Rev. J. W. Dorman as their pastor. There is not a truer, manlier, and more faithful minister in the Conference. He is a good preacher, a thoughtful pastor, and a safe administrator. At Lexington, where he has wrought for four years, he is universally popular, and is given up with not a little reluctance. Brother Dorman has always stood for progress and high ideals in the Church. He will be a tower of strength to our Delta Methodism.

One of the most impressive speeches made during the Conference was delivered by the Hon. J. S. Sexton, of Hazlehurst, in behalf of the Orphans' Home at Jackson. Striking in appearance, with a strong, resonant voice, and the gift of fluent utterance, he is a speaker of unusual force and effectiveness. Mr. Sexton and his distinguished brother, Dr. Luther Sexton, of New Orleans, have done large things for this noble institution. Mr. I. C. Enoch, of Jackson, one of the foremost business men of Mississippi, was also present and spoke in behalf of the Orphanage.

While at Sardis the editor was royally entertained in the hospitable home of Mr. and Mrs. T. A. Mitchell, who left nothing undone to minister to his comfort and pleasure. This choice young couple were formerly members of the church at Starkville, when we were stationed in that goodly town. It was pleasing to know that they had not forgotten us and to renew our association with them. Our co-guests were the Rev. W. W. Woollard, presiding elder of the Greenville District, Mr. Ray, of the Jonesboro Charge, and Dr. Carmack, of Iuka. Good fellowship abounded, and there was not a dull moment in that genial and interesting circle.

The presidency of Bishop J. H. McCoy gave great satisfaction. His bearing at all times was brotherly and considerate, and every member of the body who ventured to speak was dealt with impartially. There was no apparent effort to make haste, yet business was dispatched promptly and in good order. The Bishop is an admirable presiding officer, alert, resourceful, and familiar with parliamentary law. On the platform and in the pulpit, he fully met expectation. His address to the class admitted into full connection and his sermon on Sunday were of a very high order. The Conference by a unanimous vote requested the College of Bishops to return him to North Mississippi.

Connectional officers were scarce. Dr. Stonewall Anderson, secretary of the General Board of Education, arrived Wednesday and delivered a scholarly sermon in the evening from the text, "Ye are complete in him." He addressed the Conference the next day on our general educational work, making a pleasant impression. Dr. H. M. Hamill honored us with his presence and was the chief speaker at the Sunday school anniversary. That he brought a helpful and inspiring message, goes without saying. Dr. W. W. Pinson was on hand and made a telling missionary address. Dr. Brown, a representative of the American Bible Society, completed the list of those who came from a distance to represent interests of vital concern to our widely extended Methodism.

Not in years has the Conference had a more spirited discussion than that which took place concerning the question of inter-collegiate athletics. The fight began in the Board of Education, where the pros prevailed by a vote of six to three. The privileges of the floor were extended to President D. C. Hull and Major R. W. Millsaps when the matter was taken up by the Conference, and they made telling speeches in favor of the measure. The opposition was strongly championed by Rev. J. H. Mitchell and Rev. L. M. Liscumb, who argued at length against inter-collegiate athletics in any form. The final action taken was in the nature of a compromise. It forbids playing football with other institutions, but allows all other games. It is to the credit of all who participated in this exciting contest that not one harsh or unkind word was spoken. The conclusion reached seemed to give general satisfaction.

The report of the Board of Education showed both Grenada College and Millsaps College to be in a highly prosperous condition. Rev. J. R. Countiss is proving himself to be the right man in the right place as president of the first-named institution. He has a comprehensive grasp of the needs of the important work committed to his hands, and enjoys the confidence of the brethren to an unusual degree. President D. C. Hull, of Millsaps, appeared before the Conference for the first time, and his bearing and utterances made a profound impression. He is a strong, practicable, forceful man, and a speaker of uncommon gifts. The general verdict is that the trustees made no mistake in his selection. Dr. J. M. Sullivan and Professor E. M. Burton, of Millsaps College, were also present through most of the Conference session.

Much to the credit of Rev. W. W. Woollard and his faithful co-workers, the Greenville District maintained its lead in financial matters, paying all of the Conference collections in full. The Winona District, however, was a close second, lacking but little of doing the same thing. Considering the fact that crops in some sections were quite short, the reports of the pastors were all very good, evidencing industry and fidelity. The work in the Aberdeen and Corinth Districts has been making steady progress for the past two or three years, and the Columbus District showed marked advancement under the energetic leadership of Rev. J. E. Thomas. Methodism is growing in North Mississippi, and nowhere is there a note of discouragement.

The new quadrennial committees and boards nominated by the presiding elders and elected by the Conference are as follows:

Admission on Trial—L. P. Wasson, T. H. Lipscomb, W. E. M. Brogan.

First Year—J. A. Hall, S. A. Brown, W. N. Duncan.
Second Year—J. T. Murray, O. W. Bradley, J. T. Lewis.

Third Year—J. W. Dorman, J. B. Randolph, L. M. Lipscomb.

Fourth Year—T. H. Dorsey, G. W. Gordon, W. W. Mitchell.

Board of Education—R. A. Meek, R. O. Brown, H. S. Spragins, T. H. Lipscomb, T. H. Dorsey, L. M. Lipscomb, J. C. Park, T. F. Paine, E. R. Blackstone, J. B. Saunders, W. W. Magruder, J. D. Barbee, W.

M. DuBard, T. T. O'Bryant, W. D. Wendel, J. B. Streater.

Board of Missions—W. L. Duren, W. N. Duncan, W. S. Stormont, J. W. Herring, B. B. Sullivan, W. E. M. Brogan, J. J. Brooks, J. H. Mitchell, W. B. Nichols, A. S. Yarbrough, W. T. Johnson, M. T. Byrum, Parham Williams, L. C. Anderson, E. D. Gilmore, M. G. DuBard.

Epworth League Board—J. H. Holder, S. B. Myers, J. T. McCafferty, W. L. Graves, J. B. Randolph, S. L. Pope, J. T. Lewis, W. L. Broome, Edgar Mayfield, W. E. Kennedy, Victor Stephenson, J. B. Small, J. J. Stevenson, Wm. Connell, F. J. McDonnell, Jr., R. E. Gordon.

Sunday School Board—R. P. Nehlett, R. W. Evans, R. I. Allen, R. M. Evans, R. H. B. Gladney, J. D. Simpson, J. J. Garner, W. W. Mitchell, J. C. Roberts, J. S. Carlton, T. W. Cooper, J. Y. Murray, W. E. Stokes, R. P. Johnson, J. H. Ledyard, J. G. McGoGwan.

Joint Board of Finance—L. P. Wasson, J. W. Raper, W. M. Campbell, A. A. Martin, W. J. Burt, J. A. Goad, A. W. Langley, J. W. Bell, Robt. Somerville, P. T. Callicott, J. J. Beck, F. E. Ray, W. S. Lagrone, E. A. Harrell, L. E. Brevard, J. W. Sharp.

PERSONAL AND OTHER NOTES.

Dr. McMurry has lately announced a \$11,000 gift to our Church Extension Loan Fund.

Mr. W. G. Johnson, the popular business manager of the Jackson (Miss.) Evening News, spent one day last week in New Orleans attending to business.

Rev. J. H. Rogers, who has been serving as pastor of our church at Marietta, Okla., has been stationed at Davis, Okla.

By a formal resolution, the West Texas Conference has invited the next General Conference to meet in the city of San Antonio. That would be an admirable place to hold it.

We have a letter for Miss Edith Hickman Divall, which was sent to us with the request that we forward it to her. Will someone having knowledge of her whereabouts furnish us with her address?

Bishop E. E. Moss is again in the United States. It is reported that he reached San Francisco on Nov. 18, and that after a visit to his family in Oklahoma, he will arrive in Nashville about Dec. 15.

Sir William Ramsay, the eminent Scotch theologian, is visiting in this country. He recently delivered a lecture in Union Theological Seminary in which he discussed the present-day criticism of the Bible.

Pastors who have been transferred to new charges should send a card to the Advocate office giving instruction as to where they wish their paper sent. It is necessary to give the old as well as the new address.

The Mid-Winter Bible and Missionary Conference will be held Dec. 28 to Jan. 5, at the Methodist Training School, Nashville, Tenn. Persons desiring information may communicate with Dr. W. W. Pinson, chairman.

Rev. R. W. Vaughan, financial agent of the Methodist Orphanage, at Ruston, La., will carry a good report to Conference. He has raised \$14,000 during the year for that worthy institution, a good proportion of which was used in paying interest and reducing the debt on the Home.

In 1910 it will require \$100,000,000 to pay the salaries for ministers in the United States. To this amount must be added \$200,000,000 for congregational expenses. This looks pretty high, but it is about one-fourth of the amount expended for intoxicating liquors.—Wesleyan Christian Advocate.

Rev. H. W. Bowman, the genial pastor of our church at Amite City, spent several days in attendance on the session of the Texas Conference which was held at Galveston last week. Brother Bowman is well known in the Texas Conference; he having been a member of that body before transferring to the Louisiana Conference. He honored the Advocate office with a visit last Saturday morning.

Under date of December 3, Dr. H. M. DuBose writes from Augusta, Ga.: "I am very happily situated in my pastorate in Augusta. The city is one of the handsomest in America, the preacher's home is one of the best in Methodism, and St. John's is a grand old church with a princely congregation. I am thankful to be back in the pastorate." Dr. DuBose's address is 736 Greene Street.

Several of our largest Conferences have just held their sessions, among them the North Georgia, the Oklahoma, the Virginia, the North Texas, the South Georgia, and the Texas. The indications are that our Methodism is on the advance all over our territory. We should rejoice in this, not so much from church pride, as from a real interest in the salvation of the world and its release from the bonds of iniquity and darkness.—Central Methodist Advocate.

Dr. J. M. Moore, Missionary Secretary of the M. E. Church, South, for the home field, spent last Sunday in New Orleans. He preached at First Church at 11 a. m., and at Rayne Memorial at the evening hour. Both discourses were forceful and impressive.

Since the adjournment of the Oklahoma Conference, Bishop Denny has re-appointed Dr. G. B. Winton to Broadway Church, Ardmore, relieving him of the presiding eldership of the Tulsa District. This was the congregation that Dr. Winton was serving when the Conference convened.

A NEW BOOK.

WATER BAPTISM. By Rev. Isaac L. Peebles, of the Mississippi Conference. Methodist Publishing House, Nashville, Tenn. Smith and Lamar, Agents. Pages, 93. Price: Cloth, 35 cents; paper, 20 cents.

This is an exceedingly interesting and helpful publication. Though as old as the Church, the theme discussed is still an important and pertinent one. The failure of Methodists to explain oftener and more fully their views concerning baptism, has doubtless caused them to lose many members in the past, and is still a source of weakness to our denomination. The indoctrination of our people is one of the imperative duties of the hour. This little volume does not purport to be a comprehensive discussion of the doctrine of Baptism. Though exhibiting perfect familiarity with the subject, the author has not written for scholars and theologians, but for the masses of the people. Yet there are none who would not find this treatise suggestive and invigorating. The chapter headings are as follows: "Water Baptism Should Be Practiced," "Origin and History of Water Baptism," "The Meaning of Water Baptism," "The Meaning of the Greek Word Baptizo," "The Purpose or Object of Water Baptism," "John's Baptism," "The Baptism of Christ," "Buried with Christ by Baptism," "John Wesley's Treatise on the Meaning and Mode of Water Baptism." From this table of contents it will be seen that the writer covers the field pretty thoroughly in his treatment of the question, and discusses those phases of it which are most vital and pivotal. He is a clear and discriminating reasoner, has the gift of lucid statement, and his spirit is all that could be desired. A picture of the well-known author forms a fitting frontispiece for the volume. We know of no book on baptism which, in our judgment, is calculated to do more good in the hands of the laity. Our pastors would do well to distribute it among their people. It may be ordered of the Methodist Publishing House, at Nashville, Tenn., or Dallas, Texas; or of the Rev. G. W. Bachman, Winton, Miss.

A HEROIC SCENE.

To see this spirit of heroism at its best one should be present when the last question of an Annual Conference is being answered. It is when these preachers receive their appointments that their heroism is shown in its best phases. Two hundred men sit still as the Bishop designates their field of work for another year. Long moves are necessary, heavy expenses must be borne, family and social relations must be broken up, friendships must be severed, and many hardships must be endured; yet these brave-hearted men do not flinch. Even their wives and children follow them with gladness. A few tears are shed as they part with old friends, but these soon turn to smiles in the prospect of new ones soon to be made, and the pain of parting is soon forgotten in the toil of a new field. This would all be impossible if they had started to make money or to gather worldly honors; but, inasmuch as they are seeking to bring about "peace on earth, good will among men," they go with joy to publish the "glad tidings of salvation" among others.—Midland Methodist.

RECEPTION AT ST. MARK'S HALL.

Tendered to Rev. J. N. Moore, D.D., and Mrs. R. W. McDonnell.

Dr. J. M. Moore and Mrs. R. W. McDonnell, secretaries of the Home Mission Board of the Southern Methodist Church, were entertained last evening at St. Mark's Hall, one of the principal objects of interest in the visit of the two home secretaries to New Orleans. The work done at St. Mark's Hall has been very extensive and the question to be decided by the board in regard to it, is whether to continue the work in its present location, or to erect a larger building for the purpose.

Dr. Moore stated last evening that while the work is pretty certain to be carried on for the next year at least in the present building, there is every need shown for a place where the work of St. Mark's can be carried on in this community on a much more extensive scale than at present.

Upon being questioned in regard to the making of First Church a missionary Church, Dr. Moore said he could say nothing definite, but it is more than probable that something will be done. "I am glad," he said, "to see the excellent work being done at First Church, and would like to see it receive every encouragement possible."

While in the city Dr. Moore will be entertained by Mrs. W. W. Carre, president of the City Mission Board.

Mrs. R. W. McDonnell is the guest of Mrs. Lewis Clark, at her home on St. Charles Avenue. Mrs. Mc-

Donnell was formerly general secretary of the Home Mission Board, until the foreign and home mission boards were consolidated. She is now a co-laborer of Dr. Moore, being with him secretary of the Home Mission Board, her province being the women's work for missions. From this city Mrs. McDonnell will go to Dallas and then to Galveston, from which city she will go back to Nashville, the headquarters of the board.

Members of the Methodist clergy and those laymen and women interested in mission work attended the reception last evening, which was delightfully informal in its character. Exceptionally good music was rendered by Miss Georgia Hands on the viola, accompanied by Miss Mamie Hands on the piano, all during the evening, when many delightful numbers were given.

Miss Juanita Haley, the possessor of a well-trained soprano voice, gave a fine rendition of "The Song of the Soul," by Joseph Carl Brell. Rev. Nicholas Joyner, the superintendent of St. Mark's Hall, gave a fine exhibition of stereopticon slides, showing the activities of St. Mark's. Steaming hot chocolate and dainty cakes were served.—New Orleans Picayune, of Dec. 4.

THE METHODIST TRAINING SCHOOL (NASHVILLE, TENNESSEE).

It has been my good fortune to attend this school for Christian workers the last two sessions, and I feel that I might say to brethren who have any thought of attending, that the instruction and inspiration from the lectures of men prominent in their special lines of Christian endeavor, and from the very atmosphere of the institution, have helped me more than I can express. Beside the regular lectures on the Bible and missions—home and foreign—which deepen the spiritual life, the broad view of others who see and know of work being done of which we know little, and can get little out of reviews, etc., gives one some idea of what the Church is doing and how it is doing things, that are helpful and suggestive to those who wish to get the best out of life.

Only a few times in my life have I been where there seemed so much of the real presence of Christ stirring and filling our hearts with a deep desire to save the world—all the world. The notes from the lectures of Dr. O. E. Brown and others on the "Lives of the Apostles," "On Christ," and on "The Fatherhood of God," have furnished me with references that have helped me in my own life and in my studies and preaching.

We have gathered there many of our leaders, and that is saying enough, for they are leaders, who stir our hearts and make us better men; whose only aim seems to be to help everybody in every way, even appointing homes and rooms, and companies, forming prayer circles, until the very atmosphere seems full of spiritual forces.

The program this year is full of names of men from a distance; some from other churches; some coming for the second or third time, with strong messages for all who wish to learn.

The institution is so home-like that one feels easy as soon as he enters the door. It is like a family gathering of young men and ladies, all studying, all working—professors and preachers mingling together, eating in the spacious dining-hall, served by the young ladies of the Training School, with plenty of time to eat and to be social, and yet no time to lose. Such a condition could not exist except among people who are all striving with one love and one purpose in life.

The expense, it seems, is about the least consideration—only \$13 for the eight days for fees, room and board. This is an opportunity for missionary leaders, young pastors, and all who wish better equipment for better service. May we not send a good number this year?

Write Rev. J. E. McCulloch, Nashville, Tenn., and engage a room at once.

W. T. GRIFFIN.

HAS BEEN A BLESSING.

A writer in Leslie's Weekly, speaking of Springfield, Ohio, the Buckeye State's largest saloonless city under no license, and answering the senseless charge that a town loses business and goes back and down into dullness and stagnancy when the saloons are driven out, says:

"It is difficult to find a citizen of Springfield who is familiar with the city's progress during the last ten or twenty years who will openly declare that the voting out of the open saloon has not been a material benefit to the city. Never in the history of the city has there been such an active movement along all lines of business looking to the building of a better and greater city. The cries of 'loss of business' that usually follow the voting out of saloons are heard less in Springfield than in any other saloonless city in Ohio."—Western Christian Advocate.

We can arrange for several new students to enter after Christmas. Address PORT GIBSON FEMALE COLLEGE, Port Gibson, Miss.

WHITWORTH COLLEGE.

Part of Report of Trustees to the Mississippi Annual Conference.

"Sparing neither pains nor money—indeed, at an expense of nearly \$2,000 more than any previous faculty had cost him—Dr. Cooper has gathered at Whitworth a corps of twenty teachers and officers, excelled by none and equaled by few such institutions in all our Southland. Those who have been on the Board of Trust for some years do not hesitate to pronounce it the best faculty with which we have had acquaintance, and we say this without the least reflection on the capable and competent instructors who have previously served it. With its high curriculum, its excellent laboratory equipment and this fine body of educators composing its faculty, there is positively no reason, save the questionable one of the lack of endowment, that Whitworth should not be ranked in the 'A' grade of the colleges of our Church. It is certainly doing the work.

"Its departments are in the hands of experts in the matter of both performance and instruction, and in these your daughters will find opportunities and advantages which they will have to hunt long and travel far to equal. In proof of this, Whitworth's modest art display at our last State Fair in Jackson was awarded twelve prizes, and one of her fair pupils was the successful contestant for the medal in the musical contest at the Crystal Springs Chautauqua the past summer.

"In the student body of two hundred and thirty-two are eighteen daughters of Methodist ministers, all of whom receive their literary education without charge. Forty-five of the girls and young ladies have dining room duties, or other light work, by which to help meet their expenses, and there are no social distinctions drawn in the school by which these are made to feel discredited by their labors to achieve an education. In addition to this Dr. Cooper is personally assisting a number of deserving young ladies who lack the means of meeting their necessary expenses.

"We would direct especial attention to the moral and spiritual conditions and influences of Whitworth College. We believe this is just what the truly consecrated and sane Christian parent would desire. On Sunday mornings they have their own Sunday school, after which the students attend upon divine service at the churches of Brookhaven. In the evening their Young Woman's Christian Association affords them the opportunity of worship, and at the same time gives them practice in prayer, testimony and leadership in religious service. In addition to the regular chapel devotionals of the school, immediately after the evening meal of each day the students hold a 'vesper service' of a few minutes, which is very delightful and helpful. There is usually a revival each session especially for the students. The faculty is composed almost entirely of consecrated Christians who delight to lead their pupils to the Lamb of God, and whose daily work and conversation is a silent and blessed influence in this direction. Happy are the parents whose daughters share these gracious and blessed privileges!

"During the past summer Dr. Cooper spent \$2,100 in improvements. Whitworth Home has been thoroughly overhauled and made snug and comfortable, with new windows throughout, some small rooms made large and airy, new paint and calcimine, an additional flight of stairs and a new tin roof. Margaret Hall has also been recovered with heavy tin, every room made fresh and beautiful with new paper, paint or calcimine, and a large boiler, giving ample hot water supply, installed. All dormitory buildings have been thoroughly screened for protection from flies and mosquitoes. And this has all been done at the personal expense of Dr. Cooper."

COVINGTON, LA.

The fourth Quarterly Conference of the Covington Charge for this year takes this means of testifying to the Christian integrity, executive ability and careful attention to all the details of his high office as presiding elder of the New Orleans District of Rev. Franklin N. Parker, D.D., during the past four years that he has presided over this work.

We regret that the four-year pastoral limit will remove him from this district and the supervision of the churches of this section, and we trust the high qualifications of heart and head shown in this work will indicate his preparedness for a larger field, to which we trust he may be called.

Praying God's richest blessings upon him, we commend him to the trust and affectionate consideration of those among whom his lot may be cast.

L. W. ALFORD,
W. G. EVANS,
Committee.

CHURCH DIRECTORY.

New Orleans District, Rev. F. N. Parker, D.D., presiding elder; residence, 241 Olivier Street.

First Methodist Church, St. Charles Ave., near Callopie St.; Dr. S. H. Werlein, pastor; residence, 5830 Prytania St.; phone, Uptown 329.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Dr. John A. Rice, pastor; residence, 1421 Constantinople St.

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. A. I. Townsley, pastor; residence, 2728 N. Rampart St.; office hours, 9 to 11 a. m.; phone, Hemlock 978.

Parker Memorial, corner Nashville Ave. and Perrier St.; Rev. C. D. Atkinson, pastor; residence, 734 Nashville Ave.

Louisiana Avenue, cor. Louisiana Ave. and Magazine St.; Rev. W. W. Holmes, pastor; residence, 1514 Fern St.; phone, Walnut 402.

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Aiglers, Laverne Street, cor. Delaronde; Rev. J. F. Foster, pastor; residence, 214 Seguin.

Epworth Church, cor. Banks and Scott Sts.; Rev. L. A. Sims, pastor; residence, 232 South Pierce St.

Rev. John L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Rev. N. E. Joyner, Superintendent St. Mark's Hall, 619-21 Esplanade. Residence, No. 1634, Sixth Street; phone, St. Mark's Hall, Memlock 1458.

R. F. Harrell, Secretary Y. M. C. A., 815 St. Charles St.

Mary Werlein and McDonoghville Rev. W. B. Perritt, pastor; residence, No. 1026 Tchoupitoulas street; phone, Maine 412.

Rev. R. A. Meek, Editor New Orleans Christian Advocate; residence, 724 Nashville Ave.; phone, uptown 679.

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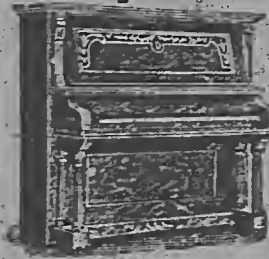
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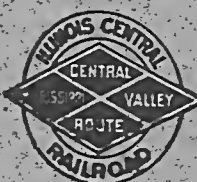
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Tidings from the Field

Terry, Miss.:

We are nearing the close of our second year's work on the Terry charge, and desire to say a few words in reference to the same. The charge is made up of four churches, namely, Terry, Byram, Spring Ridge and Forest Hill. The last two named are very old places of worship. The church buildings were erected about 1855. But conditions have greatly changed in the passing of the years. Where there once was well settled communities of intelligent, liberal white people, there are now either vacated places or negro tenants. Thus, a waning situation is before us. The old Spring Ridge Circuit once had our ablest preachers for her pastors, and where they once preached in good houses of worship not a vestige of a building now remains. All is gone. But I am glad to say of the people who are still here and maintaining the churches that they are not sour because of these untoward conditions. A few more than two hundred compose the entire membership of the entire circuit, and these two hundred have expended nearly three thousand dollars during the two years that I have been their pastor. The parsonage and all the churches have been enhanced in value by judicious repairs or additions of musical instruments. Congregations have grown in both attendance and attention. Though the assessments have been raised considerably, they have been readily paid. Hence, it is not hard to conclude that we have a good people to respond to the various calls of the church. We have not had a great many accessions to the Church for the reason that we have not had the people to reach—just about holding our own as to membership. We will be ready to report "everything in full" at the coming Conference at Hattiesburg. Our people are now feeling the effects of the ravages of the boll weevil. What the next two or three years have in store is hard to tell. But by "grit and grace" the Church need not recede from her forward movement. If we will praise the Lord and forget not all his benefits, all will come out well.—W. W. Perry, P. C.

Edinburg Circuit:

Edinburg Circuit is not what it was last year by a good deal. In order to make a new work (Stall) two churches were taken off of it, and then after Conference the strongest church on the work was taken off and added to Neshoba Circuit. So with three churches which took off over two hundred dollars removed, and one small church added which paid last year only forty dollars, you can see how the circuit which only paid \$350 last year was weakened financially. I found the people greatly discouraged; and then, too, last year was a very bad year for the farmers in this section. Many made almost nothing, and this with the high prices has made the year financially an exceedingly hard one. Good crops having to go to pay the accounts made for necessary living expenses this year. We moved into the parsonage some time in Jan-

uary, and, after making some much needed repairs on the house, barn, etc., we met and began to make the acquaintance of the people of the town of Edinburg, where the parsonage is located. Our church is rather weak in Edinburg; we have only a few members. But the people, irrespective of denominational lines, have treated us very kindly. Soon after we came here, they gathered at the school building and about 75 or 100, in fact more than could get into the parsonage, marched into our yard, and by couples came in and each deposited some valuable packages until we were well supplied with many nice and substantial things, as well as of delicacies for the home. These things were appreciated, not simply because of their money value, but chiefly as tokens and expressions of a very hearty welcome and of good will of the people. We have had some good services and the power of the Highest has been manifested among the people, and I feel assured that good has been done by the year's labors. And again this fall the people of other communities on the work made up the money and bought this preacher a full suit of clothes, including hat and shoes. And then our home townpeople have again pounded us to their heart's content and to our heart's overflowing. Words fail to express our heartfelt gratitude for all these expressions of brotherly kindness, and our prayers shall constantly ascend for God's blessings upon these dear people. Our presiding elder has been with us and preached us some very spiritual sermons and looked after the affairs of the church in a way that evidences a very deep and abiding interest in the welfare of our Zion. Brother O'Neil is a noble and capable man. We all like him.—M. J. Miller, Edinburg, Miss.

RESOLUTIONS

Adopted by the Waynesboro, Miss. Missionary Auxiliary of the M. E. Church, South, on the death of Mrs. E. C. Peel:

Whereas, It has pleased Almighty God to remove by death his servant and our beloved friend and co-laborer, Mrs. E. C. Peel; therefore, be it resolved:

1. That we bow in submission to the divine will, and rejoice in the hope of joining our departed sister in the upper sanctuary.

2. That in the death of Mrs. Peel our auxiliary has lost a valued member, and our community a noble example of true womanhood.

3. That we revere her memory and sorrow with her bereaved ones. We pray the God of all comfort to comfort them and to sanctify to them their sorrow.

4. That these resolutions be spread on the minutes of our auxiliary, a copy sent to the New Orleans Christian Advocate, and a copy given to the family of our deceased sister.

Signed by: Mrs. J. L. Poir, Sr., President; Mrs. W. S. Davis, Sr., Mrs. W. C. Lloyd, Mrs. Arthur Gandy, Committee.

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Sunday School

LESSON FOR DECEMBER 11, 1910.

THE CRUCIFIXION.

Matt. xxvii, 33-50.

Golden Text: He was wounded for our transgressions, He was bruised for our iniquities.

Choosing the Cross.

Calvary means so much to us because it is symbolical of so much in the life of Jesus. In the higher sense, the cross was not forced on Jesus Christ. Yonder in the wilderness he definitely met the great problem of his destiny. At that time he squarely faced the issue. His momentous decision was that his was to be a life of self-effacement. He chose the path of service for his treading. Why did he so many times antagonize men and set himself against the classes in power? Why did he choose the way that led to hatred, ignominy, and death? Because these things were necessary incidents along the way that he had chosen. Under the circumstances it could not have been otherwise. Jesus had long perceived that the dedication of death would be required of him. As things were, it was a necessity in the bearing of his gospel of salvation to men. And so he went on to the end. Thus, the cross has a double significance for the Christian imagination. It gives the world-old background of the sin and the darkness and the madness of men. It also gives in reality the sacrificial love, the deathless devotion of the Savior of men. As we have seen, it holds this tremendous meaning for us because it represents the complete self-giving of Jesus. It stands for a life directed toward the one end of serving. Jesus saw the cross far before him and did not flinch from the prospect. He chose the cross. Deliberately and fully conscious of the cost, he gave himself away for the love of men.

The Power of the Cross.

Jesus Christ redeemed humanity. It is a startling and terrifying thought to imagine what the world would be like if it were not for the supreme dedication of Jesus. It would be poor in an unpicturable poverty. For Jesus did more than teach men; he did more than give an objective example to the world. He worked for men. He gave his heart away, he sacrificed his life, and this is a different and a greater thing than merely to give instruction and precept. So the cross stands for an intense reality. "Greater love hath no man than this—that a man lay down his life for his friends." The life of Jesus and his death are real, vivid, appealing. The preacher uses words, but the martyr speaks with his blood. His body testifies for him. The cross represents the giving up of all that living means—the sacrifice of work, of cherished memories, of long affections. It stands for the greatest gift of God to men, for it means sacrifice in terms of actual, anguished giving, the giving of a man, of a life, of a Son. On Calvary's hill men do not hear of the gospel of redemption; they see it. Nay, they feel the sufferings of the Man who suffers with them.

Unto the Uttermost.

What more could God do for men? He gave his Son, who remained the servant of humanity up to the hour of bitterest death. In doing this God revealed his own love—a love which endured to the uttermost. He revealed a love which would not withdraw itself at the last moment; would not seek surcease of sorrow in forgetting; would not stop short of the last and longest step in the winning of the passionate contrition of men. God gave his Son utterly. He could do no more than that.

Our Part in the Redemption.

Paul has a very significant sentence in the first chapter of the epistle to the Colossians: "Now I rejoice in my sufferings for your sake, and fill up

on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the Church." Paul conceives of the afflictions of Christ as a present reality—a reality which has meaning and efficacy only as we fill up on our part that which is lacking in the sufferings of our Savior. What is lacking is always just our part. Jesus suffered for men; he gave himself for their redemption. Then Paul adds that because he suffered we must suffer in the same cause. Because Jesus gave himself to us, we must give ourselves to him. The truth of this is manifest. The cross stands for the self-giving of God, the sacrificial love of God, the love that thinks not of itself, but will forgive and restore and save. Of course, this treasure, unspeakably great, means nothing unless we accept it. We accept it by receiving the regenerating power of the Holy Spirit, by living in the spirit of kindness and of love; by dedicating ourselves to the supreme cause of the kingdom of God.

The Purpose Revealed by the Cross.

The cross stands for a distinct type of religious experience, the experience that was Jesus' own, a type which forever must be characteristic of the Christian who is true to the example of Jesus. Some standards of the value of Christian experience are expressed in terms of pleasure produced. What becomes of mere happiness when brought into the solemn shadow of the cross? Happiness for its own sake is mere selfishness. It is absolutely at variance with the spirit of Jesus. Had Jesus been seeking his own satisfaction he never would have gone the way of the cross. See what a burden of a certain sort is lifted from our shoulders! Happiness is so hard to attain and preserve. It does not matter. The only duty of the Christian is to attain to the proper motive and to grasp firmly the right purpose. All else is in the hands of God. Neither happiness nor suffering is a valid test of the worth of the Christian experience. Amid all shadows and doubts the only test is the purpose. In the life of Jesus the highest purpose was ever dominant—the purpose to serve. It is sometimes impossible for us to feel glad or perhaps confident, even in the service of our Master. It is always possible to decide to do right. It is always possible to serve our fellow-men. We need never be troubled if we are deeply conscious that it is our real desire to obey Jesus. This is the Christlike test of the religious experience.

ILLUSTRATION.

The Spirit of the Cross.

When a teacher was wanted for the warlike Bgais by Doctor Mason, of Burmah, he asked his boatman, Shapon, if he would go, and reminded him that, instead of the fifteen rupees a month which he now received, he could have only four rupees a month as a teacher. After praying over the matter he came back, and Doctor Mason said: "Well, Shapon, what is your decision? Can you go to the Bgais for four rupees a month?" Shapon answered: "No, teacher; I could not go for four rupees a month; but I can go for Christ's sake."

AL-E-THE-IA.

Mrs. Clinton Smith, president of the W. C. T. U. in Washington, D. C., writes of Mrs. Miller's temperance story:

"I have read the book most thoroughly and carefully. I admire your ability to use such good and clear language to make your meaning plain. I found the book interesting, and, better still, convincing, and will recommend it when ever I can."

Price, 25 cents. For sale by Mrs. C. C. Miller, Hammond, La., or New Orleans Christian Advocate.

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Obituaries.

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LILLIAN EMERSON ELLIS, daughter of Judge and Mrs. Robert S. Ellis, was born Dec. 10, 1903, and died Nov. 20, 1910, near Amite, La. "Of such is the kingdom of heaven."

The subject of this sketch, JOHN BURCH, joined the M. E. Church, South, in 1865. He was a faithful Christian gentleman and loved by all who knew him. He was kind and gentle, full of human sympathy, and was always thoughtful of others. He was a faithful and solicitous father, and his noble life is telling upon the lives of his children. He was a faithful and devoted husband. I shall never forget this good and true man. In 1855 he joined the Masonic Lodge, and in this relation he was faithful, and exemplified by his conduct the high ideals of this ancient institution. He was married to Miss Dicy C. Carruth December 18, 1860, and they lived happily together until the end came. May the memory of his noble life ever abide with us.

J. A. McCORMACK.

IN LOVING MEMORY.

On August 15th last the death angel entered the home of Noel J. Sumrall and carried away from this earth his precious wife, NETTIE, who was only thirty-four years of age. It seems so hard to give her up, and at so early an age! But God knows best, and to him the bereaved ones are commended.

She had not been well for some time, but her death came after a very serious operation at Yazoo City, which the loved ones thought would benefit her. In the hours before her death she gave every evidence that she was prepared to meet her Savior, and the writer, who knew her and loved her so dearly, feels confident that she is sweetly sleeping in the arms of her Savior.

How this dear one is missed no one can ever know, only those who have gone through a similar experience; but it draws us all nearer heaven to lose our loved ones if we have faith in the precious One who said: "Let not your heart be troubled; ye believe in God, believe also in me."

She was a member of the Methodist Church, having joined the church when but a girl of fourteen summers. Her membership was at Straight Bayou Church, in which neighborhood she had lived before moving to the little town of Midnight near by.

This dear woman leaves no children to go through life without a mother's love, she never having been a mother, but a loving husband, mother, sisters and brother, with other loved ones, are left behind to mourn her loss. May God be with them in their grief, and comfort them as he alone can do.

On September 4th last, near Midnight, Miss, Mrs. SARAH JANE RATLIFF went home to her Savior to spend eternity. A good and noble woman has gone to her reward, for it follows, as the night the day, that one with so much sweet humility and trust in her Savior has entered the portals of heavenly rest to be forever with her Heavenly Father, where all is pure and holy, and no sorrow nor parting is known.

Oh, how hard it was for her loved ones to give her up, for she was such a true wife, mother and friend—self-sacrificing, unselfish and kind to those around her. But God was ready to receive her and she could stay here no longer.

This dear woman was born at Caseyville, in Lincoln County, Mississippi,

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Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive home treatment discovered by Dr. Blosser, who, for over thirty-six years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salt cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton Street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

on the 16th day of October, 1868; being the first born of William and Mary Hamilton, one of the old families of that section of the country. She blossomed into a beautiful girlhood, and in May, 1888, was married to J. B. Ratliff in the little town of Wesson. To this loving union six lovely children were born, all of whom survive with their father save the eldest.

She was sick only a few days, and her death comes doubly hard to her devoted mother and other loved ones, as her sister, the late Mrs. Nettie M. Sumrall, preceded her only twenty days to her eternal home—both noble, charitable and trusting Christian women, who have passed on beyond the veil which separates this life from eternity, and into the realms of joy and perfect peace with their Savior. The precious memory of these dear precious children's lives and sweet, unassuming manners, such as the Savior commends in his message to us, and without which the world would be poor indeed; must indeed be a sweet solace to the broken-hearted mother.

She was a member of the Methodist Episcopal Church, South, having her membership at Straight Bayou Church, a country union church located within a short distance of her home.

Her remains were carried to Anguilla, Miss., and there interred in a beautiful spot, to await the resurrection morn. May God comfort the hearts of the bereaved ones and guide them in the path that will lead them home to their Savior and the precious one who has so lately flown away!

THE YOUTH'S COMPANION CALENDAR FOR 1911.

The publishers of The Youth's Companion will, as always at this season, present to every subscriber whose subscription (\$1.75) is paid for 1911, a beautiful Calendar for the new year. The picture panel reproduces a water-color painting of an old-time garden in a flood of summer sunshine, with a background of Lombardy poplars through which one catches a glimpse of distant hills. The picture being in 12 colors, the tones of the original are faithfully reproduced.

Boston, Massachusetts.

Epworth League

By Rev. Wm. H. Coleman.

TOPIC FOR DECEMBER 11, 1910. THE MESSENGER AND THE SAVIOR.

(Mal. iii. 1-3; Matt. iii. 1-3.)

A Degenerate Age.

The book of Malachi, from which one of our lessons is taken, is anonymous. As a representation of a struggling, persecuted people, the author bitterly arraigns the civil and religious authorities, and for this reason perhaps wisely chose to withhold his name. Malachi means "My Messenger," and the same word is used in its official signification in this opening verse, from which doubtless the name of the book was taken.

It was a corrupt and degenerate age, and skepticism for the first time finds open expression. "We have cleansed our hearts in vain," they seem to say, "and vice goes unpunished and virtue unrewarded." "No," says the prophet, "the dreadful day of judgment is at hand, and I hear now the voice of one crying in the wilderness, who is preparing the way for the great Judge for whom you long. The wicked and unrepentant will be burned like stubble. Who among you is free from sin and can stand such a judgment, a judgment like fire and lye to purge and cleanse?"

"My Messenger."

This messenger of Isaiah xl. 3 is re-announced by Malachi and introduced by Matthew. He comes as one specially chosen for his fitness, and is not a messenger, but "My Messenger." With an office like that of Elijah, he will prepare the way for the covenant angel of God or for Jehovah himself. Thus while in Isaiah he simply is a "voice of prophecy," here he fills an important place in historical development. This last prophecy of the old dispensation reaches across four hundred silent years and clasps the hand of the forerunner of the new. How fitting that this last messenger of the Old Testament while ringing new changes on the law should be privileged to see John the Baptist, the last and greatest messenger of the old order, and catch the vision of "the Sun of Righteousness," who will "fulfill both the law and the prophets."

This "messenger" is not simply an ideal person nor the prophetic order nor the Jewish nation, as some contend, but John the Baptist, as Malachi iv. plainly shows. Then Christ in Matthew xl. 10 and Luke vii. 27 clearly identifies the Elijah of Malachi with John the Baptist of the New Testament. Mark says the fulfillment of this prophecy is "the beginning of the gospel of Jesus Christ" (i. 1, 2). Thus the fulfillment of prophecy, the coming of the people, baptism by water, repentance and the fruits meet for it—these constitute the great outer court of the temple into whose holy place the high priest is about to "enter once for all."

Angel of the Covenant.

In this name, "messenger (angel) of the covenant," we find both the law of Moses and the love of Jehovah as incarnated in John the Baptist and Jesus Christ. From the very twilight of the race men have groped for "the Light of the world." He is the Mediator, the "daysman" longed for by Job, and down to the rising of the "Sun of Righteousness" has been "the earnest of the nations."

Under the names "Angel of God" or "of his presence" or "face" or "of Jehovah," or, as here, "angel of the covenant," Christ the Saviour spoke to Hagar in the desert, stood in the tent door of Abraham, wrestled with

Jacob, and went before Israel on the night of Exodus.

The essential features of the religious program of the Hebrew nation are realized in Christ. He is the true Israel and the "Servant of Jehovah," and by the great prophets this term is used so interchangeably for both that confusion results in the study of Messianic prophecy. Whether in the kingship of Israel's theocracy or the priesthood of her sacrifice or the prophetic vision of her seers, we find the meaning and goal in this angel of the covenant, Jesus Christ.

The True Goal of Bible History.

In Genesis, while the garden was withering under the curse of God, the promise came of the "seed of the woman;" in Exodus is seen "our pass-over," Leviticus through feasts and sacrifice proclaims our atonement for sin. When in Numbers we see the brazen serpent, we say: "So must the Son of man be lifted up." To Moses in Deuteronomy Jehovah's assurance was, "I will raise up a prophet," a long line of a glorious order that shall culminate in Christ. When Moses ("the law") failed, Joshua (meaning "Jesus") led Israel into the promised land. So, piercing the dark veil over Judges (meaning "Saviours"), we find a gleam of hope, as in the beautiful story of Ruth through which runs the idea of "Redeemer" and the genealogy of our Christ. In Samuel we first find the word "Messiah," the Anointed One, and from this eminence we can get our connection with the New Testament; for Peter tells us that "all the prophets from Samuel and those that follow after as many as have spoken have likewise foretold these days" (Acts iii. 24).

Thus standing as we do in "these days" on the amount of holy vision, we see the long line of prophets impelled by an unseen Hand moving down the streams of history, unconscious of the unifying purpose and their vital part in the plan whose glorious aim is to enrich every future age and whose final goal is the Christ, the completion of the divine plan, and the perfect satisfaction of the world's yearning hope. He is the fruit of the Bible, the key that unlocks revelation's heart, and the only answer to its genealogy, prophecy, types, and history. He is "the Lamb slain before the foundation of the world," and enters time as a "little stream of prophecy to culminate at Golgotha as the river of life." He is heaven's love letter. The seal is broken at the cross and the message read at Calvary and Olivet.

Thus apart from the Old Testament Christ is an enigma, and apart from the New Testament only a dream. He is shut up in the Old and opened in the New.

Preparation.

The Lord may "suddenly come," but never by chance or haphazard. The way is prepared. As Moses tarried in Midian and Paul in Arabia and Christ in the desert, so John the Baptist tarried in the wilderness until he came forth, "like a lion from the swelling of Jordan."

The messenger and the Saviour each entered on his life work at thirty. My young friend, if you are going to fell the tree, you will lose no time in grinding your ax. In this fitful, feverish age it is hard for us to wait till the hour strikes and we can do our work "in the fullness of time." In consequence we trudge in with baskets of green fruit. Come suddenly to your work if you will, but not before tarrying in the school for preparation and in the "upper room" for the Spirit's baptism.

Repentance and Salvation.

John the Baptist prepared the way to Christ. So repentance prepares the way for salvation. The messenger and the Saviour were blood kin. The way of the cross, the via dolorosa, is the only entrance to the kingdom. But we must not simply be sorry for sin. That is the repentance of the horse thief who repents not because he stole the horse but because he was caught. We must be so sorry that we forsake our sins and flee to Christ.



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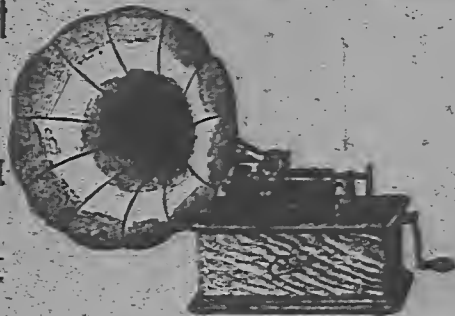
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"Prepare Ye the Way."

The "messenger" in Malachi says "he will suddenly come to his temple" on Mount Moriah; but the New Testament message is that we are the "temples of the Holy Ghost." He will "suddenly come" after your complete preparation. Mountains of pride must come down, gorges of iniquity he filled up, thistles and briars of hate and stones of rebellion must be removed. Do you with hate in your heart bring gifts to the altar? "First go and forgive thy brother." Will you, like Zaccheus, place yourself in the way of his approach? Will you, like the friends of the paralytic, prepare the way for some poor, helpless, groping soul to find the Christ? Will you help to place somebody at the beautiful gate? The question with you should not be, "Is it possible for me to live the Christian life outside the Church?" but rather, "What is the shortest route between me and Christ, and how can I do best service for his kingdom?" It is not, "Can I be saved without being baptized?" but, "Will this public profession and the wearing of this badge of

discipleship help to prepare the way for my Lord?"

Warning, Beware!

Here is clearly taught the truth that the gospel is either "the savor of life unto life or of death unto death." "This is he that was spoken of by the prophet," the One who will either be to you a "refiner's fire" or a "healing" wing. The same sun that melts the ice hardens the clay.

A CORRECTION.

In the League lesson which appeared in the Advocate last week an error appears. Near the top of the first column, sentences numbered 1, 2, 3, should be declarative, and the pronoun "who" introducing each sentence is a relative with "God" in the sentence above as the antecedent. It should read as follows:

He is revealed to man in the first doctrine of the Bible, that there is a God: 1. Who is the Omnipotent Creator. 2. Who is the Ruler of the World, etc.

WM. H. COLEMAN.

MEMORIES OF AUDUBON.

"Personal Reminiscences of John James Audubon" was the subject of an interesting paper read last evening by the Rev. A. Gordon Bakewell, of New Orleans, before the members of the Louisiana Historical Society in their regular monthly meeting held in the historical room of the State Museum.

The Rev. Bakewell is a nephew of the famous naturalist and is, therefore, significantly competent to frame a paper of unusual interest on that personage.

That the State of Louisiana can rightfully claim Audubon as a son was established as a fact by Mr. Bakewell when he quoted from a personal extract of an autobiography to the effect that the subject of the sketch was born at a plantation near Lake Ponchartrain. He was the son of a man who came to Louisiana from San Domingo and married a woman of Spanish extraction in the province.

Audubon, according to Rev. Bakewell's sketch, desired, when young, to become a merchant. From Pittsburg he made a trip on a flatboat in January, 1812, and talked much of mercantile matters to a chance companion with whom he made the voyage down the Ohio river.

"My earliest recollection of Audubon when I was a child," said Rev. Bakewell, "was that his family were wont to score him for having no business occupation, no money or any particular ability for acquiring any. He was said to neglect anything of material interest and was always drawing, hunting and stuffing birds. But although they did not realize it at the time, the subject of their remarks was laying the foundation of a future career of fame and fortune."

"In 1820 he was called to Cincinnati by the president of the college there for the purpose of drawing and stuffing birds. It was at this time that his genius began to dawn upon the world. He finished the work at the college in six months and had it not been for a drawing school established there he would have been in financial straits, because the college president was better on promises than payments."

"His fondness for drawing birds amounted to almost a mania. He would leave a very profitable portrait painting to contract to hasten away and draw some insignificant member of the feathered tribe. He could not help it, for it was one of the elements of his make-up. He never gave up listening to the songs of the birds. In his most troubled times, and he really had many troubles, he would go out into the forests and listen to the songs of his beloved friends in feathers. He would often start out unexpectedly on a wandering expedition into Georgia, Alabama or Mississippi, where he would hunt birds and live with the Indians. The red men loved him and he always found a welcome in their tepees. These temporary desertions were approved and encouraged by his faithful wife, who realized the extent of the great work her husband was doing."

"In 1836 I was sent to England to be educated. I resided there with Audubon, my uncle. He was bringing out his great work, 'Birds of America,' and incidentally painting portraits. His narratives of adventures and wild life in America were of great interest to the English, and he was very popular. A portrait of myself was painted here. Audubon painted the head, while his son painted the body. This is the only oil painting done by Audubon at the present time in existence in Louisiana."

"In 1839, when I returned to Ameri-

ca, I found Audubon firmly established near New York, with fame and fortune in his possession. He had come into his own and the world recognized him for what he was. Never again will his greatness and ability be questioned, and to the credit of Louisiana may he be claimed as one of her illustrious sons."

The Rev. Bakewell's paper was received with enthusiasm by the assembled members, and will be printed and listed among the treasures of the society.—Times-Democrat.

RESOLUTIONS OF APPRECIATION.

Whereas Rev. Geo. H. Galloway has served as presiding elder of the Vicksburg District with great acceptability for four consecutive years, and by reason of the time limit must be given an appointment elsewhere the coming year; therefore, be it

Resolved, by the members of the Quarterly Conference of Port Gibson Methodist Church, That we hereby express our heartfelt appreciation of the ministry and personality of this cultured and consecrated servant of God, under whose prudent and diligent administration the affairs of the District, both temporal and spiritual, have greatly prospered.

Resolved, That we part with him and his excellent family with deep regret, and commend them to the affectionate esteem of those among whom their lot shall be cast.

Resolved, further, That a copy of these resolutions be forwarded to our beloved Bishop Mouzon, who is to preside over the approaching Annual Conference at Hattiesburg; and that copies be furnished the New Orleans Christian Advocate and the Port Gibson Reveille for publication.

Signed by M. M. Black, H. G. Hawkins, L. B. Allen, D. L. Turner, H. H. Crisler, E. A. Humphreys, J. Thaw, M. M. Satterfield, E. S. Drake, A. K. Brashear, L. A. Smith.

Adopted November 30, 1910.

FOR DISTRIBUTION.

Original Bill of the College of Bishops vs. The Board of Trust of Vanderbilt University.

Several thousand copies of this bill have been printed by the Board of Education and are ready for distribution. It is in the form of a pamphlet and contains 92 pages. The bill is a presentation of the claims of the Church upon the Vanderbilt University by able legal talent.

In order to cover the cost of printing and postage, it is necessary to make a small charge. A single copy will be sent postpaid to any address for 15 cents, or ten copies to one address for \$1.25. Orders should be sent to the Board of Education of the M. E. Church, South, 810 Broadway, Nashville, Tenn.

STONEWALL ANDERSON,
Corresponding Secretary.

NOTICE.

Leaving Carriere, Miss., on the local freight Tuesday morning, December 20th, a car will be run over the N. O. & N. E. R. R. for the benefit of the two Orphan Homes in Jackson, Miss. This car will take such contributions of corn, potatoes, meat, molasses, etc., etc. Parties who donate produce for the Homes will have their donations at the various depots in ample time for the local freight, Tuesday, December 20th, and have them marked for either the Methodist or Baptist Homes. M. H. MOORE.

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IN MEMORY OF MRS. MINNIE GABBERT HOLMES.

Fresh in the memory of friends and acquaintances is the picture of beautiful Minnie Gabbert as she stood in her bridal robes in the Methodist Church at Senatobia, Miss., on the evening of September 22, 1909, and was married to the Hon. Herbert Holmes, the writer, assisted by her pastor, Rev. S. L. Pope, performing the ceremony. On the evening of October 3, 1910, he fell asleep to remain till the call of him who conquered death shall awaken her. Beautiful in face, symmetric in form—the spirit, the soul within were more beautiful; the charm of manner was but the visible form of an invisible grace—the outward manifestation of that silent influence within that was moulding, chiseling and polishing the character, not for the earthly home, as loved ones so fondly believed, but for the heavenly home. During a pastorate of four years in Senatobia, she was my organist. I have never seen her fidelity surpassed by any one in the discharge of the duties pertaining to this delicate and responsible position—always in place and in perfect accord with the pastor. She was conspicuous in Sunday school work, and when her husband was appointed superintendent of the Sunday school she became at once his right arm of service. She came of good, honest parentage. There flowed through her veins a pure Anglo-Saxon blood. She was by inheritance endowed with those qualities of mind and soul which go toward making a strong, beautiful character. To natural were added acquired graces, for she was educated in the very best schools; this gave to her a most charming and attractive personality. Very early in life she was converted and joined the Methodist Church. The vows taken by her at the altar of the Church, when only nine years of age, were sacred and solemn verities, and became potent in moulding her life into superb Christian womanhood. She was modest, but by no means negative. She decided all moral questions at the bar of conscience, with the Holy Spirit directing the judgment, and when a decision was reached she was immovable. She was unselfish in her nature. She did not wait for opportunities of service, but made them. She was found ready for every good word and work. The influence of her beautiful, unselfish life of loving service is undying; and, though her life has been cut short in its freshness and bloom, the sweet fragrance and blessed memory of it are a precious legacy left to us all. She died young, but she did not live in vain. By her conduct she taught the circle of her friends and acquaintances that young womanhood can lead a happy and useful life when consecrated to the service of the Master. With her Christianity was a controlling principle, and the impulses of kindness and benevolence were instinctive. All lives that touched hers were strengthened by her clear, undimmed faith. Her husband was a member of the Lower House during the last session of the Mississippi Legislature. Mrs. Holmes spent most of her time in Jackson during the session. The same queenly graces that gave such a charm to her char-

acter in the narrow circle of her little home town, attracted to her a host of friends in the capital of the State. But she has gone from earth. God alone knows why. The earnest prayer of the writer of this imperfect sketch is that an all-wise Providence may protect and guard the little babe she left behind, so that in the coming years she may take the place of her sweet, pure, consecrated mother.

J. T. MERRILL.

Meridian, Miss.

A Big Deal Which Means Much To Lynchburg And The Entire South.

An agreement has been entered into, whereby Craddock-Terry Company will acquire a controlling interest in the Geo. D. Witt Shoe Company, January 1st.

This deal is in no sense a combination in restraint of trade, but is a very important move looking to the better development of the shoe industry of Lynchburg.

The Craddock-Terry Company and the Geo. D. Witt Shoe Company have made wonderful progress in shoe manufacturing, but in order to get the best results, in order to produce the best shoes at the lowest prices, shoes of each grade and kind should be manufactured in a separate factory, and by consolidating the factories of both companies under practically one management, making in each factory the grade and kind of shoes which can be produced to the best advantage, it will enable both companies to make a great improvement in the quality, and a material saving in the cost of the shoes sold by both Craddock-Terry Company and by the Geo. D. Witt Shoe Company, and will naturally increase the rapidly growing demand for Lynchburg-made shoes.

Craddock-Terry Company have long enjoyed the reputation of being the largest manufacturers of shoes in the South, but this deal puts them in a class with the largest manufacturers in their line in the world and it makes Lynchburg a big factor in the world's shoe industry so far as shoes are concerned.

While Geo. D. Witt retires from the active management of the business of which he is now president, he will leave his money in this business in the shape of preferred stock, and the Geo. D. Witt Shoe Company will continue as heretofore, a corporation separate and distinct from Craddock-Terry Company, retaining most of the men who are now at the head of the various departments and practically all of the traveling men, under the general supervision of T. M. Terry, as President.

Under this new deal, all of the shoe factories of Lynchburg (except one) will be under practically the same management, which means that more shoes will be manufactured in Lynchburg next year than ever before. In fact, Craddock-Terry Company alone will manufacture more shoes than all of their Southern competitors combined, and Lynchburg will stand in a class by herself as "The Shoe Market of the South," and one of the greatest shoe markets of the world.

This announcement will be of great interest to the shoe trade all over the United States, as both of these progressive manufacturers enjoyed a nationwide sale almost every State in the Union, having enlarged the territory in which they operate year by year, until now Lynchburg-made shoes find a ready market in the largest cities of the South, East, North and West.

Marriages

On November 29, 1910, at the South Side Methodist Church, Meridian, Miss., by Rev. Isaac Lockhart Peebles, Brother ALVA LESLIE BROTHERS to Miss EMMIE PEEBLES.

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(Continued from page five.)

Greenville District.

W. W. Woollard, P. E.—Arcola and Hollandale, W. H. Mounger; Boyle, J. H. Smith; Clarksdale, J. T. Lewis; Cleveland, W. S. Shipman; Coahoma, H. M. Young; Friars Point, L. P. Wasson; Glen Allen, J. H. Ingram; Greenville, W. S. Lagrone; Gunnison, J. J. Brooks; Hill House, J. W. Price; Jonestown and Belen, W. M. Langley; Leland, J. T. McCafferty; Lula and Lyon, J. J. Garner; New Salem, J. A. Coleman; Shaw and Merigold, W. L. Stormont; Shelby, L. A. McKeown; Tunica and Robinsville, J. W. Honnoll; Chaplain U. S. Army, J. M. Moose; Conference Secretary of Missions, J. T. Lewis; Editor New Orleans Advocate, R. A. Meek.

Oxford District.

J. E. Cunningham, P. E.—Abbeville, J. E. Stevens; Ashland, D. C. Foust; Charleston, J. W. Bell; Coffeeville, E. Nash Broyles; Duck Hill, J. D. Wroten, supply; Grenada, W. W. Mitchell; Grenada Circuit, Olin Ray; Holly Springs, O. W. Bradley; Holly Springs Circuit, W. L. Broom; Lafayette, J. C. Nelson, supply; Oxford, J. C. Park; Paris, D. H. Crowson; Pine Valley, D. M. Gean, supply; Potts Camp, W. J. Wood; Randolph, W. W. Bruner; Red Banks, E. Blizzard, supply; Taylor, A. S. Raper; Toccopola, J. G. Johnson; Waterford, J. M. Carpenter, supply; Water Valley, First Church, J. H. Mitchell; Water Valley, Second Church, W. J. O'Bryant; President Grenada College, John R. Couniss.

Sardis District.

W. M. Young, P. E.—Arkabutla, A. F. Moore; Batesville, W. N. Duncan; Byhalia, J. W. Raper; Cockrum, R. I. Collins; Coldwater, D. W. Babb; Como, J. B. Randolph; Courtland, T. H. Porter; Crenshaw, A. G. Hall; Eureka, C. W. Bailey; Hernando, W. D. Wendel; Lake Cormorant and Hinds, A. H. Bennett; Longtown, J. R. Wilson; Mt. Pleasant, W. R. Williams; Oakland, James Porter; Olive Branch, R. W. Evans; Pleasant Hill, J. A. Biffle; Sardis, R. A. Tucker; Senatobia, S. L. Pope; Tyro, E. H. Rook; Wall Hill, R. G. Carlisle, supply.

Winona District.

E. S. Lewis, P. E.—Bellfontain, C. A. Northington; Bellzona, D. L. Cogdell; Carrollton, S. M. Thames; Eupora, W. D. McCullough; Greenwood, H. S. Spragins; Indianola, R. I. Allen; Inverness, J. D. McWhorter; Itta Bena, J. W. Dorman; Lambert, E. B. Sharp; Kilnichael, T. J. Halfacre; Minter City, H. T. Galns; Mars Hill, T. L. Porter, supply; Moorhead, W. V. Shearer; North Carrollton, T. E. Gregory; Ruleville, O. L. Savage; Slate Springs, J. C. McElroy; Schlater, W. M. Campbell; Tutwiler, John Ritchie; Webb, W. C. Lester; Winona, J. A. Hall; Winona Circuit, W. G. Burks; Conference Colporter, G. W. Bachman; Student in Vanderbilt University, J. R. Bright.

Transfers—C. T. Barton to Western Virginia Conference; J. W. Rogers, to Oklahoma Conference; W. C. Galceran, to Denver Conference; T. W. Lewis, to Memphis Conference; R. A. Clark, to Memphis Conference; L. M. Broyles, to Arkansas Conference.

Conference adjourned with benediction by J. W. Raper.

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Church News

Mrs. Mary Baker Glover Eddy, author of "Science and Health" and founder of the Christian Science Church, died on Dec. 4, aged 89 years.

A press dispatch from Nashville states that Bishop W. R. Lambuth has returned from Brazil, where he has been holding Conferences and supervising the mission work of the Church.

Dr. S. A. Smith, who served several years as superintendent of the Louisiana Anti-Saloon League, has again been appointed to fill that position and will assume the duties of his office at an early date.

Dr. C. F. Reid's work in connection with the Laymen's Movement is eliciting high praise. His knowledge of missionary matters is said to be comprehensive and accurate, and on the platform he is admitted to be a tower of strength. His addresses at the Conferences have produced a profound impression.

It has been announced that the Mormons have tendered the Methodist Episcopal Church the use of their Temple, in case they should hold the General Conference of 1912 in Salt Lake City. We presume that our Sister Church will not be in a hurry to accept this invitation.

Bishop Wilson's sermon at the North Georgia Conference is reported to have been a remarkable utterance, even for him. Dr. Lovett, the editor of the Wesleyan Christian Advocate, had it taken down by a stenographer, and will publish it in his issue of January 6, 1911. That it will be well worth reading, needs not to be said.

After performing his episcopal duties in the far West in a most efficient and satisfactory manner, Bishop R. G. Waterhouse has returned to his home at Emory, Virginia. He seems to have completely won the preachers in the Conferences over which he has presided. The Pacific Methodist Advocate has had much to say in commendation of his administration.

Dr. R. D. Smart, who recently was transferred from the Virginia to the Louisville Conference, and stationed at Broadway, Louisville, on account of ill health, has returned to the Virginia Conference and taken a supernumerary relation. At present he is at the Martha Jefferson Hospital at Charlottesville. Dr. Smart served the First Church at Memphis with great acceptability some years ago, and is well remembered in West Tennessee and North Mississippi.

Dr. Palmore, the editor of the St. Louis Christian Advocate, who attended the session of the Little Rock Conference at Prescott, in a letter to his paper, has the following to say of Bishop McCoy: "He seems to have captured not only the Little Rock Conference, but the entire State. He is certainly a very genial and brotherly man. He seems to have accomplished successfully a task which our distorted views of the episcopacy has heretofore made very difficult—that of being just as meek and humble after election as before."

The Moody Bible Institute of Chicago is broadening its work for women by a course of training for deaconesses, which will be introduced with the new year. It will add to the present instruction in the Bible, gospel music and Christian work, a systematic course of instruction in household science, domestic arts, industrial work for children, and nursing, as well as the discussion of practical social problems from the New Testament point of view. Like its other work, all this will be free to students of every denomination, and from every part of the world.

The gratifying announcement was made last evening by Dr. Jno. A. Rice, pastor of Rayne Memorial, that an associate pastor has been assigned to Rayne Memorial by the Board of Missions. This associate pastor will do missionary work in Japan, but though seas may divide him from the pastor of Rayne, he will be known as the associate pastor. The man thus designated is the Rev. James Oxford, a native Louisianian, who was reared in Texas. Mr. Oxford and his wife are already in Japan, and their salary for a year has already been provided for by the congregation of Rayne Memorial.—New Orleans Picayune.

The third annual meeting of the Medical Missionary Conference will be held at the Sanitarium in Battle Creek, Mich., January 5 to 8, 1911. The Conference will open at noon of the 5th with a banquet to all visitors. Missionaries and missionary officers will be entertained free for one week. It is expected that a large number of missionaries, both medical and evangelical, will be present, including men and women of prominence. We are asked to announce that all missionaries, on furlough or retired, are privileged to attend this gathering, which promises to be a season of inspiration and spiritual

power. The Conference is interdenominational, all Christian bodies meeting on the same footing. Information will be cheerfully given by the secretary, George C. Tenney, Sanitarium, Battle Creek, Mich.

The Moody Bible Institute of Chicago is planning to celebrate its twenty-fifth anniversary by a week of special services beginning Founder's Day, February 5, 1911. Invitations have been sent to over six thousand graduates and former students, who are scattered all over the world engaged in various forms of Christian work. A strong program is being prepared and some of the most notable ministers and laymen of this and other lands are expected to assist in the celebration. At that time it is expected that the new dormitory for women will be ready for occupancy. The object of this anniversary week is not simply to mark off another milestone in the history of the Institute, but also to inaugurate a vigorous campaign for awakening interest in Bible study and in individual effort to win men to Christ among Christians generally. It is also hoped that thousands of young men inspired by the example of the great founder of the Institute, D. L. Moody, and encouraged by the success which God bestowed upon a humble, consecrated layman, may be led to devote their lives to some form of Christian service. Every mission field in the world is crying for trained workers, and there are ten calls for every man that can be supplied. If Christian young men and women knew these facts and realized the urgency of the need and the richness of the reward which every faithful worker may hope to gain, it is believed that many of them would choose this form of life work.

Secular News and Comment

The results of the British elections show a loss to the Unionists and a drift toward Liberalism.

A statement issued on Dec. 5, by the Census Bureau gives the State of Mississippi a population of 1,797,114, which is an increase of 245,844, or 15.8 per cent over 1900.

A million dollar packing house has been chartered in Mississippi, to be located at Jackson, by Chicago and Mississippi capitalists. It will do a general meat packing business with side-lines of fertilizers and bl-products.

President Taft told a party of Californians who came to solicit his influence for the San Francisco exposition that the Panama Canal would be finished and in operation long before 1915, and that Congress would be very doubtful about appropriations in the matter.

Dr. Frederick A. Cook, the Arctic explorer, has again come before the reading public, and promises at an early date to publish "his confession" in Hampton's Magazine. It is said that the Doctor is seeking through this means to stir up sympathy for him in the hearts of his countrymen.

The following comment on the recent election was made a few days since by the famous railroad magnate, Mr. James J. Hill:

"The last election has taught the politicians and the country something valuable. That is, that party lines can no longer exist to an important extent. The demagogue and the agitator have held sway so long it is really a relief to see the flag of warning that has been hoisted for their benefit. The laboring man is no longer swept off his feet by sweeping assertions and promises. He wants something definite. I am told also that the negro voter of the country at large exercised unusual independence in the last elections, thousands of them voting the Democratic ticket for the first time. It is highly probable that in a few years there will be little in the way of party lines in the United States."

According to a late report of the Department of Commerce and Labor the prospect for the conservation of our forests is bad. The cutting of timber is going on at a rate six times faster than the natural growth is replenishing them. About four billion feet of lumber is the output annually of thirty-six States. The production ten years ago was about two and a half billion. This increase is out of all proportion to the increase of population, which is only ten or twelve per cent. But the makers of this supply are not making much profit, many of them losing. Prices in the Northwestern States for pine are about \$15 per thousand, and in the lower Mississippi Valley about \$14; these prices refer, though, to what the sawmills ask, and not those made by the dealers to consumers. For oak and like lumber about \$8 more is obtained. Washington, Louisiana and Mississippi are the three largest lumber-producing States, in the order named. The price of standing timber is high and is increasing as the supply is growing short. Some authorities say we will in twenty years be like Europe, with little or no firewood, much less merchantable timber.

NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 57.—NO. 50.

"Prove All Things: Hold Fast That Which is Good."

WHOLE NO. 2861.

ROBERT A. MEEK, Editor.

NEW ORLEANS, THURSDAY, DECEMBER 15, 1910.

CHAS. O. CHALMERS, Publisher.

Editorial

Handling the proceedings of two Conferences the same week is work rather overmuch, especially as both the editor and publisher have been forced to be out of the office for several days. We trust that our readers will be charitable.

By a unanimous vote, the Louisiana Conference has invited the next General Conference to New Orleans, and a strong committee has been appointed to present properly the claims of the Crescent City. No more desirable place for holding the next general assembly of Southern Methodism can be found within the limits of our territory.

Sunday, January 1, is the day named by our Bishops in their recent pastoral address for the Methodists of the South to unite in prayer for a general revival throughout the connection. By all means, let this suggestion be carried out in every church. Our pastors should at once begin to get things in readiness for the occasion. We need nothing so much as we do a gracious outpouring of the Holy Spirit upon our people. May the year 1911 be memorable throughout all the future as a time of widespread refreshing from the presence of the Lord!

It gives us much pleasure to announce the appointment of Rev. H. T. Carley to the assistant editorship of the Advocate. He is a young man of scholarly acquirements and most exemplary Christian character. He was graduated some years ago from Millsaps College and has also taken a course in the Theological Department of Vanderbilt University. He is a clear, discriminating thinker, and a fluent, forceful writer. Brother Carley will not give all, or even the chief part of his time, to editorial work, as he will also have charge of the Louisiana Avenue Church of this city. But we count him a most valuable acquisition to our office force, and, with his capable assistance, we hope to make the Advocate much stronger and better in every particular next year.

Give the new pastor and his family a hearty welcome. They deserve it, coming as they do into their new field of labor, not by their own election, but in obedience to the appointing power of the Church. Perhaps the greatest hardship entailed by our itinerant system is the frequent moving from place to place, which it necessitates. Our people are right in making the parsonage ready for occupancy and in filling the pantry with needed things before the arrival of God's servants. It is also a good time for the stewards to hand a little cash to the minister, whose expenses in changing works are necessarily considerable. The Master will not be unmindful of those who thus contribute to the comfort of the workmen whom he has called to represent him and his holy cause.

We are indebted to Rev. B. P. Jacob, the alert and aggressive presiding elder of the Corinth District, for the following striking illustration of the urgent need of having the Conference organ in the homes of our people: "As the elder of ——— district was on his rounds he met a man who had read a copy of the N. O. Advocate, and it was so very interesting that he read it all with much concern, and remembered it all, even the advertisement of Millsaps College, and especially that W. B. Murrah was president. Some time elapsed, and he read another copy, noticing that D. C. Hull had become president. This caused so much concern, that when the elder came, the brother earnestly inquired what had become of that man, Murrah. The elder told him that Dr. Murrah was elected one of the Bishops of our Church, whereupon the brother remarked, 'He was! Well, I seen he dropped out someers.'"

BISHOP E. D. MOUZON, D.D.

Bishop Mouzon made a profound impression at the recent session of the Mississippi Conference. So smoothly did the business move along under his guidance that the most astute observer could not detect the slightest indication that a "prentice hand" was upon the helm. As a presiding officer he already ranks with the best. He is dignified, firm, and positive, but at the same time courteous, considerate, and impartial. He has an accurate knowledge of parliamentary law, and adheres strictly to it in conducting business. His personal appearance is remarkably striking. He is tall, slender, and somewhat angular in form, and has a classic and most expressive countenance. His voice is clear and deep-toned; his enunciation distinct, and he is a speaker of unusual impressiveness. His morning talks to the Conference were spiritual, suggestive, and, at times, illuminating. Those who heard the entire series were loud in their praise of the Bishop as an expositor of the Scriptures. His sermon on Sunday was a notable deliverance, and, from beginning to end, completely held the attention of the great audience assembled to hear it. It fully met expectation, frequently evoking hearty amens from the brethren.

In the cabinet, Bishop Mouzon is reported to have been painstaking, brotherly, and perfectly frank with his counselors. His appointments gave general satisfaction. Indeed, we have no hesitancy in saying that in the person of this young chief-pastor, Texas has given to the general Church a man who is destined to become a great Bishop, and, if Providence shall spare his life and preserve his health, he will doubtless play a leading part in the affairs of Southern Methodism for many years to come. So far as we are able to judge, he has every qualification for his high office—a brilliant intellect, a tender, sympathetic heart, personal piety, a sound and discriminating judgment, a dignified and manly bearing, uncommon preaching gifts, and administrative ability far above ordinary. The Conference by a unanimous vote petitioned the Episcopal College to return him for another year. This was not a mere pleasing formality, but a genuine expression of esteem and appreciation. Bishop Mouzon has won thousands of friends and admirers in Mississippi, who will always be delighted to have him come among them.

PERSONAL AND OTHER NOTES.

Rev. Frank W. Brandon, of Alabama, was a caller at the Advocate office Tuesday of this week. The editor regrets having missed seeing him.

A volume of sermons by the late Bishop Seth Ward will soon be forthcoming from the press. It will be edited by Bishop Mouzon, who will also write for it a biographical sketch of our lamented Texas Bishop.

Rev. J. M. Davenport writes as follows from Aberdeen, Miss.: "In the event that any vacancy should occur within the bounds of the North Mississippi Conference, I am available for service as a supply. Any presiding elder desiring a man, may address me at Aberdeen."

Rev. G. H. Galloway, after a quadrennium of capable service on the Vicksburg District, has been made Conference Missionary Secretary. He is a man of untiring energy, a gifted speaker, and there is no doubt that he will admirably fill the new position to which he has been called.

Dr. J. W. Cooper preached a sermon at Hattiesburg during the recent session of the Mississippi Conference which elicited much favorable comment. His report showed Whitworth College, of which he is the honored president, to be in the most satisfactory condition in its entire history.

We were pleased to have Mr. A. T. Wilson, advertising manager of the Texas Christian Advocate, drop into our office this week. The Christmas edition of this ably-edited journal is a thing of beauty. Dr. Rankin's paper worthily represents the growing Methodism of the Empire State of the South.

In the reported proceedings of the North Mississippi Conference, which appeared in our issue of last week, Rev. A. G. Hall was represented as having been continued in the class of the second year. This was an error, as he was advanced to the class of the third year. It is a pleasure to make this correction.

We regret to report that Rev. M. L. Burton, of the Mississippi Conference, is seriously ill at a sanatorium in this city, having come here for medical treatment last Sunday morning. Let earnest prayer for his speedy recovery be made. Brother Burton has contributed much to the upbuilding of Mississippi Methodism within the past few years.

Rev. L. A. McKeown has been continued at Shaw, Miss., for another year, instead of going to Shelby; the charge to which Bishop McCoy assigned him at Sardis. We presume that Brother Stormont is the Shelby pastor, though as to this, we are not informed. Brother McKeown's parishioners were loath to give him up, and prevailed upon the presiding elder, the Rev. W. W. Woollard, to leave him undisturbed.

Rev. Felix R. Hill, Jr., was sent to Twenty-fifth Avenue, Gulfport. This is considered a choice pastorate, and that Brother Hill will carry it forward to yet larger things, there is no doubt. He accomplished substantial results at Vicksburg, leaving there one of the best equipped institutional plants in the connection. He stated on the Conference floor that his last year in his former charge was the best of the four.

The appointment of the Rev. C. W. Crisler to Crawford Street Church, Vicksburg, was a fitting recognition of the great work which he has done for the past four years at Capitol Street, Jackson. Brother Crisler is one of the strongest preachers in the Mississippi Conference, and a painstaking, sympathetic pastor. The Methodists of the Hill City may count themselves fortunate in having secured his services.

We were privileged to exchange greetings with Rev. H. T. Cunningham in Shreveport, La., a few days since. We were en route to Homer and he was returning home from Galveston, the seat of the late session of the Texas Conference. Brother Cunningham was continued on the Marshall District, where he is rendering most acceptable service. He was in fine health and spirits, and spoke most appreciatingly of Bishop Murrah's work among the Texans.

We are informed that Mr. Charles W. Chambers, a native of the Isle of Wight, England, died at his home in Baton Rouge, La., Dec. 6, in the eighty-first year of his age. He was the father of the late Rev. John W. Chambers, of the Mississippi Conference, and grandfather of the Rev. John C. Chambers, of the same Conference. He left a very large connection of children and grandchildren. He was buried in Magnolia cemetery, Baton Rouge. We are promised a suitable memoir, which will appear later.

A card just received from Mr. Marion Lawrance, the great Sunday school leader, says: "The outlook for the Thirteenth International Sunday School Convention in San Francisco, June 20-27, 1911, is exceedingly bright and encouraging. Low railroad rates have been definitely promised (particulars later). Magnificent local committee—interest high and rising daily. We must bring ten thousand people and make this convention the best yet. We can do it with God's help. Pray for it; work for it."

Huntley, W. W. Morse, J. N. Ware, and E. W. Lipscomb to the Committee on Memoirs. Death has sorely bereaved us this year, but heaven is richer by far.

The name of Rev. J. W. McLaurin was referred to the Committee for the Supernumerary Relation.

Brother D. C. Langford and Dr. W. C. Black made personal request for the supernumerary relation, and made very feeling addresses. The names of G. R. Ellis, J. W. Ramsey and M. L. Burton were also referred for the same relation.

At this point the news was conveyed to the Conference that Brother M. L. Burton had been taken to New Orleans for treatment, and Brother W. H. Huntley led the Conference in prayer for him.

Robert Selby introduced N. B. Harmon, both of whom were members of the class of 1885, and the latter presented, in the name of the class, a beautiful gavel made from a tree which grew near the grave of Tobias Gibson, the father of Mississippi Methodism. The Bishop briefly responded in accepting the present.

Rev. O. G. Halliburton was referred for the supernumerary relation.

Dr. H. M. Hamill was presented and addressed the Conference with reference to the Sunday school work.

Rev. John Paul, of Meridian, was re-admitted. "Who are received as local preachers from other churches?" was called, and J. A. Tucker and A. S. Byrd were received.

J. W. Campbell and W. G. Roberts were located at their own request.

Henry C. Maples was received as a traveling preacher from the Methodist Episcopal Church.

Question 22 was called, and H. M. Ellis reported from Brookhaven.

The report of the committee on equalization of apportionments, passed yesterday, was reconsidered and rejected, throwing the whole matter back to the boards to make their apportionment in the old way.

The Bishop then announced the following quadrennial boards:

Joint Board of Finance—J. M. Morse, P. D. Hardin, T. B. Lampton, S. A. Fomlinson, B. F. Jones, N. B. Harmon, W. N. Blount, G. G. Beaman, W. W. Moore, W. D. Dominick, D. W. Heidelberg, E. J. Bomer, R. W. Millsaps, M. H. Moore.

Conference Committee on Admissions—P. D. Hardin, G. H. Thompson, John A. Moore, T. B. Holloman, N. B. Harmon, W. L. Linfield, I. L. Peebles.

Admission on Trial—W. H. Saunders, W. W. Graves, H. P. Lewis, Jr.

First Year—H. M. Ellis, L. L. Roberts, J. D. Ellis.

Second Year—D. Scarborough, J. Y. Bowman, M. M. Black.

Third Year—H. B. Watkins, G. P. McKown, J. C. Chambers.

Fourth Year—A. F. Smith, R. Selby, T. W. Adams, Auditing Committee—W. T. Griffin, C. N. Guice, T. B. Cottrell, R. P. Eikes.

Committee on Memoirs—A. F. Watkins, J. G. Galloway, C. H. Ellis, B. F. Jones, J. M. Weems, E. H. Moulter, W. H. Huntley.

Hospital Committee—J. R. Jones, J. T. Leggett, D. W. Heidelberg, L. N. Dantzler, Mrs. H. M. Ellis.

Board of Missions—G. H. Thompson, W. M. Sullivan, F. Hopkins, G. W. Mars, J. W. Ward, W. L. Linfield, P. H. Enoch, A. G. Norrell, M. M. Black, C. W. Crisler, C. B. Gates, W. S. F. Tatum, G. S. Harmon, M. M. Satterfield.

Board of Education—F. R. Hill, Jr., W. H. LaPrade, E. A. Enoch, H. C. Yawn, L. Carley, C. F. Emery, H. J. Wilson, P. H. Saunders, A. F. Smith, John A. Moore, John A. McLeod, J. C. Fant, R. Selby, T. A. Holloman.

Sunday School Board—B. F. Lewis, J. E. Gray, Z. Z. Linton, H. P. Lewis, Jr., H. M. Ellis, T. J. Reed, W. E. Lampton, L. F. Alford, R. E. Rutledge, N. A. Mott, C. W. Crook, J. S. Purcell, W. D. Hawkins, F. B. Woodley.

Epworth League Board—H. B. Watkins, Dr. F. L. Walton, A. P. Holt, W. W. Graves, J. L. Neil, Clifford Field, E. C. Garland, H. W. Van Hook, T. B. Clifford, W. T. Griffin, B. W. Lewis, H. B. Rush, A. E. Leggett, Mr. Calhoun.

Bible Cause—C. M. Chapman, J. A. Golden, H. L. Norton, J. W. Price, J. E. Williams, J. T. Almy, S. N. Young.

Conference then adjourned to meet at 3 o'clock.

Afternoon Session.

Conference was opened by singing. A charge to keep I have. Prayer was offered by G. H. Galloway. The Board of Church Extension was elected as follows:

W. H. Huntley, L. P. Brown, W. J. Dawson, W. G. Forsythe, P. L. Blackwell, R. Whitaker, L. Carley, G. L. Carley, G. W. Huff, C. N. Collins, J. G. Galloway, W. M. Williams, T. B. Holloman, A. B. Connerly.

The Conference heard with pleasure the good report from the Seashore Divinity School at the Seashore Camp Grounds. The report asked for \$250 from each of the patronizing Conferences to be paid to Rev. W. W. Holmes by June 15th, 1911.

The following report No. 1 was received from the Board of Missions:

"We, your Board of Missions, recommend the appointment of Rev. George H. Galloway as Conference Missionary Secretary, and of Rev. D. E. Kelley, as Conference Evangelist for the ensuing year."

The report from the Committee on Conference Relations was read by J. M. Weems and adopted.

The report of the editors of the Conference Journal was read by A. F. Wallins. Total cost of Journal of 1910 was \$402.64.

C. W. Crisler, S. A. Fomlinson, J. M. Morse, T. J. O'Neil, W. H. Saunders, M. H. Moore and W. R. Kennedy were elected as trustees of the Mississippi Conference Endowment Fund.

Each of the five large boards were asked to pay \$50 for the Minutes of 1911 and the American Bible Society Board, \$30.

The report on the spiritual state of the Church was read by E. F. Phillips. After reading this report the Bishop reminded the Conference that the College of Bishops had appointed the first Sunday in January as a day of special prayer for a revival throughout the Church.

The report of the Board of Education recommending that intercollegiate games be allowed in Millsaps, eliminating football, was read by Dr. A. F. Watkins.

A substitute, leaving the entire matter in the hands of the trustees and faculty, was tabled.

The matter was thoroughly discussed. President Hull and Major Millsaps spoke for the measure, also H. M. Ellis and others. G. A. Guice and G. S. Harmon and others spoke against it. It was carried by 90 to 46. This is the same measure passed by the North Mississippi Conference.

Conference then adjourned. At night the Sunday School Board held its anniversary. Dr. Hamill being the chief speaker. Miss Magee, of Columbia, spoke on Primary Work.

SUNDAY.

Sunday in every respect was a delightful day at Hattiesburg. Everything conspired to make it delightful. Large congregations thronged the spacious churches. The preachers, released from the strain of the busy sessions, thoroughly enjoyed the services of the day.

At the Main Street Church, at 9:30 o'clock, a delightful love feast was held. Rev. D. C. Langford conducted it. Perhaps the best singing of the session was in this service, when the great crowd sang the old songs of Zion. The testimonies were sincere and impressive. That "the gospel of Christ is the power of God unto salvation," there can be no doubt as one listens to the joyous testimonies of God's children. There were fully 1,200 people in the beautiful church for the 11 o'clock service. I don't think I have ever heard a better choir in a Conference service.

Bishop Mouzon showed himself a real Bishop in his sermon. His text was Daniel xi, 32: "But the people that do know their God shall be strong and do exploits." He placed these words as describing the stirring scenes of the reign of Antiochus Epiphanes, when the tendencies were toward Hellenizing the Hebrew people and toward introducing the sins and follies of Greek life. There were some Jews who welcomed these novel changes and who adorned themselves in Greek clothes and began to conform to their worldly ways. But there were some who knew Jehovah and these resisted with all their might the things that tended to carry their people into the Jewish altar, and erected on its site an altar to Jesus. But he was defeated because there were some who knew God. Knowledge of Jehovah was the source of their power.

The central truth of this text is that our God is a God that may be known. This was the chief difference between the Hebrews and Greeks. Among the Greeks we see men seeking for a god; in the Hebrews we find God seeking men and revealing himself to them. This knowledge comes to men not by search, but by a loving God revealing himself to men. The Bible is a history of God showing himself to men. What kind of God is this that has been revealed to us?

First, a great Creator. Where science leaves off, revelation begins and shows him as the Creator of heaven and earth. No man who believes in such a God can be an idolator, for no one can worship a creature who knows the great Creator.

Second, a personal God. God talked to Jacob, "I am the God of Abraham and of Isaac." I am the God who knew thy fathers and was their friend, a personal God who can be intimately known by his children. Nature is too impersonal to tell us of him. God must reveal himself.

Third, a holy God. Isaiah heard the "Holy, Holy, Holy" of the seraphim, and St. John on Patmos heard the same song. What do we mean by God's holiness? We mean he is always opposed to wrong and always stands for the right.

Fourth, as a God of forgiveness. In Moses' prayer, "Show me thy glory," God declared his holiness, but he hid Moses in the cleft of the rock, and in love revealed himself to him.

This is the meaning of the Old Testament sacrifice and it is the meaning of the cross in the New. Man never knows God until he shows him as a forgiving God. This is the burden of David's psalms and of much of the hymnology of the Church.

In what ways does God reveal himself? We say in what ways does God reveal himself? We say we see him in nature, but we do not see him in nature until we know him personally in our own hearts. Then we see him everywhere.

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We see him in history. God has always been in history. There is no such thing as profane history. It is all sacred because God is in it all.

God is seen in the lives of the prophets. But all these things are knowing about God. We can know about him, but it is a different thing to know God. We can know him personally as his truly Spirit reveals him to our hearts. Knowledge of God is a spiritual realization of a mighty reality. Deep in the human heart is the conviction that God may be known. Heathen religions teach this much truth. It is the human heart feeling after God. The fundamental assumption of agnosticism is that God is not known and cannot be known. The fundamental assumption of Christianity is that he can be known and that we are the people who know him. This is St. Paul's testimony: "The Spirit himself bears witness with our spirits." Our danger today is neither over-emotionalism nor skepticism. Our real danger is classically cold religiosity.

The Bishop used the lives of Matthias the Priest and of the early apostles and of Martin Luther and Wesley to show how men have prevailed who knew God. He showed that their greatness lay in their closeness to God. He declared that Luther was the greatest man of his time—not because he was the greatest scholar, for Melancthon and Calvin were greater scholars—but because he knew God as a personal God through Jesus Christ.

Methodism was not born in Oxford University. It was born in "Aldersgate Street," where he found a personal God, consciously revealed to his heart. It is this gospel of a God who can be known that the world needs. We live in a time of heathenism abroad and a great horde of heathen at home. How shall we meet it? "Return, O fire of the living God, and burn upon our altars." As Saul, in his distress, sought relief from David's harp instead of David's God, so the Church often seeks to meet her distresses in more elaborate rituals. No service is worth while that the presence and power of God is not in. What we need to preach is not so much Jesus as a teacher or moralist, but to preach the dynamics of our Lord. We have too many rabbis and too few prophets. The rabbi knows only what he learns from the book. The prophet knows God. The book is not worth while unless it leads you to God.

The Bishop's sermon was full of power and spirituality and the large congregation were lifted up and edified by it. After the service, the deacons were ordained. In the afternoon the memorial service was held for our nine brethren who had died. Rev. B. F. Jones presided. The beautiful song of the Lewis quartette was greatly appreciated.

At night, Dr. R. A. Meek preached. His brethren of the Mississippi Conference "heard him gladly" and he will always be a welcome preacher among us. The elders were ordained at this service.

Services were held by our preachers at the other churches, the following brethren preaching: J. W. Ward, Fred Long, C. N. Guice, W. M. Sullivan, L. L. Roberts, W. J. Ferguson, P. H. Howse, A. M. Smith, W. H. Huntley, F. R. Hill, Jr., N. B. Harmon, I. W. Cooper, W. H. Lewis, T. B. Clifford, C. W. Crisler, D. E. Kelley, A. B. Barry, I. L. Peebles, J. V. Bennett and J. M. Moore.

CLOSING DAY.

Morning Session.

Brother I. B. Robertson led the opening prayer. The Bishop read a part of the sixth chapter of II Corinthians and expounded it under the subject, "The ministry of reconciliation." These morning talks throughout the session have been very helpful and many of the preachers have caught a new vision of the work and office of the ministry. He said that he had never heard a theory of the atonement altogether satisfactory to him, but he had never heard one that did not have some truth in it. That it comes from God, sufficiently explains why men do not entirely understand it. The gospel is not good advice; it is good news. The only thing that gives men hope while they live and peace when they die is the death of Jesus. To us is committed this ministry of reconciliation.

The action taken Saturday committing the amount raised for printing minutes to the Conference claimants and assessing the five large boards with \$50 each and the American Bible Society with \$30, was reconsidered and the amount raised for that purpose was ordered used for that purpose, and only an amount necessary to make up a possible deficit in the expense of printing the minutes was ordered assessed to the Boards.

Question 22 was called and the following preachers reported: J. G. Galloway, J. C. Ellis, H. B. Watkins, M. L. White, C. N. Guice, T. H. King, P. D. Hardin, I. W. Cooper, A. F. Watkins, G. H. Thompson, O. S. Lewis, B. H. Rawls, H. L. Norton, W. D. Dominick, J. C. Chambers, J. J. Golden, G. W. Huff,

J. H. Moore, W. W. Murray, J. W. Thompson, G. D. Adriers, L. Carley, E. J. Coker, R. F. Witt, C. C. Evans, J. E. Gray, D. E. Kelley, J. O. Winburne (supply), C. F. Emery, J. Y. Bowman, J. H. Grice, C. W. Crisler, J. S. Parker, J. W. Ward, H. G. Gatlin, C. H. Ellis, W. W. Perry, T. B. Clifford, W. M. Williams, Alfred F. Smith, R. T. Nolen (supply).

Mrs. A. F. Watkins, Corresponding Secretary of the Conference W. F. M. Society, addressed the Conference with reference to that work. W. L. Linfield and L. Carley, being absent, their presiding elders reported for them.

The Bishop urged the preachers to read Robert E. Speer's "Christianity and the Nations."

Question 22 was called and C. N. Chapman, I. L. Peebles, R. E. Rutledge, R. H. Barr, S. N. Young, B. W. Lewis, B. F. Jones, W. G. Forsythe, R. A. Sibley, Jr., E. L. Alford, W. H. Huntley, W. W. Cammack, Robert Selby, H. P. Lewis, Jr., H. W. Van Hook, R. Bradley, W. A. Hays, H. E. Carter, F. B. Ormond, W. W. Graves, J. M. Weems, W. W. Moore, H. Mellard, W. J. Dawson, N. B. Harmon, W. H. Lane, D. E. Vickers, reported.

The Bishop called Dr. R. A. Meek, Editor of the New Orleans Advocate, to the front and presented him to the Conference, and Dr. Meek addressed the Conference. In presenting him, Bishop Mouzon said that he had been reading the New Orleans Advocate, and that it ranks among the best of our Church periodicals.

T. B. Cottrell, W. J. Ferguson, E. D. Phillips, P. H. Howse, B. F. Lewis, C. M. Martin, J. M. Morse, J. T. Abney, G. A. Gnice, L. E. Alford, T. W. Adams, R. S. Gafe, T. B. Holloman, R. P. Fikes, L. E. Darsey, H. J. Mohre, M. H. Moore, J. M. Lewis, W. T. Griffin, L. Fayard (supply), J. M. Massey, W. L. Blackwell, M. M. Black, J. E. Sampley, E. H. Mounger, G. P. McKeown, J. H. Foreman, C. M. Crossley, F. R. Hill, Jr., W. H. Saunders, H. G. Hawkins, W. A. Terry, A. S. Byrd (supply), reported.

A resolution was passed inviting Dr. E. H. Mounger to preach a semi-centennial sermon at our next session, and in case of his absence, that Rev. Ira B. Robertson be invited to preach the sermon.

AFTERNOON SESSION—LAST DAY.

This session opened with the atmosphere intense with the usual excitement so characteristic of such occasions. Many rumors had been afloat. Perhaps more than usual, but nothing certain had gotten out. The song, "A Charge to Keep I have," was sung, and Dr. W. C. Black led in prayer.

The secretary read the minutes.

The report of the special committee on Laymen's Missionary Movement was adopted. The report nominated Mr. W. D. Hawkins, of Meridian, as lay leader.

A memorial to the Annual Conference asking for an increased representation of laymen to the District Conference was adopted. It provides that these delegates shall be elected by the Church Conference, and that each church shall have one delegate for every hundred members and fraction of two-thirds thereof; provided, further, that each church on every circuit or mission shall have at least one delegate.

Rev. T. B. Holloman read the report of the Board of Education.

The Conference recommitted the report and instructed the Board out of the same total assessment to give \$500 to Port Gibson Female College.

"Where shall the next session of the Annual Conference be held?" was called. Hattiesburg, Meridian, McComb were nominated. Meridian was chosen, receiving 91 votes.

H. G. Hawkins offered the report from the committee on the "Consolidation of Girls' Schools," recommending that the Conference should first take action looking to a more complete ownership of the furnishings of our three girls' schools. It also stated that the administrators of these schools were willing to consider any proposition that might be offered.

Brother B. F. Lewis read the report of the Sunday School Board, which was adopted.

D. S. Harmon read the report on Temperance, which was adopted.

The report of the Board of Missions was read by M. M. Black. Raised for foreign missions \$9,500.71. For domestic missions (including collections) \$9,875.12.

The work of Rev. D. E. Kelly was summed up as 1,200 conversions and 604 additions to our Church. The assessment for foreign missions next year is \$15,000; for domestic, \$11,500.

The Bishop asked for a collection to make up a deficit in the missionary appropriation which amounted to \$550.35.

H. Mellard read the report from the American Bible Society.

The report of the Board of Trustees of the Conference Endowment Fund was read by C. W. Crisler. The report shows that this Board has on hand \$18,749.71, invested as an endowment fund. The Board is anxious to increase this to \$25,000.

The report of the Joint Board of Finance was read by W. H. Saunders. The total raised for claimants this year was \$10,250.97.

The Epworth League report was read by H. G. Hawkins. This report shows that we have in our Conference 110 chapters, with 3,215 members. The Leagues have collected \$1,660 this year. Report of

the committee on Sabbath Observance was read by W. A. Terry.

Rev. W. H. Saunders read the report on Publishing Interests. It recommended I. W. Cooper, C. W. Crisler and John D. Ellis as members of the Publishing Committee of the New Orleans Christian Advocate. By a formal resolution, introduced by W. H. Lewis, the tenure in office of this committee was fixed at four years to correspond with that of the other quadrennial boards and committees.

The following resolution of thanks was offered by C. F. Emery and unanimously adopted by a rising vote:

RESOLUTION OF THANKS

We rejoice with the good citizens of Hattiesburg in the remarkable growth of this city since last we assembled here in Annual Conference, and congratulate the Methodism of Hattiesburg upon this beautiful house of worship in which our deliberations are held.

Resolved 1. That we thank the good people for their kind hospitality, and the pastors of our local churches for their painstaking efforts in our behalf.

2. That we thank the pastors and congregations of our sister churches for the use of their houses of worship.

3. That we thank the press for publishing the proceedings of our Conference.

4. That we thank the local banks and the railroads for appreciated courtesies.

5. That we thank Brother E. W. Barrington for his kindness in typewriting the Conference work.

A resolution strongly commending the work of Bishop Mouzon, and asking the College of Bishops to return him to the Mississippi Conference, was unanimously carried. This paper, signed by all of the presiding elders, was introduced by Rev. M. B. Sharbrough.

Rev. H. B. Watkins was elected assistant editor of the Journal. The following are the condensed Minutes as reported by the statistical secretary:

Number of local preachers, 129; number of members, 54,146; infants baptized, 1,241; adults baptized, 1,390; number of Epworth Leagues (Junior and Senior), 112; League members, 3,282; number of Sunday schools, 462; officers and teachers, 2,910; number of Sunday school scholars, 30,692; received from Children's Day, 1,077.22; raised for missions in Sunday schools, \$3,586.20; other purposes, \$13,401.33; total from Sunday schools, \$18,064.75; raised for superannuate preachers and their widows and orphans, \$10,281.11; for Foreign Missions, \$9,500.71 (including special \$20,069.98); Domestic Missions, \$9,324.77; for Church extension, \$4,492.21; for Presiding Elders, \$14,329.43; for preachers in charge, \$121,556.80; for Bishops, \$1,860.97; number of societies, 570; number of Houses of Worship, 483; value of Houses of Worship, \$987,864; indebtedness on same, \$54,651.89; number of Pastoral Charges, 168; number of Parsonages, 144; value, \$271,800; indebtedness, \$22,685.20; number of districts, 8; District Parsonages, 8; value, \$36,500; indebtedness, \$13,120; number of Churches damaged, 2; amount of damages, \$5,240; insurance carried, \$413,600; premiums paid, \$3,147.98; collection on losses, \$3,965; number of Educational Institutions, 5; Endowment, \$300,500; value of buildings, \$350,000; number of students, \$900. The Minutes of the afternoon session were read and approved. Ten minutes before six o'clock Bishop Mouzon announced the hymn, "A Charge to Keep I have," and led in fervent prayer, after which the Bishop called Question 49, "Where are the preachers stationed next year?"

APPOINTMENTS.

Brookhaven District.

J. T. Leggett, P. E.—Adams, C. H. Herring, Barlow, J. M. Corley, Bayou Pierre, Jasper L. Smith; Brookhaven, H. M. Ellis; Bogue Chitto and Norfield, H. A. Gatlin; O. G. Halliburton, supernumerary; Buford, W. B. Waldrop, supply; Crystal Springs, J. G. Galloway; Gallman, J. C. Ellis; Hazlehurst, Nolan B. Harmon; Magnolia, H. B. Watkins; McComb, Centenary, W. M. Sullivan; McComb and Fernwood, D. Scarborough; Monticello, H. E. Carter; J. H. Grice, junior preacher; Osyka and Liberty, J. Lloyd Decell; Pearlhaven, J. V. Bennett; Scotland, B. E. Meigs; Summit and McComb, C. N. Gulce; Meadville, J. B. King; Topisaw, J. W. Thompson; Tylertown, T. H. King; Wesson, P. D. Hardin; North Wesson, R. H. Barr; Whitworth College, I. W. Cooper, president.

Hattiesburg District.

M. B. Sharbrough, P. E.—Collins, H. L. Norton; Ellisville, J. C. Chambers; Eastabuchie, Wm. B. Alsworth; Eucutta, W. W. Murray; Hattiesburg, Main Street, A. F. Watkins; Hattiesburg, Court Street, H. Thompson; Hattiesburg, Broad Street, J. L. Neil; Lucedale, J. Y. Bowman; Magee, C. T. Stapp; McLain, Geo. G. Yeager; Mt. Olive, L. F. Alford; Leakesville, C. T. Noble; New Augusta, L. Carley; Richton, R. P. Fikes; Oloh, Hardy Norsworthy, supply; Prentiss, M. L. White; Purvis, G. D. Anders; Silver Creek, R. A. Sibley, Jr.; Sanford, B. H. Rawls; Seminary, H. J. Moore; Sumrall, Luke E. Alford; Summerland, J. O. Winburn, supply; Taylorsville, E. J. Coker; Vossburg and Heidelberg, W. D. Dominick; Conference Evangelist, D. E. Kelly.

Jackson District.

J. R. Jones, P. E.—Benton, F. L. Applewhite; Bol-

ton, W. A. Terry; Brandon, O. S. Lewis; Camden, J. W. Chisholm; Deasonville, W. W. Perry; Eden, H. G. Roberts; Edwards, Geo. P. McKeown; Fannin, J. T. Campbell; Flora, L. L. Roberts; Florence, J. S. Purcell; Harrisville, R. T. Nolen, supply; Jackson, First Church, Alfred F. Smith; Jackson, Capitol Street, J. M. Morse; J. W. McLaurin, supernumerary; Jackson, Rankin Street, J. S. Parker; Jackson, Galloway Chapel, W. N. Thomas, supply; Lintonia, B. F. Crook; Madison, J. W. Ward; Mendenhall, J. E. Williams; Sharon, C. H. Ellis; Sataha, A. S. Byrd, supply; Terry, J. O. Ware; Thomasville, O. J. Rainey; Yazoo City, T. B. Clifford; Conference Missionary Secretary, G. H. Galloway; Mississippi Methodist Orphans' Home, W. M. Williams.

Meridian District.

W. H. Lewis, P. E.—Blinnville, R. H. Kleiser; Bucatunna, S. N. Young; Daleville, H. J. Maddox; DeKalb, W. F. Baggett; DeSoto, H. S. Westbrook; Enterprise and Stonewall, B. W. Lewis; Lauderdale, A. B. Barry; Matherville, A. S. Oliver, supply; Meridian, Central, W. H. La Prade; Meridian, East End, G. S. Harmon; Meridian, Fifth Street, C. M. Chapman; Meridian, South Side, I. L. Peebles; Poplar Springs, John Paul; Meridian, Seventh Avenue, J. A. Wells; Moscow, W. W. Nelson; Porterville, A. J. Davis; Scooba, J. E. J. Ferguson; Shubuta and Quitman, B. F. Jones; Vimville, R. E. Rutledge; Waynesboro, W. G. Forsyth; Waynesboro Circuit, J. T. McVey.

Newton District.

T. J. O'Neil, P. E.—Bay Springs, W. A. Hays; Carthage, C. C. Gibson; Chunkey, C. C. Griffin; Decatur, C. C. Evans; Forest, A. M. Broadfoot; Hickory, F. B. Ormond; Hillsboro, J. R. Hays, supply; Homewood, W. W. Graves; Indian Mission, to be supplied; Lake, H. F. Tolle; Laurel, First Church, J. M. Weems; Laurel, Sixth Street, J. F. McClellan; Laurel, Kingston, J. J. Golden; Montrose, H. P. Lewis, Jr.; Morton, W. J. Dawson; Neshoba, J. C. Long, supply; Newton, Jno. A. Moore; Pachuta, E. Leslie Alford; Philadelphia, M. M. Black; Rose Hill, W. H. Lane; Shiloh, W. E. Dickens; Stall, M. R. Jones; Trenton, D. E. Vickers; Walnut Grove, C. M. Martin; Mississippi Conference Training School, W. W. Moore, President and Financial Agent.

Port Gibson District.

H. Walter Featherston, Presiding Elder.—Anguilla, R. W. Thurman; Centerville, E. W. Barrington; Fayette, J. Early Gray; Gloster, J. D. Ellis; Hamburg, W. H. Young; Harrison, J. E. Sampley; Hermanville, W. L. Blackwell; Homochitto, G. W. Huff; Mayersville, E. C. Gunn; Natchez, Jefferson Street, W. H. Huntley; Natchez, Pearl Street, W. W. Cammack; Oak Ridge, J. W. Massey; Port Gibson, T. B. Holloman; Rocky Springs, R. Bradley; Rolling Fork, E. H. Mounger; Silver City, J. H. Foreman; Sunflower, W. G. Roberts; Utica, C. M. Crossley; Vicksburg, Crawford Street, C. W. Crisler; Vicksburg, Washington Street, W. H. Saunders; Washington, L. E. Wicht; Wilkinson, J. W. Price; Woodville, H. W. Van Hook; Nebo, H. A. Maples. Port Gibson Female College, H. G. Hawkins, president.

Seashore District.

W. B. Jones, P. E.—Americus, A. P. Cox, supply; Bay St. Louis, T. B. Cottrell; Biloxi, Main Street, W. L. Linfield; Brooklyn and Bond, W. J. Ferguson; Carriere and McNeil, E. D. Phillips; Coalville, R. T. Pickett; Columbia, B. F. Lewis; Escatawpa, E. L. Whiddon; Gulfport, Twenty-fifth Avenue, Felix R. Hill, Jr.; Gulfport, Twenty-ninth Street and Handboro, J. T. Abney; Mississippi City and Gulf Coast Mission, W. T. Griffin; Howison and Saucier, G. A. Gulce; Hub, David Ulmer, supply; Logtown, H. Melard; Long Beach and Pass, Christian, R. F. Witt; Lumberton, T. W. Adams; McHenry, R. S. Gale; Mentor, S. E. Flurry, supply; Moss Point, Robt. Selby; Oakvale, H. R. McKee; Pascagoula and Ocean Springs, L. A. Darsey; Poplarville, M. H. Moore; Vancleave, J. M. Lewis; Wolf River, Louis Fayard, supply; Student Vanderbilt University, E. G. Mohler; District Missionary Evangelist, P. H. Howse.

Transferred—J. L. Red, to Texas Conference; W. L. Hightower, to West Texas Conference; H. M. Du Bose, to North Georgia Conference; J. A. McBryde, to Alabama Conference; W. A. Betts, to Florida Conference; J. E. Carpenter, to Oklahoma Conference.

The Conference closed with the hymn "Am I a Soldier of the Cross" and the benediction by Bishop Mouzon.

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PROCEEDINGS OF THE LOUISIANA CONFERENCE.

Reported by Rev. H. T. Carley.

The little city of Homer made elaborate preparations for the entertainment of the sixty-fifth session of the Louisiana Annual Conference which convened Dec. 7, 1910. The homes of the people were opened in unstinted hospitality, and nothing was left undone to make the stay of the members of the Conference delightful in every way. Rev. W. H. Coleman, the pastor, had arranged perfectly for the convenience of the Conference.

Tuesday afternoon at 2 o'clock, a mass meeting for women was held at the church. Rev. N. E. Joyner delivered a very interesting address concerning the great Edinburgh Missionary Conference which he attended as a delegate from our Church.

The opening sermon of the Conference was preached Tuesday evening by Dr. C. W. Carter. Dr. Carter has long been known as one of the great preachers of Southern Methodism, and this sermon more than sustained his reputation. It was a profound exposition of Colossians ii. 10. Competent critics pronounced it one of the greatest discourses ever delivered on a similar occasion.

FIRST DAY.

The Conference was formally opened Wednesday morning at 9 o'clock. Bishop Murrah announced hymn No. 2, "Come thou Almighty King," after which he led in prayer. The Scripture lesson read by the Bishop was Philippians iii. He gave a luminous and inspiring exposition of this great passage, which set a high mark for the spiritual life of the Conference. Hymn 461, "How Firm a Foundation," was sung, and Rev. J. D. Harper led in prayer.

Before beginning the business, the Bishop made a few appropriate remarks in connection with his first episcopal visit to the Louisiana Conference.

Roll call showed considerably more than a hundred preachers present.

Dr. F. S. Parker was elected secretary. He nominated M. C. Holt as assistant secretary; R. W. Vaughan, as statistical secretary, and W. L. Doss and R. H. Harper as assistants to the statistical secretary. These were elected.

On nomination of the presiding elders, the following committees were elected:

Church Publications—Briscoe Carter, A. I. Townsley, L. C. Wilson, R. H. Harper, F. R. Hill, H. N. Brown, E. K. Means.

Sabbath Observance—J. F. Foster, H. N. Harrison, J. A. McCormick, P. O. Lowrey, R. O. Weir.

Temperance—J. M. Alford, Wm. Schuhle, J. W. Booth, B. T. Crews, F. M. Freeman.

Conference Relations—H. W. Bowman, A. S. Lutz, I. T. Reams, A. S. J. Neill, B. H. Sheppard, K. W. Dodson, R. W. Vaughan.

Memorials—P. O. Lowrey.

District Conference Records—H. T. Carley, P. H. Fontaine, A. F. Vaughan.

Public Worship—R. W. Tucker, W. H. Coleman, J. T. Otts.

On motion, a nominating committee was appointed to nominate the quadrennial boards. In report No. 1, this committee nominated the following: Board of Missions, which was elected:

Board of Missions—Lay: New Orleans District, S. H. Meyer; Monroe District, R. O. Randle; Ruston District, R. T. McClendon; Alexandria District, H. H. White; Lafayette District, W. L. Doss; Baton Rouge District, J. R. Abels; Shreveport District, V. L. Fulton.

Clerical: W. H. Coleman, P. O. Lowrey, W. W. Drake, A. W. Turner, N. E. Joyner, J. M. Henry.

Communications from the connectional boards were announced and referred, without reading, to the proper committees.

Dr. J. M. Moore, Secretary of the Home Mission Department of the Board of Missions, and W. C. Everett, Manager of the Publishing House, at Dallas, Tex., were introduced to the Conference.

The Bishop then called Question 22, "Are all the preachers blameless in their life and official administration?"

The names of the presiding elders were called and their characters passed, as were also the supernumeraries and supernumeraries. W. J. Porter reported that his health was much improved, and he was placed on the effective list. Dr. F. R. Hill, who took the supernumerary relation last year, was also placed on the effective list.

The name of T. M. Buley, on motion of his presiding elder, was referred to the committee for the supernumerary relation. Dr. J. A. Parker, one of the oldest members of the Conference, in a simple, but touching statement, asked for the reference of his name to the committee on conference relations. His request was granted.

Question 22 was continued until the hour for adjournment arrived. Announcements were made, the doxology sung, and the benediction pronounced by Bishop Murrah.

At 3 o'clock in the afternoon, Dr. Felix R. Hill preached a wonderfully inspiring sermon to a large congregation.

At 7:15 in the evening, the Sunday School Board observed its anniversary, the principal feature of which was an address by Rev. Chas. D. Bulla, Superintendent of Wesley Adult Bible Class Department. Dr. Bulla came as a stranger to the Conference, but he won the admiration and interest of all by the magnificent address he delivered on this occasion. Seldom has a connectional officer given a more inspiring message.

SECOND DAY.

The devotional exercises of the second day were conducted by Rev. C. W. Carter, who announced hymn 388, "A charge to keep I have," after which he read I John iii as a Scripture lesson, and then led the Conference in prayer.

The minutes of Wednesday's session were read and approved. The roll call showed that several members had arrived since the opening day. On motion, further calling of the roll was dispensed with.

Question 22 was resumed. When the name of Rev. S. W. B. Colvin was called he stated that it was impossible for him to continue in the work on account of the state of his health, and asked for a location. His request was granted with much sorrow.

The Bishop called the names of the class of the first year, and the following were advanced to the class of the second year: H. Wade Cudd, A. J. Bonnett, L. E. Wicht, J. C. Rousseau.

The following not having passed the examination were continued in the first year: H. W. Jamieson, Geo. P. White, D. C. Bennett.

L. L. Spinks was discontinued on motion of his presiding elder.

The class of the second year was called and the following were advanced to the class of the third year, and elected to Deacon's Orders: J. A. McCormick, R. S. Walton, R. E. Martin, T. V. Peters, G. A. Morgan, F. R. Power, R. H. Bamberg, H. T. Young and J. G. Snelling. J. C. Price, S. S. Holladay, J. W. Harper, and C. B. Powell, being in Deacon's Orders, were passed to the class of the third year.

J. W. Reed, M. H. Honeycutt, W. J. Newsom, and J. A. Alford were continued in the second year.

J. E. Craig was discontinued at his own request.

The class of the third year was called and the following were advanced to the class of the fourth year: F. J. McCoy, L. A. Sims, C. A. Battle, C. F. Sheppard, C. M. Morris, A. J. Gearheard.

T. D. Lipscomb and C. V. Breithaupt were continued in the class of the third year.

The class of the fourth year was called and the following, having stood approved examinations, were elected to Elder's Orders: W. L. Doss, Jr., John Sholars and W. L. Hunter. T. J. Holladay, J. L. Sutton, L. I. McCain, T. M. Wafer were continued in the class of the fourth year.

T. M. Burgess asked for and was granted a location. His presiding elder, P. M. Brown, made a statement of the difficulties under which Brother Burgess had labored, and the Conference made a voluntary offering for his benefit.

At 10:30 o'clock, according to the order of the day fixed yesterday, Dr. J. M. Moore, Secretary of the Home Mission Department of the Board of Missions, addressed the Conference. His address was an exceedingly practical discussion of the needs of the Church in its missionary operations to-day.

Under the question, "What local preachers are elected Deacons?" Wm. F. Roberts, of the Shreveport District, was elected.

Dr. S. S. Keener submitted a report from the Legal Hundred, concerning the Bynum Plantation and other matters. This report contained encouraging information.

T. V. Ellzey, General Secretary of the Louisiana State Sunday School Association, was introduced to the Conference, and spoke concerning his work.

Question, "Who are received from other churches?" was called. Rev. L. E. Crooks was received from the M. E. Church in the class of the second year, and having stood the examination was admitted into full connection.

"Who are re-admitted?" was called, and Dr. Jno. T. Sawyer, who last year asked for a location, was by unanimous vote received back into the Conference.

The nominating committee nominated the following Sunday School Board for the quadrennium, which was elected: Clerical: H. B. Carre, W. H. Coleman, H. N. Brown, A. I. Townsley, A. S. Lutz, A. G. Shankle, W. D. Kleinschmidt. Lay: N. A. McCutcheon, N. R. Grigsby, T. W. Hollomon, T. V. Ellzey, A. M. Mayo, J. R. Abels, J. W. Trishman.

The hour of adjournment having arrived, announcements were made, and the benediction was pronounced by Dr. F. N. Parker.

The service at the evening hour was under the auspices of the Board of Missions. Addresses were delivered by Revs. H. N. Brown, Paul M. Brown, C. V. Breithaupt and M. Hebert. The missionary problems of Louisiana were given most careful consideration. Rev. R. E. Martin, of the French Mission, gave a most striking and touching picture of his work, and the congregation was aroused to a high pitch of enthusiasm. An offering seemed to be the best way to express this enthusiasm, and over \$800 was pledged for the support of the work among the

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French.

Mr. Michelli, an Italian colporteur for the American Bible Society, made an interesting talk concerning his work, after which Rev. N. E. Joyner gave a series of beautiful stereopticon views illustrating the work of St. Mark's Hall.

THIRD DAY.

The devotional exercises of the third day of the Conference were conducted by Rev. R. S. Isbell, who read the twelfth chapter of Romans, announced the hymn "Blessed Assurance," and after the singing led in prayer.

The Minutes of the previous session were read and approved.

Dr. R. A. Meek, the editor of the New Orleans Christian Advocate, was introduced to the Conference.

Dr. S. S. Keener moved that the action yesterday by which Rev. S. W. B. Colvin was located, be reconsidered. The motion was carried, and on motion his name was referred to the Committee on Conference Relations for the supernumerary relation.

On motion of N. E. Joyner, the report of the Board of Education was made the order of the day for 10 o'clock Saturday.

Rev. R. H. Wynn submitted a report from the Board of Directors of the Seashore Divinity School. This report indicated that a splendid work had been done by this institution. The paper was referred to the Board of Education.

A report from the Trustees of the Conference Depository in New Orleans was read. It was stated that M. B. De Pass had been elected a trustee in place of Dr. J. W. Adams, deceased. The report was adopted.

The question, "Who are admitted on trial?" was called by the Bishop, and the following having passed all necessary examinations, were admitted:

R. M. Brown, from the Alexandria District; J. H. Hoffpauir, from the Lafayette District; Geo. Fox, from the Monroe District; W. B. Perritt, from the New Orleans District; T. J. Embree and Ollie Lea Tucker, from the Ruston District, and Wm. F. Roberts, R. V. Fulton and S. J. McLean, from the Shreveport District.

Question 22 was resumed and continued until the name of every clerical member of the Conference had been called and his character passed.

Rev. H. N. Harrison, who is connected with Mansfield Female College, read a report of the condition of that institution, which, on motion, was referred to the Board of Education.

On motion of A. W. Turner the name of W. L. Weber was referred to the Committee on Memorials.

Rev. N. E. Joyner, as superintendent, gave an account of the work of St. Mark's Hall in New Orleans.

Dr. F. S. Parker, General Secretary of the Epworth League, and editor of the Epworth Era, spoke briefly of his work and the condition of the League throughout the Church.

Rev. R. W. Vaughan, superintendent of the Louisiana Methodist Orphanage, gave a report of the work of that institution, which was most encouraging.

Question 48 was called, "Where shall the next session of the Conference be held?" Parker Memorial Church, of New Orleans; New Iberia, Baton Rouge, Natchitoches and Monroe were placed in nomination. The vote resulted in the selection of Parker Memorial, New Orleans.

The editor of the New Orleans Christian Advocate addressed the Conference in regard to his work and the interests of the paper.

(Continued on Page Eight.)

Concerning Missions.

THE DISTRICT CONFERENCE AND THE LAYMEN'S MISSIONARY MOVEMENT.

By Rev. C. F. Reid, D.D.

Now that the season for holding the Annual Conferences is practically over, it is time for our laymen to begin planning in earnest for the District Conferences.

Without doubt, the District Conference presents the best opportunity for organizing our educational campaign and for imparting the enthusiasm and technical information necessary to make the Every-member Canvass a success. It is pre-eminently the Laymen's Conference, having a much larger proportionate lay representation than the General or Annual Conference. By making it the rallying point of the Laymen's Missionary Movement, we shall be able to invest it with such dignity and importance as to make it one of the most potent gatherings of the Church.

In order that we may turn all the possibilities of the District Conference into splendid realities, let me suggest that the first step is to secure the hearty sympathy and co-operation of the presiding elder. Without his active assistance, difficulties will arise at every turn and satisfying success will be well-nigh impossible. He is our properly appointed officer, selected by reason of devotion and qualities of leadership for his high office. By a hearty recognition of his authority and assuring him by pledge and practice that one of our prime objectives is to assist him to raise his district to the highest degree of efficiency, we shall present a claim to his consideration that no wise presiding elder will ignore.

In planning for the District Conferences, I would suggest that the Conference and District leaders first interest themselves in trying to secure such an arrangement of the Conferences as to time and place that they can be visited in rapid succession with the least cost of time and traveling expenses. Would it not be possible to hold two of the District Conferences in any given Conference in one week, having the laymen's day of one, say on Tuesday, and of the other on Friday; and each succeeding week two more, until all are held? In this way, the best speakers available, and perhaps the general secretary or one of the secretaries from the General Board, could make a campaign of the entire Conference, and the enthusiasm and experience of best methods could be passed on. Also, literature, charts and other accessories to a successful campaign could be more easily transported.

Second—Try by all means to have a whole day set aside for the Laymen's Movement, even though the session of the Conference has to be prolonged for that purpose. If the Movement means anything, it means a great deal, and time is required to make its presentation effective. In consultation with the presiding elder, let a well thought-out program be prepared. Suggestions for this program and even copies of set-up programs will be furnished gladly by the general office at the Publishing House.

A chart showing the statistics of each district, according to the form in "Suggestions for Lay Leaders," should be prepared. Other charts and posters can be ordered from the general office. There is one set of three charts fully setting forth the plan of the Movement that is especially valuable and can be had for one dollar per set. Suitable hooks for sale and samples of leaflets for free distribution can also be had by applying to the general office.

Third—Every effort should be made to secure the attendance of all the church leaders of the district. As a rule, this can be done by having the desirability of their being elected delegates mentioned at the Quarterly Conference, either by the presiding elder or preacher in charge. The Conference leader, in consultation with the presiding elders and district leaders, will think of other ways to make our work at the District Conferences a great success.

The phenomenal results that have been achieved in parts of the Church, where our methods have been faithfully and thoroughly applied, show what can be done in almost every part, and encourage us to hope that at no distant day we shall, as a Church, be doing something really worthy for Christless men in our home land and those destitute of the Gospel in lands across the sea.

MRS. R. S. GALE.

There passed from earth to heaven one of God's elect when Mrs. R. S. Gale, wife of Rev. R. S. Gale, pastor of our church at McHenry, and sister of Rev. J. F. Leggett of the Missionary Conference, ascended to meet her Lord.

Converted early in life, she joined the Methodist Church and lived a Christian. In early womanhood she married Rev. R. S. Gale, and no preacher ever had a truer or more faithful wife.

As a member of the Church she was converted to the Master's work, carrying this into the pastorate with her husband. No wonder she led many to Christ wherever Brother Gale was sent! She became a power in soul-winning, but her greatest work was

in the home. It was there her power for good shone most resplendently. So patient, kind and loving, and yet so firm in faith to God. Her thoughts were for others, for the work of the Lord. She lived for her husband and children. For several years she had been a sufferer, waiting for the summons home. She expressed herself as ready and waiting, but to those of us who knew her such words were not necessary. She has gone, but her works abide. Bidding a tender farewell to husband and children, she quietly fell on sleep with that calmness that marks the setting sun in its quietude. She has gone, but we know where to find her. J. M. MORSE.

THE EPWORTH ERA.

Dear Editor: Early in the new year the Epworth Era will begin the publication of a series of papers on Personal Evangelism, by Dr. W. D. Weatherford, student secretary of the Young Men's Christian Association for the South. Through his work thousands of young men have been brought to Christ; he therefore speaks with the authority of an expert.

We expect also to have a series of papers on Charity and Help, by an expert in that line, whose experience in Settlement and Epworth League work, and acquaintance with the literature of the subject, promise a most helpful manual for inexperienced disciples who would follow their Master, "who went about doing good."

One of the most helpful features of this year's volume of the Era will be the reports of the Christmas Conference. A number of the experienced and earnest workers in our Young People's Society will spend three of the Christmas holidays in Conference upon the work of the Epworth League. We are confident of great results. The papers and discussions of this Christmas Conference will be published in the Era. FITZGERALD S. PARKER, Editor.

WESLEY ADULT BIBLE CLASSES.

By Rev. Chas. D. Bulla.

The Wesley Adult Bible Class Movement, in which thousands of men and women are meeting for the study of the Word of God, reminds one of the "Bible moths" with radiant faces and high purposes. The "curator" of the Holy Club said: "From the very beginning, from the time that four young men united together, each of them was homo unius libri." But Bible study should be expressed in terms of character and service. To be and then to do is the logical order. Being furnished completely unto every good work, these young Oxonians went out in social service, visiting the jails, helping the poor, and teaching the children.

What agencies these organized classes will be in the Sunday schools and the churches of which they are a part! Each member has a voice in the management of the class. The social and literary life of the members is provided for. What task—evangelistic, missionary, temperance—will prove too difficult for the mighty force locked up in these Wesley classes?

In its plan of class organization the department conforms to the standard of the Adult Class Department of the International Sunday School Association, and its certificate of registration bears the seal of both the Wesley Adult Bible Class Department and of the International Association, thereby giving its membership equal rank with organized classes of all denominations.

These classes, with a membership numbering from 25 to 400, are reporting to the Central Office, thus forming a conuectional tie and comradeship. In the Class Problems Department of the adult student, which is the medium of communication between Wesley classes, all questions pertaining to class work will be answered by persons whose experience entitles them to speak with authority.

All classes in the Southern Methodist Church are earnestly requested to enroll. The status of classes in relation to other unions will not be disturbed, neither will it be necessary to make any change in class names in thus affiliating with their own denomination.

For information concerning the department and the work of organized classes, address Rev. Charles D. Bulla, Superintendent of the Wesley Adult Bible Class Department, 810 Broadway, Nashville, Tenn.

A SPINELESS CHURCH IS WORTHLESS.

A soprano soloist in the choir of a Baptist church in this State became very indignant when the pastor told her she must choose between the church and cards. She chose cards, but was careful to explain that it was not because of any particular love for cards, but because she denied the right of anyone to dictate her mode of life.

In other words, she stands on her dignity as a free woman, and asserts her right to do as she pleases. And a very large majority of the people would undoubtedly sustain her position in the matter if it was a question that could be put to the test of a general election. The common idea is that a church has no right to require anything of its mem-

bers but common decency of deportment. A church is in fact looked upon as a sort of public institution to which everybody has a right to belong if he or she chooses, without regard to the beliefs or disbeliefs, or to the acts or omissions of the individual in question, as long as that person does not misbehave.

But this is an utterly false view of the matter. The Church is, in its very nature and essence, a body separate and distinct from the world around it, and any body of men and women claiming to be a church must emphasize the dividing line between the Church and the world if they desire to grow spiritually or to be a power for good in the community to which they belong.

A church that has not a clear enough perception of its true mission to restrict its membership to those who are in full accord with that mission, or which has not backbone enough to exclude any members that kick over the traces, is in great danger of becoming a source of moral weakness and of spiritual darkness to the community instead of the reverse.

There is no denial of individual liberty in the assertion of the rights and obligations of the Church, because no one is under any compulsion to belong to any particular church, or, indeed, to any church.—New York Witness.

A BOY WHO KNEW HOW.

An American boy, nineteen years of age, once found himself in London, where he was under the necessity of earning his bread. He was not like many young men in these days, who were "willing to do anything" because they know how to do nothing; but he had learned how to do something, and knew just where to go to find something to do; so he went straight to a printing office and inquired whether help was needed.

"Where are you from?" inquired the foreman. "America," was the answer. "Ah," said the foreman, "from America. Can a printer come from America?"

The young man stepped up to one of the cases and in a brief space set up this passage from the first chapter of John: "Nathaniel said unto him: 'Can there any good thing come out of Nazareth?' Philip saith unto him: 'Come and see.'"

It was done so quickly, so accurately, and administered a delicate reproof so appropriate and powerful, that it at once gave him influence and standing with all the office. He worked diligently at his trade, refused to drink beer or any kind of strong drink, saved his money, returned to America, became a printer-publisher, author, Postmaster General, member of Congress, signer of the Declaration of Independence, ambassador to royal courts, and finally died in Philadelphia at the age of eighty-four. There are more than one hundred and fifty counties, towns and villages named after this same printer boy—Benjamin Franklin.—The Presbyterian of the South.

CHARACTER.

This is the structure which everybody is building, and every act is a stone. How careful, then, should we build that the temple may be accepted and honored by God and man. Let us see that the foundation is durable. Our minds are given us, but our characters, we make.

"Our to-days and yesterdays
Are the blocks with which we build."

—The Presbyterian.

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The Home Circle

LITTLE BROTHER'S OFFERING.

"How much have you earned, Fred?" asked Connie. "Sixty-seven cents, and five more if Mrs. Pitt pays for that errand; but I don't believe she will," was the prompt answer. "How much have you got?"

"You know I didn't begin to save till you had enough to rattle, but there's forty-five cents in my box. If I should give my gold dollar—but I can't. I just love it. It makes me feel rich."

Little Brother was watching, and looked curiously at the small heaps of coin.

"You've got all money," he said.

"Sure! What else could we have, Pepperkins?"

"I've saved uzzer thing."

"You don't mean that you've got a thank-offering?" and Fred swung the "baby" into a chair.

"I have—yes, sir. You never told me, but I heard the mish'nary lady say how the brown babies didn't have things to eat; and I'm going to send some—in a ship."

Little Brother nodded gravely at every word, but Fred laughed so he could scarcely speak.

"Things to eat! You little goose!"

"Come to sister!" cried Connie. "Tell sister all about it." And with one puzzled glance at Fred, he clasped her hand and drew her toward the stairs, then up to the play-room, chattering as he went.

"Didn't the mish'nary lady say they was hungry and most dead? Fred eats an' eats, but I saved lots o' things."

Swelling with pride, Little Brother opened his toy-box. There were his cars, his Noah's ark animals, his soldiers and blocks; and there, too, were bits of cake and biscuit, bananas—black with age—apples, candy and nuts. Connie looked at the funny jumble and gave Little Brother a squeeze, wondering why she felt like crying.

"Does mamma know?" she asked.

"No, deed! She'll be s'prised good. She said I was too little to have a box, but I wasn't. Don't you member the mish'nary lady said her girls took rice out of their dinner and saved it for the hungry ones? Well, don't you s'pose I'm good as a girl that was a heathen child?" and his lip curled scornfully.

"But, dearie—it's so far we can't send bread and bananas. We have to send money and the mission-aries buy rice—and things."

Connie spoke very gently, but Little Brother's face grew sober, his voice trembled as he whispered: "I wanted the candy awful bad—an' the uzzer things. Couldn't they go—in a ship?"

"No—really."

Little Brother's fists went to his eyes.

"I've thought of something," cried Connie, joyfully. "You shall give my gold dollar. Then you'll have more than Fred to put in the thank-offering, and that'll pay for all you've saved."

Little Brother laughed through his tears. "Ah, you can have all these nice things."

Connie brought a pasteboard box and they picked out all the dry bread and cake and sad-looking fruit. Then she put the gold dollar into his small hand.

"Little Brother is the only one who made a real sacrifice for a thank offering, I'm afraid," said his mother, when she heard the whole story from the happy little financier; "but I hope he's taught us a lesson, bless him!"

Connie thought of her gold dollar, and a happy feeling was in her heart, for had not she, too, made a sacrifice?—Children's Missionary Friend.

REWARDED.

A short time ago the Courier published an account of the flagging of a passenger train on the Southern division of the Louisville & Nashville near Dawson, Hopkins County, Ky., by a little boy twelve years of age, named John T. Branson, who had discovered a tree that had blown across the track. The night was very dark, and the little fellow, while walking down the track on the way home, came across the tree. He knew a passenger train was due in a short time, and with a rare presence of mind he gathered some wood and built a fire, and when the train approached he boldly stationed himself on the track and flagged the train with a burning brand, thus

saving the train and probably many lives. The railway company have been very grateful to the little fellow, and they determined to reward him for the services rendered. On yesterday he was brought to this city, and given a handsome suit of clothes and quite a sum of money. The little fellow was very proud of his present, and was anxious to return home to his parents with the money. He said he would give the whole amount to his father, who it has been ascertained, is not blessed with an abundance of this world's goods. The little fellow was given to understand that he was a privileged personage, and could travel over the road at his will. The action of the company is commendable and will be most heartily approved by the citizens.—Evansville Courier, July 14.

NO APOLOGIES.

Apologies for poor dinners are generally out of place; but when a lady has a forgetful husband, who, without warning, brings home a dozen guests, to sit down to a plain family dinner prepared for three or four, it is not in human nature to keep absolute silence. What to say, and how to say it form the problem. Mrs. Tucker, wife of Judge Tucker, of Williamsburg, solved this problem years ago. She was the daughter or niece of Sir Peyton Skipworth, and celebrated for her beauty, wit, ease, and grace of manner. Her temper and tact were put to the proof one court day, when the Judge brought the accustomed half-score of lawyers, for whom not the slightest preparation had been made, the Judge having quite forgotten to remind his wife that it was court day, and she herself, strange to tell, had overlooked the fact.

"The dinner was served with elegance, and Mrs. Tucker made herself very charming. Upon rising to leave the guests she said:

"Gentlemen, you have dined to-day with Judge Tucker; promise me that you will all dine to-morrow with me."

This was all of her apology, whereupon the gentlemen all said that such a wife was beyond price. The Judge then explained the situation, and the next day there was a noble banquet.

Moral: Never worry a guest with your apologies.—Lippincott's Magazine.

A ROAD OF TOMBS.

Everybody has read about the Appian Way. It was the great line of communication between Rome and Southern Italy. Before you reach the old road you see the colossal ruins of the baths of Caracalla, which occupy the space of nearly a mile, and accommodated 1,600 bathers at a time; but this is surpassed by the size of the Diocletian, which accommodated 3,200 bathers at a time. The baths were the favorite resorts of the poets and philosophers, and were adorned with porticoes and libraries for the learned; they were also decorated with the finest objects of art in the midst of fountains and shaded walks. Along the Appian Way were built the tombs containing the urns with the ashes of hundreds and thousands of Romans who lived and died thousands of years ago. These tombs are temples above the ground, built of solid stone walls inside of which were placed the urns, while outside were carved the beautiful decorations and inscriptions, oftentimes including exquisite statuary to designate the dead. Many of their busts were found centuries after inside, and as you now ride along this still solid road you see the remains of costly sepulchers with the fragments of their marble memorials and highly-wrought statues. You would think that this road of the tombs would be rather a mournful affair; but the Romans had strange notions of death. Their funerals were jolly feasts, and they liked to have their villas and their merry meetings near the houses of their departed relatives and ancestors. For miles the relics of the graves extend along the Appian Way. One of the most curious of these sepulchers is the tomb of Caecilia Metella, erected sixty-seven years before Christ, to the memory of Caecilia, the daughter of Quintus Metellus, the conqueror of Crete, and wife of Crassus. It is a circular tower of massive construction and enormous strength, and has seen many changes. It was a fortress, or feudal stronghold in the Middle Ages, and sustained great injury, when

Rome was destroyed. Today it stands in solid and solitary grandeur, its grimly defying the ravages of another thousand years.—Smith's Handbook.

THE SYMPATHY THAT BINDS.

A Christian lady was pleading with a poor, sinful girl, who had gone far away from her mother's God, to come to Jesus for pardon and peace. Suddenly the girl turned upon her.

"And have you been to him?" she asked.

"Yes; indeed, I have," was the reply.

"And has he given you the gift?"

"He has. O, thank God, he has. He is my Savior and Friend."

"Then put your arms about me, and try to take me with you to him," murmured the girl. "It would be easier to go with one who has been before."

It was the secret of success. Many will resent an attempt to draw them out of evil courses who will be won by that touch of nature which makes the whole world kin. Let it be rather, "Come, thou, with us, and we will do thee good." Another was rescued as she exclaimed, "I don't care what becomes of me," by a gentle touch on the arm and the loving words of a stranger, who overheard and understood, "But I do."

It will be well to remember that Christ himself was "touched with a feeling of our infirmities"—the word used in the original meaning sympathy.—Christian Work.

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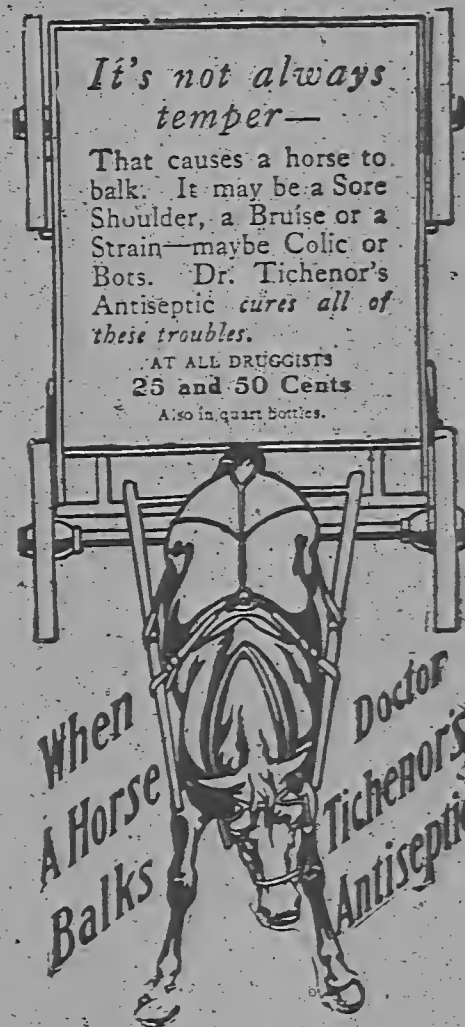
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PUBLISHING COMMITTEE:

LOUISIANA CONFERENCE—Rev. N. E. Joyner, Rev.
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MISSISSIPPI CONFERENCE—Rev. L. W. Cooper,
D.D., Rev. E. H. Moulter, D.D., Rev. J. T. Leggett.
NORTH MISSISSIPPI CONFERENCE—Rev. J. T.
Murrah, Rev. W. W. Woollard, Rev. H. S. Spragina.

LOUISIANA CONFERENCE PROCEEDINGS.

(Continued from Page Five.)

The report of the Sunday School Board was read and adopted. This report provides for putting a man in the field during the year to promote the interests of the Sunday school work.

N. E. Joyner read report No. 3 of the Committee on Nominations. On motion this report was recommended with instructions to put no man on more than one quadrennial Board.

Dr. S. H. Werlein introduced a resolution asking the appointment of a committee of three to take steps to secure the meeting of the next General Conference for New Orleans. This resolution was adopted.

After announcements and the doxology the benediction was pronounced by Dr. R. A. Meek.

In the afternoon at 3 o'clock, Rev. H. W. Bowman, who for four years was pastor of the Homer Church, preached an inspiring sermon to a large congregation.

At the evening hour the anniversary of the Epworth League Board was held, at which the principal address was delivered by the General Secretary, Dr. F. S. Parker.

FOURTH DAY.

The devotional exercises of the fourth day of the Conference were conducted by Dr. J. T. Sawyer, who announced the hymn "Guide Me, O Thou Great Jehovah," led in prayer, and read I Cor. 13. The Conference then sang "O Happy Day that Fixed My Choice."

The Minutes of the preceding day's session were read and approved.

Rev. J. T. Smith, P. E., of the Jacksonville District, of the Texas Conference, was introduced to the Conference.

Rev. A. S. J. Neill submitted the report of the Committee on Conference Relations. T. M. Buley and Dr. J. A. Parker were recommended for the supernumerary relations, and S. W. B. Colvin for the supernumerary, in addition to those who were already in those relations. The report was adopted.

Rev. J. J. Morgan, agency secretary of the American Bible Society, was introduced to the Conference.

Rev. R. H. Wynn submitted the report of the Board of Education. It was a comprehensive statement as to the educational situation in the Louisiana Conference. The report was laid over for further consideration.

Rev. J. G. Sloane submitted the report of the Auditing Board, which was adopted.

Rev. N. E. Joyner submitted a report from the Nominating Committee, making the following nominations:

Board of Church Extension—Clerical: J. D. Harper, F. N. Parker, H. W. May, J. B. Williams, J. E. Denson, P. H. Fontaine, J. I. Hoffpauir. Lay: Noel Norwood, W. A. McKinnon, P. K. Abel, C. N. Noble, C. O. Chalmers, R. R. Reid, J. A. Foster.

Epworth League Board—Clerical: C. D. Atkinson, F. S. Parker, W. L. Doss, Jr., J. W. Booth, A. F. Vaughan, L. A. Humphries, W. H. Benton. Lay: W. F. Henderson, Jr., Jno. A. Stockwell, H. P. Beall, Dr. L. D. McGehee, J. Q. Stanley, E. W. Gill, E. B. Ward.

Orphanage Board—Clerical: H. R. Singleton, C. C. Weir, John Sholars, J. M. Alford, K. W. Dodson, W. F. Henderson, R. W. Tucker. Lay: J. H. Mays, S. D. Pearce, Crow Girard, S. C. Fullilove, Andrew Joyner, Dr. Luther Sexton.

Board of Education—Clerical: P. M. Brown, M. C. Holt, R. W. Vaughan, J. M. Brown, F. R. Hill, or President of Centenary College; R. H. Harper, H. T. Carley. Lay: W. W. Carre, J. G. Palmer, B. F. Dudley, R. E. Bobbitt, H. T. Liverman, T. W. Holloman, President Mansfield Female College.

Joint Board of Finance—Clerical: S. S. Keener, B. H. Sheppard, F. M. Freeman, R. Randle, J. E. Foster, L. C. Wilson, L. N. Hoffpauir. Lay: J. A. Woodville, W. S. Holmes, R. P. Howell, R. R. Redditt, J. T. Otts, S. M. Collins, S. B. McCutcheon.

Auditing Board—A. M. Mayo, W. R. Harvell, J. G. Sloane.

Committees—Admission on Trial: H. W. May, W. H. Coleman, R. H. Harper. Admission: A. S. J. Neill, V. D. Skipper, B. T. Crews, S. S. Bogan, J. O. Bennett, H. O. White, H. N. Harrison.

American Bible Society Board—S. H. Werlein, H.

W. Bowman, I. T. Reames, R. O. Weir, Martin Hebert, W. E. Akin, J. P. Haney.

First Year—J. M. Henry, T. J. Wardick, L. C. Wilson.

Second Year—C. C. Miller, Wm. Schuhle, W. W. Holmes.

Third Year—R. H. Wynn, E. K. Means, A. S. Lutz.

Fourth Year—M. C. Holt, H. T. Carley, P. M. Brown.

On motion the report was adopted.

P. H. Fontaine submitted the report of the Committee on District Conference Records, and it was adopted.

The time for the order of the day having arrived, the report of the Board of Church Extension was called; on motion, it was postponed.

Dr. S. S. Keener read the report of the Joint Board of Finance, and made distribution of the funds appropriated to Conference claimants. The report was adopted.

On motion of Dr. S. S. Keener, the first Sunday in May was appointed a day for bringing the Supernuminate Endowment Fund to the attention of the people, and it was recommended that an amount equal to one per cent. of the preacher's salary be raised from each pastoral charge.

Dr. J. T. Sawyer requested to be given the supernumerary relation. On motion his name was referred to the Committee on Conference Relations.

The question, "Who are admitted as traveling preachers from other churches?" was called. J. B. Blackburn was received in orders from the Methodist Protestant Church.

At 10:30 o'clock the following came before the Conference for admission into full connection: J. A. McCormick, R. E. Martin, R. H. Bamberg, J. W. Harper, R. S. Walton, L. E. Crooks, T. V. Peters, G. A. Morgan, F. R. Power, J. G. Snelling, H. T. Young, M. H. Honeycutt.

The Bishop's address to the class was most impressive. He laid special emphasis upon the necessity for spirituality and the exercise of the pastoral function of the ministry.

On motion, the class, having answered satisfactorily the disciplinary questions, was admitted.

On motion of Dr. F. N. Parker, Dr. C. W. Carter was requested to preach a semi-centennial sermon at the next session of the Annual Conference.

The report of the Board of Education was taken up for further consideration.

Dr. Felix R. Hill, President of Centenary College, addressed the Conference in reference to the work of that institution.

Briscoe Carter spoke on the subject of education in connection with the report.

On motion the report was adopted.

P. O. Lowrey read the report of the Board of Church Extension. Rev. J. D. Harper, president of the Board, made a strong presentation of the work of the Board, and pleaded for a larger interest. After having been amended with reference to the establishment of a Conference loan fund, which was deemed unwise at this time, the report was adopted.

On motion an afternoon session of the Conference was called to meet at 2:30, and Bishop Murrah appointed C. W. Carter to preside.

Rev. Mr. Cox, pastor of the Baptist Church, was introduced to the Conference.

The Bishop announced the following as received by transfer: H. B. Perritt, from the Florida Conference; A. H. Parker, from the Texas Conference; G. E. Cameron, from the North Texas Conference; F. A. Downs, from the Pacific Conference.

The Conference adjourned with the doxology and benediction.

Afternoon Session.

The afternoon session opened with Dr. C. W. Carter in the chair. "Come Thou Fount of Every Blessing" was sung, and Rev. Robt. Randle led in prayer. The Minutes of the morning session were read and approved.

The report of the Committee on Sabbath Observance was read by J. F. Foster and adopted.

Rev. W. T. Woodward asked for and was granted a location.

The report of the Committee on Temperance was read by J. M. Alford, and adopted.

The report of the Orphanage Board was submitted by L. H. Hoffpauir. R. W. Vaughan was recommended by the Board as field agent, and T. D. Lipscomb as resident manager. The report was adopted.

The report of the Board of Missions was read by J. M. Henry and adopted.

N. E. Joyner read a resolution of appreciation of the services of W. B. Thomson, who for twenty years had been an efficient member of the Board of Missions, and its Treasurer, but who retired at his own urgent request. The resolution was adopted by a rising vote.

A supplementary report of the Board of Church Extension was read by P. O. Lowrey, and adopted.

P. O. Lowrey submitted the report of the Epworth League Board, which was adopted.

A motion was made by H. N. Brown to reconsider the action by which J. E. Craig was discontinued. This motion was carried, and J. E. Craig remains in the class of the second year.

The report of the Bible Board was read by W. W. Holmes. Rev. J. J. Morgan, Agency Secretary of the American Bible Society addressed the Conference,

in connection with the report, as did also M. Hebert. The report was adopted.

Rev. J. G. Snelling read a resolution from the Ministers' Association, of Shreveport, protesting against the Sunday opening of the State Fair at Shreveport. This resolution was adopted.

Question 47 was called: "Who is elected Conference Leader for the Laymen's Movement?" and the answer was, R. T. McClendon.

The report of the Committee on Church Publications was read by A. I. Townsley, and adopted as read.

C. A. Battle read a report from the Ministerial Aid Association, which was received for information.

H. N. Brown read report No. 2 of the Sunday School Board. P. O. Lowrey was recommended for appointment as Sunday School Missionary, to give his whole time to the work. The report was adopted.

J. M. Henry nominated R. W. Vaughan as Editor of the Conference Minutes. He was elected.

The statistical report, embracing questions 23-46, was read.

Number of local preachers, 57.

Number of members, 33,564.

Number of infants baptized, 1,777.

Number of adults baptized, 393.

Number of Epworth Leagues: Senior, 45; Junior, 19; total, 64.

Number of Epworth League members: Senior, 1,423; Junior, 462; total, 1,885.

Number of Sunday schools, 305.

Number of Sunday school officers and teachers, 2,169.

Number of Sunday school scholars, 23,460.

Assessed last Conference for superannuated preachers and the widows and orphans of preachers, \$8,000. Collected, \$5,280.

There has been contributed for missions: Foreign, \$5,050; Domestic, \$4,941; Specials, \$1,550.

Raised for Church Extension, \$2,362.

Raised for the American Bible Society, \$509.

Raised for support of residing elders, \$14,175; for preachers in charge, \$97,241; total, \$111,416.

Raised for the support of Bishops, \$1,006.

Number of societies, 393; of houses of worship, 340.

Value of houses of worship, \$999,425; indebtedness, \$34,129.

Number of pastoral charges, 157. Parsonages owned, 118.

Number of districts, 7; district parsonages, 5.

Insurance carried by churches and parsonages, \$44,350; losses sustained, \$3,050; premiums paid, \$1,919; collected on losses, \$1,270.

Question 21 was called. "What preachers have died during the year?" To the great joy of the Conference the answer was, "None."

N. E. Joyner read a resolution instructing the Auditing Board to read to the Conference on the morning of the second day the names of those preachers who had not given in their statistical reports. The resolution was adopted.

The organization of the various Conference Boards was announced.

A motion was made and carried, that when Conference adjourns, it adjourn to meet Sunday evening after services to hear the appointments.

Conference adjourned with the doxology and benediction.

SUNDAY.

Bishop W. B. Murrah preached a great sermon Sunday morning at 11 o'clock from the text, Ps. 97, after which the following were ordained deacons: John Garrison Snelling, Henry Thomas Young, Francis Roland Power, Gustavus Adam Morgan, Timothy Victor Hugo Peters, Robert Emile Martin, Robert Stanton Walton, John Andrew McCormack, William Franklin Roberts, Robert Hosea Bamberg.

L. E. Crooks took the vows of a deacon without the reposition of hands.

In the afternoon, at 3 o'clock, after an appropriate sermon by Dr. S. S. Keener, the Bishop ordained the following as elders: Walter Lee Hunter, William Lafayette Doss, Jr., John Sholars, J. B. Blackburn assumed the vows without the reposition of hands.

At the evening service Dr. F. N. Parker preached a magnificent sermon which was an exposition of I Cor. 13. After the sermon the Bishop called the Conference to order. The Committee on Memoirs reported on the death of Dr. W. L. Weber, which had occurred during the year, and on several members of preachers' families who had died. Suitable resolutions of thanks were passed by a rising vote.

The minutes of the evening session were read and approved, and after a few appropriate remarks by the Bishop, and prayer by Dr. C. W. Carter, Bishop Murrah announced the appointments, after which the doxology was sung, and the benediction pronounced, and the sixty-fifth session of the Louisiana Annual Conference stood adjourned, sine die.

APPOINTMENTS.

Alexandria District.

Paul M. Brown, P. E.—Alexandria; F. N. Parker; Boyce and Lecompte, R. M. Brown, Rankin, F. M. Freeman; Colfax, H. W. Ledbetter; Columbia, H. W. May; Glenmorra, to be supplied by J. M. Hall; Jena, E. L. Cargill; Fullerton and Oakdale, Wilson Moore, one to be supplied; Longville and Merryville, D. O.

Bennett, Marksville Mission, J. H. Montgomery, supply; Melville Circuit, P. A. Swann, supply; Natchitoches, R. H. Harter, G. A. Morgan, junior preacher; Opelousas, I. T. Reames, Pollock, A. R. Hoffpauir; Selma, J. A. Alford; Tioga, F. C. McCoy; Trout, C. F. Sheppard; Harrisonburg, G. D. Purcell; Sunday school secretary, P. O. Lowrey.

Baton Rouge District.

C. C. Miller, P. E.—Amite City, H. W. Bowman; Baker, J. B. Blackburn; Baton Rouge, T. J. Warlick; J. R. White, junior preacher; Bogalusa, J. M. Alford; Clinton and Jackson, J. M. Brown; Denham Springs, R. V. Fulton; East Feliciana, J. P. Haney; Franklinton, L. C. Wilson; Hammond, R. S. Walton; Kentwood, J. W. Lee; Mt. Hermon, J. W. Harper; New Roads Mission, To be supplied; Ponchartroula, J. A. McCormick; Port Vincent, W. J. Newson; Pipe Grove, S. J. McLean; St. Francisville, S. L. Riggs; St. Helena, J. B. Fulton; Tickfaw, H. C. Murphy; Wilson, F. N. Sweeney; Zachary, H. B. Peritt; Chaplain State Penitentiary, H. S. Johns.

Lafayette District.

J. E. Denson, P. E.—Belle City, L. C. Hoffpauir, (supply); W. H. Benton; Eunice, J. L. Hoffpauir; Franklin, C. C. Weir; French Mission, M. Hebert; Gueydan and Abbeville, A. J. Gearheard; Houma Mission, C. V. Brethaupt; R. E. Martin, junior preacher; Indian Bayou, J. S. Rutledge; Jeanerette, M. C. Holt; Jennings, B. T. Crews; Lafayette, C. A. Battle; Lake Arthur, L. N. Hoffpauir; Lake Charles, W. W. Drake; Morgan City, H. N. Brown; New Iberia, K. W. Dodson; Patterson, John Sholars; Church Point, H. B. Vandenburg; Rayne, W. L. Doss, Jr.; Sulphur, J. D. Nesom; St. Martinsville, To be supplied; Vermillion, J. H. Hoffpauir.

Monroe District.

S. S. Keener, P. E.—Bastrop, Geo. Fox; Bonita, W. E. Akin; Brookland, To be supplied; Downsville, L. E. Crooks; Eros, A. S. J. Neill; Farmerville, A. J. Coburn; Florence, S. S. Bogan; Floyd, To be supplied; Gilbert, T. S. Randle; Lake Providence, L. A. Humphries; Mangham, H. O. White; Mer Rouge, Briscoe Carter; Monroe, R. H. Wynn; Rayville, W. F. Henderson; Tallulah, C. F. Staples; Waterproof, P. H. Fontaine; West Monroe, Wm. Schuhle; Winnboro, J. J. Kelly; Oak Grove, W. L. Hunter; Superintendent Louisiana Training Institute, D. C. Barr.

New Orleans District.

J. M. Henry, P. E.—Covington, A. A. Bernard; Donaldsonville and Vacherie, R. O. Weir; Carrollton Avenue, New Orleans, J. G. Snelling; Algiers, New Orleans, J. W. Booth; Edworth, New Orleans, L. A. Sims; Felicite, New Orleans, S. H. Werlein; E. N. Evans, J. T. Sawyer, supernumerary; Louisiana Avenue, New Orleans, H. T. Carley; Mary Werlein and McDonoghville, New Orleans, W. B. Peritt; Parker Memorial, New Orleans, C. D. Atkinson; Rayne Memorial, New Orleans, A. G. Shankle; Second Church, New Orleans, A. F. Vaughan; St. Mark's Hall, New Orleans, N. E. Joyner, Superintendent; Plaquemine, Elton Wilson; Slidell, T. V. Peters; St. Tammany Circuit, N. E. Alford, supply; General Secretary Epworth League, F. S. Parker; Professors in Vanderbilt University, Thomas Carter, H. B. Carter; Superintendent Orphan Boys' Home, J. L. Sutton; Assistant Editor New Orleans Christian Advocate, H. T. Carley.

Ruston District.

R. W. Tucker, P. E.—Arcadia, A. I. Townsley; Benton, J. H. Baker, supply; Bernice, J. O. Bennett; Bienville, S. D. Howard; Cotton Valley, Robert Randle; Houghton, J. G. Sloane; Haynesville, L. I. McCain; Haynesville Mission, J. E. Craig; Homer, A. S. Lutz; Minden, E. K. Means; Plain Dealing, J. L. Lay; supply; Gibsland, A. H. Parker; Jonesboro, O. L. Tucker; Lanesville, W. J. Porter; Lisbon, J. B. Williams; Ringgold, T. J. Embree; Ruston, W. H. Coleman; T. W. Waser, supernumerary; Simsboro, To be supplied; Vernon, R. H. Bamberg; Winnfield, J. D. Harner; Boyd Mission, To be supplied; Field Agent Methodist Orphanage, R. W. Vaughan; Manager Methodist Orphanage, T. D. Henscomb.

Shreveport District.

H. R. Singleton, P. E.—Bon Ami, W. D. Klein-schmidt; Bossier City, H. W. Jamieson, one to be supplied; Campt, C. R. Powell; Conshatta, R. A. Davis; De Ridder, J. F. Foster; Greenwood, S. J. Davies; H. W. Cudd, junior preacher; Grand Cane, W. R. Harvell; Hornbeck, A. J. Bennett; Ida, W. F. Roberts; Keatchie, H. T. Young; La Chute, C. M. Morris; Mansfield, A. W. Turner; Many, R. H. Sheppard; Mooringsport, F. R. Power; Mansfield Mission, H. J. Poltz; Polican, S. S. Holliday; Pleasant Hill, J. E. Walman; Shreveport First Church, G. F. Campbell; Shreveport, Noel Memorial, F. A. Downs; Shreveport, Texas Avenue, J. C. Rousseau; Leesville, V. D. Skinner; Zulu, J. C. Price; President Centenary College, F. R. Hill; Professor in Centenary College, S. J. Davies; Professor Mansfield College, H. N. Harrison; Student in Centenary College, T. J. Holliday.

Apportionments for 1911.

Alexandria District—Conference claimants, \$859; Bishops, \$225; printing minutes, 45; foreign missions, \$1,240; domestic missions, \$1,240; educational extension, \$233; Conference education, \$620; Church extension, \$739; American Bible Society, \$115.

Baton Rouge District—Conference claimants, \$945; Bishops, \$235; printing minutes, 45; foreign missions, \$1,803; domestic missions, \$1,803; educational extension, \$335; Conference education, \$302; Church extension, \$335; American Bible Society, \$115.

Lafayette District—Conference claimants, \$1,306; Bishops, \$223; printing minutes, 365; foreign missions, \$1,359; domestic missions, \$1,359; educational extension, \$300; Conference education, \$630; Church extension, \$320; American Bible Society, \$116.

Monroe District—Conference claimants, \$1,043; Bishops, \$265; printing minutes, 355; foreign missions, \$1,474; domestic missions, \$1,474; educational extension, \$284; Conference education, \$737; Church extension, \$310; American Bible Society, \$63.

New Orleans District—Conference claimants, \$1,366; Bishops, \$335; printing minutes, 365; foreign missions, \$1,390; domestic missions, \$1,390; educational extension, \$267; Conference education, \$695; Church extension, \$320; American Bible Society, \$154.

Ruston District—Conference claimants, \$1,105; Bishops, \$275; printing minutes, 355; foreign missions, \$1,808; domestic missions, \$1,808; educational extension, \$346; Conference education, \$904; Church extension, \$330; American Bible Society, \$116.

Shreveport District—Conference claimants, \$1,376; Bishops, \$340; printing minutes, 370; foreign missions, \$1,926; domestic missions, \$1,926; educational extension, \$369; Conference education, \$962; Church extension, \$900; American Bible Society, \$116.

LOUISIANA CONFERENCE NOTES.

The recent session of this historic body was most pleasant in every respect. The good people of Homer dispensed a generous hospitality, and left nothing undone to make the stay of their guests thoroughly comfortable and to facilitate their work. Rev. W. H. Coleman was an ideal host, thoughtful, attentive, and unwearingly kind, as were also his assistants on the entertainment committee. The church in which the Conference was held, though not large, is a beautiful brick structure, modern in design, and handsomely furnished. It is quite a credit to the town, which also contains many attractive and commodious residences. The cotton fields of this section have been infested with the boll weevil for several years, but evidences of returning prosperity are not wanting. There is a great future for Northwest Louisiana.

Bishop Murrah kept the Conference well in hand at all times, and proved himself a capable and resourceful presiding officer. Without apparent purpose to hurry matters, he dispatched business with great promptitude and never at any stage of the proceedings was there needless delay. He was dignified, courteous and affable, and soon gained the confidence and esteem of all the brethren. We did not hear his name mentioned except in terms of high praise. His occasional remarks to the body, his charge to the class admitted into full connection and his pulpit work, were all of a very high order. His list of appointments gave general satisfaction, and his administration throughout the session left nothing to be desired. He is every inch a Bishop, and already the episcopal harness fits him as if he were a veteran in his high office. He will always be accorded a hearty welcome by the Methodists of Louisiana.

Dr. F. N. Parker, after four years of conspicuous success on the New Orleans District, was assigned to the church at Alexandria, one of the strongest and most highly cultured congregations in the State. Fortunate, indeed, is this deserving flock. Dr. Parker is one of the foremost men, not only of the Louisiana Conference, but of the entire connection. He is studious, scholarly, and deeply spiritual—a great preacher, a graceful writer, and a courtly Christian gentleman. No place in Southern Methodism is too large for him.

One of the strongest men on the floor of the Conference is Dr. S. S. Keener, of the Monroe District. Striking in face and figure, he knows what he wants to say and how to express himself with precision and vigor. He has many of the elements of leadership and has long been a recognized force among the followers of Wesley in the Pelican State. He was returned to the same field of labor, where he is magnifying his office and doing a great work.

While at Homer the editor was entertained in the charming home of Mr. and Mrs. B. W. Fortson, who are leading members of the Baptist church of that community. Our associate guest was Dr. J. H. Early of Nashville, Tenn. Our gracious host and hostess left nothing undone to make our stay beneath their comfortable roof a genuine delight. Brother Fortson, just returned from a camp hug on the Tensas river, bringing with him a bountiful supply of venison and squirrels; and we fear that Dr. Early and the editor left behind the impression that they are disciples of Epicurus as well as the Man of Galilee. We shall not soon forget their abounding kindness. We are also indebted to Mr. and Mrs. C. O. Ferguson, prominent members of our church in Homer, for the privilege of dining in their beautiful home in the company of Bishop Murrah and a number of other interesting guests.

Rev. G. E. Cameron, who was appointed to First Church, Shreveport, is a transfer from the North Texas Conference. In that State and also in Arkansas, he has made a fine reputation as a minister, and comes to Louisiana highly commended by the brethren among whom he has lived and labored. His last charge in the Lone Star State was Paris, where he is reported to have given an excellent account of himself. Brother Cameron will have a great field at Shreveport, and we wish him large success in that growing city, which is the seat of Centenary College, and in which Methodism is virile and aggressive. "The lines have fallen to him in pleasant places."

Rev. H. R. Singleton, who has wrought at Alexandria for the past quadrennium with such signal success, was placed in charge of the Shreveport District, a position of great responsibility and large opportunity. It is the prevalent opinion that for this place the Bishop and his cabinet could not have made a better selection. Brother Singleton is a man of untiring energy, capable, resourceful, and practical. He plans wisely, and executes with dispatch and vigor. He is both an acceptable preacher, and a leader who accomplishes substantial results. He is certain to make a popular and efficient presiding elder.

After a full term in the presiding eldership, Rev. T. J. Warlick will re-enter the pastorate. His new charge is Baton Rouge, the capital of the State. He will have one of the choicest congregations in the Conference. We congratulate both Brother Warlick and the flock of which he has been made the overseer.

Rev. W. H. Coleman, having served with notable efficiency at Homer for three years, was sent to Ruston, which is an educational center, and one of the most desirable pastorate in Louisiana. Brother Coleman is a growing young man, who is wide awake to all of the interests of the Church, and deservedly popular. The people of Homer will give him up with great reluctance. He has aided in conducting the Epworth League Department of the Advocate during the past year, exhibiting unusual ability as a writer. He is also one of the foremost Sunday school workers in the State.

The personnel of the Louisiana Conference is probably not surpassed by that of any in the connection. More than once a statement to this effect was made by the lamented Bishop Ward. The editor has no hesitancy in saying that nowhere has he seen a finer body of men. They are intelligent, consecrated, and up-to-date in every respect. There are many fine and ready speakers among them. They have a developing field in which there are many open doors, and they are enterprising and thoroughly alive to the situation. Their alertness and accurate information concerning the needs of the work in their own territory profoundly impressed us. Their example in this respect is well worthy of imitation.

Connectional officers were not much in evidence. Dr. J. M. Moore, one of the general missionary secretaries, was present and made an address which was statesmanlike and comprehensive in its grasp. The echoes of it were in the air on every side when we arrived, much to our regret, after his departure. Dr. Bulla represented the Adult Bible Class work, making a pleasant impression. Dr. J. H. Early was on hand to take care of the Sundry Endowment Fund. One of the best addresses made at the Conference was that delivered in the interest of the League work by Dr. F. S. Parker, the accomplished general secretary of that organization and editor of the Epworth Era. He is a platform speaker of great brilliancy and power. He was at home among his brethren of the Louisiana Conference, who hold him in the highest honor and esteem.

It is the opinion of many that the man and the opportunity have met in the assignment of Rev. A. G. Shankle to the Rayne Memorial Church of New Orleans. Brother Shankle was educated at Emory College, Georgia, and is a minister of scholarly attainments, who has made good in every place where he has labored. For the past four years he has been stationed at Ruston, the Athens of the State, and he now leaves that charge beloved by all of the people. The Board of Stewards of the Methodist Church of that city a few days since expressed themselves as follows concerning his work among them: "Brother Shankle has shown himself to be a most faithful, sympathetic, earnest pastor, filling that delicate and responsible position in a most agreeable and acceptable manner. He has been an earnest preacher, proclaiming the great truths of Scripture in a clear, convincing style. His conduct while living in our midst has been that of a Christian and a gentleman, setting forth in his daily life the fundamental principles of his profession. His influence in the community has been elevating and helpful, reaching far beyond the limits of his own church circles. His cordial attitude toward those of other faiths has won for him a host of friends among the people of other denominations. It is with feelings of profound regret that we are compelled, under the regulations of our Church, to be deprived of his services and association. We wish for him and his family unbounded success and happiness, and pray that his life and work may be as helpful and inspiring in other pastures as they have been in this. We pray that God and the Church may continue using him in the great work of preaching the Gospel of the Kingdom."

WHITWORTH COLLEGE.

Part of Report of Trustees to the Mississippi Annual Conference.

"Sparing neither pains nor money—indeed, at an expense of nearly \$2,000 more than any previous faculty had cost him—Dr. Cooper has gathered at Whitworth a corps of twenty teachers and officers, excelled by none and equaled by few such institutions in all our Southland. Those who have been on the Board of Trust for some years do not hesitate to pronounce it the best faculty with which we have had acquaintance, and we say this without the least reflection on the capable and competent instructors who have previously served it. With its high curriculum, its excellent laboratory equipment and this fine body of educators composing its faculty, there is positively no reason, save the questionable one of the lack of endowment, that Whitworth should not be ranked in the "A" grade of the colleges of our Church. It is certainly doing the work.

"Its departments are in the hands of experts in the matter of both performance and instruction, and in these your daughters will find opportunities and advantages which they will have to hunt long and travel far to equal. In proof of this, Whitworth's modest art display at our last State Fair in Jackson was awarded twelve prizes, and one of her fair pupils was the successful contestant for the medal in the musical contest at the Crystal Springs Chautauqua the past summer.

"In the student body of two hundred and thirty-two are eighteen daughters of Methodist ministers, all of whom receive their literary education without charge. Forty-five of the girls and young ladies have dining room duties, or other light work, by which to help meet their expenses, and there are no social distinctions drawn in the school by which these are made to feel discredited by their labors to achieve an education. In addition to this Dr. Cooper is personally assisting a number of deserving young ladies who lack the means of meeting their necessary expenses.

"We would direct especial attention to the moral and spiritual conditions and influences of Whitworth College. We believe this is just what the truly consecrated and sane Christian parent would desire. On Sunday mornings they have their own Sunday school, after which the students attend upon divine service at the churches of Brookhaven. In the evening their Young Woman's Christian Association affords them the opportunity of worship, and at the same time gives them practice in prayer, testimony and leadership in religious service. In addition to the regular chapel devotionals of the school, immediately after the evening meal of each day the students hold a "vesper service" of a few minutes, which is very delightful and helpful. There is usually a revival each session especially for the students. The faculty is composed almost entirely of consecrated Christians who delight to lead their pupils to the Lamb of God, and whose daily walk and conversation is a silent and blessed influence in this direction. Happy are the parents whose daughters share these gracious and blessed privileges!

"During the past summer Dr. Cooper spent \$2,100 in improvements. Whitworth Home has been thoroughly overhauled and made snug and comfortable, with new windows throughout, some small rooms made large and airy, new paint and calcimine, an additional flight of stairs and a new tin roof. Margaret Hall has also been recovered with heavy tin, every room made fresh and beautiful with new paper, paint or calcimine, and a large boiler, giving ample hot water supply, installed. All dormitory buildings have been thoroughly screened for protection from flies and mosquitoes. And this has all been done at the personal expense of Dr. Cooper."

AL-E-THE-IA.

Mrs. Clinton Smith, president of the W. C. T. U. in Washington, D. C., writes of Mrs. Miller's temperance story:

"I have read the book most thoroughly and carefully. I admire your ability to use such good and clear language to make your meaning plain. I found the book interesting, and, better still, convincing, and will recommend it when ever I can."

Price, 25 cents. For sale by Mrs. C. C. Miller, Hammond, La., or New Orleans Christian Advocate.

RESOLUTIONS OF RESPECT

Adopted by the ladies of the W. H. M. S. of the M. E. Church, Meridian, Miss., on the death of Sister Virgie Hall, beloved wife of Mr. W. L. Hall.

Whereas, the all-wise Father has moved one of our earnest and faithful members into those beautiful mansions not made with hands;

Be it resolved, That we extend our sympathy to the husband and family, and pray that God may give them strength and comfort. She has been a faithful member in the Church and W. H. M. S. She was much loved by each member of the Society and the community in which she lived. May her beautiful life ever linger in the hearts of all who knew her and loved her. She was laid to rest in her home cemetery at Vicksburg, Miss.

Signed by Mrs. C. M. Harmon, Mrs. G. W. Gay, Miss Roma Gay, Committee.

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Makes a perfect dessert for the children. At parties and lawn fetes Crystal jellies are a great favorite with the little folks. They could eat nothing purer or more healthful.

Crystal Gelatine is very economical, one package making two full quarts. Tasteless and odorless—assimilates perfectly with milk or cream. You don't know how tender a jelly can be until you try Crystal Gelatine.

Ask your grocer. If he does not keep it, send us his name and we will send you a free sample package.

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Epworth League

TOPIC FOR DECEMBER 18, 1910.

OUR OBLIGATION TO OUR AGED MINISTERS.

Superannuates' Fund.

(Philem. viii, 9.)

TOPICS FOR DISCUSSION.

1. Show how the motive of our help to superannuate preachers is to be "for love's sake." (Philem. 9.)
2. How may we as Leaguers make more bright the closing days of these aged servants?
3. Need our service in this regard be limited only to preachers?
4. Let some one explain how each one who contributes to the benevolent collections of the local Church aids this work.
5. One way to make happy the last days of your minister is to make the present days happy ones for him by doing God's will cheerfully.

THE TOPIC.

The short letter to Philemon is a strictly private letter which has been preserved to us. It consists mainly in an appeal made by St. Paul to Philemon, a citizen of Colosse, for his interest in a runaway slave, Onesimus, whom Paul had converted. Incidentally it might be noted in passing that the letter is one of the most charming epistles in all literature. There breathes through it the Christian spirit of brotherhood. It is a tactful appeal for a regenerate thief that could not but touch the heart of Philemon. While the writer nowhere asks that his friend release the slave, "the word 'emancipation' seems to be trembling on his lips" (Light-foot). (Verse 21.)

The words given us in the eighth and ninth verses form the basis of our topic: "Wherefore, though I have all holdness in Christ to enjoin thee that which is befitting, yet for love's sake I rather beseech you, being such a one as Paul the aged, and now a prisoner also of Christ Jesus." (Phil. i, 8-9.) The apostle to the Gentiles is now an aged prisoner, appealing with the love of an old man for his younger brother. The Epistle is written in A. D. 61, and probably these same figures roughly represent the age of the writer. When we remember what he had gone through with during the days of his ministry (II Cor. xi, 23-28), we may well look upon him as a "worn-out preacher." It is fitting that one who had spent his whole strength in the service of God should here represent to us the need of the superannuated preacher.

Ministerial Service Exacting.

Let us look for a moment into the question of ministerial support. God calls certain men to sanctify themselves, set themselves apart wholly for the service of God. As he has not left himself without witness in all ages, men have responded to that divine call. It is a summons to the most serious, difficult work that men know. He must be an interpreter of divine things to busy men and women. He must take time to learn the secrets of God. He must study, travel, preach, organize, raise money, and educate the people. The man who does well any one of these several tasks finds his hands well filled. His heart overflows with the burden of his task. To its faithful accomplishment, he musters all the powers of his will and heart. The Church which he serves demands exacting service; the opportunity so far outweighs his strength to measure up to it that were it not for the help of God his faith would falter. Now, in the presence of this great need, a conscientious man does not feel as though his time and energy should be divided between making his own living and carrying the gospel to men. While there are so many business men whose main capability is to make money, and whose only hope of reaching heaven is in the generous dispensing of the same, surely our ministry should be kept free from serving

tables to carry on the higher work of preaching the Word.

Ministerial Support Inadequate.

Over against this outstanding need of concentration in interest there is this shameful fact; the average salary of the ministers in our Church is less than \$650. How can a man do his best work and care for his own on such a sum? These facts are brought out that we may see clearly the need of caring for these same men when they come down to "old age and feebleness extreme." On such meager salaries almost nothing can be laid aside for a "rainy day." Brownling says that old age is "the best of life, for which the first was made," but so optimistic a view can hardly be taken by the man who faces an old age of feebleness and dependency such as many of our noblest men must face.

What provision is being made for these honorable servants of the King? The average that was paid them throughout the bounds of Southern Methodism last year was \$132. If all of our readers could go to an Annual Conference and look into the aged faces of these soldiers of the cross and see the eagerness with which they gratefully receive their pitiful stipend upon which they must live for another year, it would quicken the pulse of our generosity. Brother J. R. Stewart, Secretary of the Superannuate Endowment Fund, has this to say relative to old age pensions and the duty of the Church:

"More attention is being given to the subject of old age pensions in these times than has ever been given before. Are the people growing more tender toward the aged and more sympathetic with the mute appeals of their dependent condition? Let us hope that such is the case. This being true, it is a good indication, pointing to a larger development of the finer Christian sensibilities. But there is another side to the situation, another mainspring to this activity. When great railroad companies and other large business corporations enter freely into the matter of allowing pensions to their employees, it may be fearlessly asserted that such action is due, in some small measure at least, to business considerations. As they express it themselves: 'It is good business.'"

"If pensioning retired workmen pays in the affairs of the world, it will be equally as wise for the Church to make ample provision for her retired veterans."

"But the Church cannot well afford to reckon with this subject purely on a hard business basis. While to provide a sufficient fund for the comfort of her retired ministers would doubtless secure from the ministry a fuller and more efficient service, the Church must nevertheless go beyond this motive and care for her superannuates from principles of justice and brotherly love. Humanity alone dictates better things for them than they are receiving."

In order better to meet these needs the General Conference of 1902 took a forward step which should be familiar to every Methodist. This Conference ordered the raising of a fund to amount to \$5,000,000, which should be held in trust, its dividends going to the better support of the worn-out preachers, their widows and orphans. Noble-hearted laymen started this movement, and already over two hundred and sixty-five thousand dollars has been raised or subscribed. During the past year \$5,552 was disbursed among the various Conferences to supplement the provision made for this purpose by the Conference. It is the ardent desire to increase this endowment fund until the interest on the investment shall be large enough to adequately supplement what can be done in the local Conference. That

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

this should be done, no one will deny. We can do it when we awake to our duty. Listen to the words of one of our honored Bishops as to our rightful attitude to this great problem: "To make ample provision for the disabled preacher is evidence of an enlightened and grateful Church, which has assured him that if he give his undivided service he will not be forgotten in his old age, and that his dependent widow and children too will be remembered. The Methodist Episcopal Church, South, has commanded the respect of all men by her avowed purpose to secure a large fund for superannuates, and has already made a good start."—Rev. P. B. Kern, in Epworth Era.

Household Economy

How to Have the Best Cough Syrup and Save \$2, by Making It at Home.

Cough medicines, as a rule, contain a large quantity of plain syrup. If you take one pint of granulated sugar, add ½ pint of warm water, and stir about 2 minutes, you have as good syrup as money could buy.

If you will then put 2½ ounces of Pinex (fifty cents' worth) in a pint bottle, and fill it up with the Sugar Syrup, you will have as much cough syrup as you could buy ready-made for \$2.50. It keeps perfectly.

And you will find it the best cough syrup you ever used—even in whooping cough. You can feel it take hold—usually stops the most severe cough in 24 hours. It is just laxative enough, has a good tonic effect and taste is pleasant. Take a teaspoonful every one, two, or three hours.

It is a splendid remedy, too, for hoarseness, asthma, chest pains, etc. Pinex is the most valuable concentrated compound of Norway white-pine extract, rich in gualacol and all the healing pine elements. No other preparation will work in this formula.

This recipe for making cough remedy with Pinex and Sugar Syrup is used and prized in thousands of homes in the United States and Canada. The plan has often been imitated but never successfully.

A guarantee of absolute satisfaction, or money promptly refunded, goes with this recipe. Your druggist has Pinex or will get it for you. If not, send to The Pinex Co., 236 Main St., Ft. Wayne, Ind.

MISSISSIPPI CONFERENCE.

Port Gibson Dist.—First Round.

(In part.)

Utica	Dec. 31, 1
Port Gibson	Jan. 7, 8
Rolling Fork	Jan. 14, 15
Anguilla	Jan. 15, 16
Sunflower	Jan. 17
Vicksburg, Crawford St.	Jan. 21, 22
Vicksburg, S. Washington	Jan. 22, 23
Gloster	Jan. 25
Harriston	Jan. 28, 29
Natchez, Jefferson St.	Feb. 3, 5
Natchez, Pearl St.	Feb. 5, 6
Gloster, Miss.	

NORTH MISSISSIPPI CONFERENCE.

Sardis Dist.—First Round.

(In part.)

Sardis Station	Dec. 10, 11
Eureka, at Cole Springs	Dec. 17, 18
Oakland, at Oakland	Dec. 24, 25
Batesville	Jan. 1, 2
Pleasant Hill, at P. H.	Jan. 7, 8
Hernando and Lake, at H.	Jan. 8, 9
Byhalia, at Byhalia	Jan. 14, 15
Mt. Pleasant, at Mt.	Jan. 17
Olive Branch, at Miller	Jan. 19
W. M. YOUNG, P. E.	

Corinth Dist.—First Round.

(In part.)

Corinth, First Church	Dec. 11, 12
Iuka Ct., at Snow Down	Dec. 17, 18
Iuka Station, at Iuka	Dec. 18, 19
Booneville Ct., at Hodges	
Chapel	Dec. 23
Booneville Station, at B.	Dec. 25, 26
East Booneville Ct., at	

How to Get Rid of Catarrh

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Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. J. W. Blosser, who, for over thirty six years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, saline, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and sitting, and at the same time it does not poison the system and ruin the stomach as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 201 Walton Street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free of cost an illustrated booklet. Write him immediately.

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Arriving Baton Rouge 9:45 a. m.

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(In part.)

Winona Dec. 13

Greenwood Dec. 25

Itta Bena Jan. 1

Moorhead, 7 p. m. Jan. 1

Schlater Jan. 7, 8

E. S. LEWIS, P. E.

IT'S THE LITTLE THINGS THAT COUNT.

A cut, bruise, pimple, or slight eruption of the skin, very often develops into a serious case of blood poison. It is a very risky thing to allow a sore of any kind to go unattended, but care must be taken to see that the "cure" is no worse than the "disease." In the year 1820 a discovery was made by Dr. W. F. Gray, of Raleigh, N. C., an able and studious physician, of a preparation that counteracted all diseases of the skin. This preparation was perfected and named after its originator, "Gray's Ointment"—and it is considered to-day by thousands of eminent physicians in this and foreign countries, to be the safest and most effective cure for boils, bruises, burns, cuts, carbuncles, relapsing, poison oak, blood poison, rheumatism, or sores of any nature. "Gray's Ointment" can be had at your druggists for 25c per box, or to prove its merits we will send a sample box free of cost upon request. Address F. W. Gray & Co., 809 Gray Building, Nashville, Tenn.

Sunday School

By Bishop W. A. Chandler.

LESSON FOR DEC. 18, 1910.

THE RESURRECTION.

Matthew xxviii, 1-20.

Golden Text—"Lo, I am with you alway, even unto the end of the world." (Matt. xxviii, 20.)

Victor Hugo said: "Waterloo is the change of front of the universe." But great as were the issues depending upon that battle, they were not so great as the ardent Frenchman states. It is no overstatement, however, to say that the resurrection of Jesus is "the change of front of the universe." All things have been changed since then, and they can never be the same again. We who live in this modern world, with all its manifold Christian agencies and enterprises and triumphs made possible by the risen Lord, cannot easily conceive the ancient world, so dead with doubt and despair. The transformation of the women, weeping at his crucifixion, into the glad messengers, who, having found him risen, ran quickly to tell the disciples, is in miniature the "changed" world. The revolution in the spirit of the apostles, who, from being disappointed and defeated followers of him who was crucified against all their expectations, became the courageous and hopeful propagandists of a world-embracing faith, marks the end of the old and the beginning of the new era in the divine movement on behalf of the renovation of mankind.

We have in the four Gospels as many different accounts of the resurrection, and with our imperfect knowledge it is impossible to weave the several histories into one continuous and harmonious story. But we may be sure that they are all true, and that each account contains important truths for us to learn. The different phases of the same great transaction, like the different facets of the diamonds, give forth beams peculiar to each. In the lesson which we study to-day we have his first appearance to the women who went to the sepulcher at the dawn of the first day of the week, and a subsequent appearance to the eleven disciples in Galilee, when he spoke to them the great commission to disciple all nations. Whether studied in the light of its personal communications and experiences, or in the light of its message to the Christian Church as a whole, the passage we study is full of inspiration and instruction.

1. However powerful the enemies of Christ may be, they are impotent to overcome him and to overthrow his cause. "And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow; and for fear of him the keepers did shake, and became as dead men." Two days before the powers of the earth which conspired to crucify him seemed all-powerful, but now they were as helpless as the dead. He was not holden of death, neither indeed could he. Far from being incredible, we should rather say the resurrection of Jesus was inevitable. Unless he has risen, the greatest crime ever committed remains to this hour unavenged and unreversed, and the highest holiest has succumbed to the basest corruption. Where, then, is God, and where is the moral order of the universe? No God were better than a God under whose rule such an irretrievable defeat of righteousness were possible. Jesus was bound to rise from the dead, and no power on earth or hell could prevent his rising.

2. Who love most the crucified Savior find soonest the risen Lord. "And the angel answered and said unto the

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woman, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. These women loved him still, notwithstanding his unlooked-for death, which they could not understand. Their faith was in eclipse, but their devotion was stronger than death. They would honor his lifeless body, although its lifelessness laid upon their souls a body of death. Thus loving him, they obtain the first news of his resurrection. God so orders it always. The loving are not allowed to walk long without light. The souls who lament the absent Lord surely secure his presence most quickly: they who mourn him as lost soonest find him as living.

3. Running in the path of duty to serve others, the followers of Jesus meet him in the way to their own exceeding joy. The angel said to the women: "Go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you." And they departed quickly from the sepulcher with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying: All hail. And they came and held him by the feet, and worshiped him. They might have disobeyed the direction of the angel, and have lingered about the sepulcher, half-doubting that he had risen, and waiting his appearance to them, before going to bear the news to the disciples; but if they had done so, they would have missed him. Carrying comfort to the disciples they found their own perfect consolation in meeting the Savior himself as they went.

4. The risen Lord is not less near and tender toward his followers by reason of the glory into which he has entered by the resurrection. "Jesus said unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me." How loving and reassuring these words were to them! Whatever may have been the unutterable experience through which he had passed while his body was lying in the grave, his heart was unchanged toward them and towards his disciples. His character of love was continuous and persistent through death and resurrection. If anything was different with him, was it not rather an increase of tenderness in his soul, and a higher plane of life which he now called them to share with him? "Go tell my brethren." This was a new name for them. At one time they were "servants," then they were "friends," now they were "brethren." John, as well as Matthew, notes the word when he records the Lord's special command to Mary Magdalene: "Go to my brethren, and say unto them, I ascend unto my Father, and unto your Father; and to my God and to your God." How could words be framed that would more strongly affirm his continued and perpetual nearness to them in the new and loftier sphere of life into which he had risen, and into which he would carry them with him? If he has come into the highest place, they are to be his brothers there and share with him the blessedness. He is the link between them and all that is noblest and best in the universe. His love binds him to them as perfectly as his rights carry him to God. His Father is their Father, and they are to enter into the fellowship of his Sonship. His joy is their joy; his glory is their glory; his victory is their victory. He claimed nothing for himself which he did not claim for them. And all who love him on the earth now in these distant times are heirs with the early disciples of the same great promises and heavenly inheritance.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." (Eph. 1:3.)

5. The great Lord and the great commission. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." The greatness of the Lord must never be separated from the greatness of the mission of his Church. The scope of his possessions and the extent of the conquests to be made by his Church in his name must be measured by the glory of his Sonship. So showed the Psalmist before his coming: "I will declare the decree: the Lord, said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Ps. li, 7-8.) St. Paul teaches us in his sermon at Antioch in Pisidia (Acts xiii, 16-41) that the Sonship of Jesus as the God-man came to its fulfillment at the resurrection; as the same apostle also affirms in the Epistles to the Romans, where he says of Christ that he was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." (Rom. i, 4.) In other passages of the Scriptures Jesus is also called "the first-born from the dead." (Col. i, 18; Rev. i, 5.) Prior to his crucifixion the Son of Man walked in destitution and humiliation; but after his resurrection and through his resurrection he came into the glory of his headship over all things to his Church. Being thus clothed with all power in heaven and in earth, he could rightfully claim his promised inheritance and hopefully send his followers to win for him the uttermost parts of the earth for his possessions. To have given his disciples such a commission, except he had been clothed with such power, would have been to have required of them the impossible. But since he has supreme dominion over all things in heaven and in earth, including the spiritual agencies of the Holy Ghost for the purposes of human redemption, his servants may go forth with confidence to their work. The commission is vast in its extent and particular in its details; they are to teach "all nations," and they are to teach all men to "observe all things whatsoever" that he has commanded. But great and minute as is the work, it can be done by his aid; for he has "all power in heaven and in earth." Mark the "alls." "All" the work of the Church can be done through him who has "all power," but without him nothing can be done. The closing promise, "Lo, I am with you alway, even unto the end of the world," or, more literally, "Lo, I am with you all the days, even unto the end of the age," was all-sufficient for his disciples. It should be especially noted that he does not say, "I will be with you," but, "I am with you." This was the fulfillment of his prophetic name, Immanuel, "which, being interpreted, is, God with us." (Matt. i, 23.)—From the Sunday School Magazine.

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Obituaries.

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Mrs. HARRIETTE MORRIS was born July 23, 1853 in Rapides Parish, La., and died at her home in Glenmora, La., Monday morning, Nov. 21. She was happily married to Robt. U. Morris on Nov. 19, 1874, in whose faithful companionship she walked and lived and toiled, and God blessed the union with eight children—three sons and five daughters—all of whom survive her except one daughter, who preceded her mother to her reward. In early life she gave her heart to God and united with the Methodist Episcopal Church, South, in whose communion she lived a loyal member. Sister Morris loved her Church. Her home was the preacher's home. She was a devoted wife, a faithful, loving mother, true friend. She knew her Lord and loved him. When the Lord called her home she was ready. May the tender Shepherd take special care of the husband so bereaved and lonely, and may the Holy Spirit do his perfect work in the hearts of each and all of the children and make them a united family around the great white throne. Her pastor,

G. A. MORGAN.

IN MEMORIAM.

Died at her home, in Lincoln Co. Miss., Saturday morning, August 27, 1910, Mrs. Solronia Strickland, aged 77 years, beloved wife of Mr. Leander Alford. These few words tell of the peaceful ending of a life very beautiful and useful and dearly beloved. The hearts of many loving relatives have been filled with sorrow by her death, drawn out in tender and prayerful sympathy toward the bereaved husband and children. She was modest and retiring in her disposition, yet a woman of strong convictions and firm determination to do what she considered the right, and her love was full to those whom she had given her affections. She was the mother of four sons and two daughters. Her husband was a successful farmer, and their country home was a bower of beauty, and their united efforts to educate their children was crowned with success. Their daughters married worthy men, have homes in New Orleans, and serve their mother's God. The sons—one educated in Kavanaugh College, where so many young men and women went out into the world armed with the strength of a religious education to do battle for God—have made "good names," which is rather to be chosen than great riches, and made their mother's heart glad. She was our neighbor over forty years. We were married about the same time and came to live among strangers. The tide that ebbed and flowed over our souls was strangely varied. We had our joys and our sorrows. A very tender and silent friendship subsisted between us, in which, besides similarity of mind and intellectual pursuits, there was a deep, unspoken element of sympathy, and a friendship born of God: the ravel of threads of persecution woven in each of our lives knit our souls to each other, though no word was spoken. Each understood the other's sorrow. For the last ten years her life was a suffering one. Add to this, her husband was crippled by sickness and age, and each suffered the will of God. "Sorrow is the great birth-agon of immortal powers, the searcher and revealer of hearts, the great test of truth, revealing forces in ourselves we never dreamed of." "Sorrow is God-like, grand and great, wise and far-seeing." Sorrow is di-

vine, reigning on the throne of the universe—and the crown of all crowns—has been one of thorns. "If we suffer with him we shall also reign with him." Her bereaved friend and sister.

MRS. M. L. J. HOOVER.
313 10th Ave., North, Seattle, Wash.

TO THE MEMORY OF MRS. MILLIE ROARK.

"As long as skies are blue and fields are green,
Evening must usher night; night urge the morrow;
Month follow month with woe,
And year wake year to sorrow."

How true and, yet, how little we realize the full significance of these words, till the hand of sorrow suddenly reaches out and holds us in its strong grasp! So happy and contented were we all, we had almost forgotten that death could unexpectedly invade our little realm; but it is even so, for one whom we loved is taken from us. Mrs. MITTIE ROARK, nee Mittie Murphy, was born at Oakland, La., March 10, 1877, the daughter of Dr. and Mrs. G. W. Murphy. She was married to Mr. J. E. Roark, of Marion, La., September 23, 1894. Shortly after her marriage she became a member of the Methodist Episcopal Church, South, and continued to be a faithful worker and a devoted Christian until the time of her death, which occurred June 30, 1910. It is not difficult to chronicle dates, but who can find words to pay a fitting tribute to the pure, sweet life she lived among us every day? Who can portray the beauty and nobility of her character? She was a faithful friend, a true wife, a devoted mother, an earnest Christian. Wherein could a life be more fully or richly spent? She bore her last illness with the same courage and fortitude that has made her life so useful. She suffered greatly, being ill for several weeks before her death, and was finally carried to Ruston, where she underwent an operation. Her faithful husband and other loved ones have the consolation of knowing that all which could be done through human instrumentality was done for her recovery, but the Divine plan was otherwise, and two weeks to the day that she was carried away, she was brought back and laid to rest in the family graveyard—a quiet spot on a hillside about two miles from Marion. The largest crowd that has been seen here in many days gathered at the depot and sorrowfully witnessed the sad home-coming; thence following the remains to the last earthly resting place. As we looked upon the dear face and the hands that for so many years had played the sacred songs we all loved to sing, we wondered within ourselves: "Is it true that she is now lying so?" Then we heard her pastor saying: "This is not Mittie; this is only the earthly tabernacle wherein her gentle soul dwelt for a season. She is gone now to inhabit that building eternal in the heavens." She leaves a husband and three little daughters, four brothers, five sisters, and many other relatives and friends who grieve for her, but none miss her like the sorrowing husband and her dear children.

"Who weep a loss forever new,
A void where heart on heart reposed,
And where warm hands have pressed
—and closed,
Silence till we be silent, too."

"We know that theirs is a sorrow too deep for words. But we would say to them:

"Peace, peace! She is not dead. She doth not sleep. She hath awakened from the dream of life!"

Dust to dust; but that pure spirit shall flow

Back to the fountain whence it came;

A portion of the Eternal which must glow,

Through time and change—unquenchably the same.

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PAUL M. BROWN, P. E.
C. W. WARD, Secretary.
(Received Dec. 10.)
Alexandria, Nov. 13,

NORTH MISSISSIPPI CONFERENCE

NOTICE

Leave for Carrier, Miss. on the
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 ber 2nd, a car will be run over the
 N. O. & N. E. R. R. for the benefit of
 the two Orphan Homes in Jackson,
 Miss. This car will take such con-
 tributions of corn, potatoes, meat,
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PERSONAL.

In a recent issue of his paper, Dr. Rankin, of the Texas Christian Advocate, bears the following testimony to the fine work which is being done by Rev. W. J. Johnson, who was reared in Holmes County, Miss., in the city of Galveston: "Central Church is in good condition. Rev. W. J. Johnson has labored successfully there for three years, and he is left to finish out his quadrennium. He has the ear of Galveston, and preaches to large congregations. His people are devoted to him, and they were solicitous to have him returned."

Bishop Mouzon will open our magnificent First Church at Houston, Texas, next Sunday. This structure cost \$250,000, and is perhaps the best equipped religious edifice in the connection. The pastor is Dr. W. F. Packard, who is a man of parts and has wrought a monumental work in his present expanding field. Bishop Mouzon will preach at Travis Park, in San Antonio on the first Sunday in January, the day designated by the College of Bishops for the inauguration of a general revival campaign throughout the Church.

Writing from Kingston, Okla., under date of December 7th, Rev. W. W. Williams says: "This is my fourth year in the Oklahoma Conference. I have been returned to Kingston and Woodville for another year. I am well situated and doing well; I like this new country. There is a fine opening to do good, which should be an inspiration to any preacher. After reading the appointments of the North Mississippi Conference, I had a sort of homesick feeling." Brother Williams' many friends in North Mississippi will be glad to have even this brief message from him.

The new presiding elder of the New Orleans District is Dr. J. M. Henry. This appointment was very generally anticipated, so widespread was the feeling that Dr. Henry is pre-eminently qualified for the place. He is well known in the Louisiana metropolis, having served here as pastor for several years. He is possessed of a wide intellectual reach, of uncommon administrative ability, and is a forceful and impressive preacher. That the Methodism of the Crescent City will have in the person of Dr. Henry a strong and judicious leader, is the opinion of all who know him.

At the recent session of the North Texas Conference, Rev. C. A. Spragins, who is well and most favorably known in North Mississippi, was changed from Denison Station to the McKinney District. Commenting on this appointment, the Texas Advocate of December 1st, remarks as follows: "This is his first experience in this line of service. He has heretofore done faithful work in the pastorate, but he will be equal to the new duties assigned him. He is a most thoughtful man, a clear, logical preacher, and a man of executive gifts. No one doubts that Brother Spragins will make good in his new position." Rev. E. H. Casey, who is also pleasantly remembered in North Mississippi, having finished a successful quadrennium at Wesley Church, Greenville, was made presiding elder of the Gainesville District.

MISSISSIPPI CONFERENCE NOTES.

Rev. W. L. Linfield was prevented from attending this Conference by the illness of his wife. She recently underwent an operation in a sanitarium at Jackson, and is now in Shreveport, La., where another slight operation must be performed.

Rev. J. W. Sandell and wife were at the Conference. Brother Sandell seemed very vigorous for one of his years.

Brother R. Bradley was accompanied to the Conference by Sister Bradley.

Professor Burton of Millsaps College was among the welcomed visitors at Conference.

Rev. Fred L. Long and his good wife, of Jackson, the State Sunday School workers, are thorough-going Methodists, and greatly enjoyed this meeting. Brother Long's character was passed and the Bishop appointed him "to the world."

Rev. W. T. Griffin made a splendid report of his work Thursday night. Our Seamen's Bethel at Gulfport is helping fulfill the promise, "His life has gone out into all the earth and his words to the ends of the world."

The presence of R. B. Bellew, a layman from the Seashore District, was noted as present.

Rev. W. W. Cammack was quite ill during the Conference.

Rev. Robert Selby was called from the Conference in the early part of the session to New Orleans, where his sister, Mrs. V. M. Scanlan, underwent an operation in the New Orleans Sanitarium. He returned on Saturday, his sister doing well.

Rev. H. P. Lewis reported, though a supernumerary, that he had traveled 4,000 miles this year and had preached 77 times.

Among the prominent local preachers who enjoyed the Conference was Rev. J. L. Jorden, of Biloxi. He reports this congregation greatly bereaved on account of the death of their pastor, Brother Lipscomb.

Rev. L. E. Alford was the skillful representative

of the New Orleans Picayune during this Conference. The arrival of Dr. Hamill Saturday was very welcome to the Conference.

Hattiesburg is a very delightful city and entertained the Conference in a most cordial manner. The people of Hattiesburg have reason to be proud of the beautiful Main Street Church in which the Conference met, it having recently been finished at a cost of more than \$50,000. Pastors Watkins, Thompson and Lewis spared no pains to make everybody comfortable, and as far as we heard, have entirely succeeded.

THE COUNTESS TOLSTOY.

By Jane A. Stewart.

One of the world's greatest mothers and home-makers is the Countess Tolstoy, wife of Count Leo Tolstoy, the famous Russian author, reformer, and philanthropist, who died so recently.

She is the gifted and able daughter of a noted German military physician. Her name was Sofia Baer. She was just nineteen, a bright, charming girl full of life and spirit, in 1862, when Tolstoy, then thirty-five and already a great literary light, brought her to his ancestral home, where she has been the center and soul for nearly half a century.

"Yasnaya Polyana," meaning "a clear streak," is the name of the Tolstoy mansion which stands at the edge of an oak forest, not more than six hours' ride from Moscow, near the Russian village of that name. A group of straw-thatched mud huts and a church steeple are the chief features of the neglected, unattractive village which lies in the district of Krapivka, near the city of Tula, and not far from the main road between Moscow and Kiev.

The house is barely visible through the forest from the highway. The entrance to the grounds is marked by two half-ruined, whitewashed towers of Chinese pagoda style, between which, probably, long ago gates were hung to bar out visitors. Bars and gates are done away with now, however, for Count Tolstoy was the most approachable as well as the most beloved of Russian noblemen.

"We are simple folks," declares the countess, who although she has her own independent ideas, is in harmony with most of her husband's ideals.

From the entrance the road to the house runs through the large park of eighty acres added to the estate of Count Tolstoy, and as it nears the house passes between two magnificent rows of antique birches. Through the dense leaves gleam the waters of a silvery pond, and just in front of the house is a smooth, green, level lawn.

The home of the Tolstoy is a modest two-story, hospitable mansion, spreading its broad white wings over the green lawn in a hospitable manner. Three times in the last forty years it has received additions to meet the growing needs of the Tolstoy household and of the constantly increasing family.

From the beginning Countess Tolstoy has entered heartily into the work and aspirations of her gifted husband. Fortunately she brought to the union an ability for administration of household affairs, that fitted her to serve as overseer of the estate. Like her husband she is an indefatigable worker, bringing her brisk energy to bear on everything and soon bringing order out of the chaos that is sure to result when she leaves home even only for a day or two.

She had carefully guarded his working hours, from 9 a. m. to 3 p. m., that he might have freedom from interruption. Count Tolstoy could deny himself to no one, rich or great; but the countess, it is said, on authority, would even refuse to admit a king if the king should interfere with the great author's work.

As the carriage halts at the door of the big house the visitor notes the many-branched old elm-tree called here "the poor people's tree," under which poor people awaited Count Tolstoy. Everything about the house has the air of simplicity, long use, and the solidity of the old aristocracy.

The countess and the other members of the family have had a separate menu and staff of servants and have kept up in great measure the manners and customs of the Russian nobility. Her open, expressive countenance; her bright, fearless eyes; her straightforward, sincere manner; and her genial hospitality make her an ideal house-mother and home-maker. It is a plain but substantial environment, in which she reigns as a queen among hostesses. There are no rugs, easy chairs, rich paintings and draperies at Yasnaya Polyana. The great halls are furnished with solid ancient furniture. But the cordial, hospitable atmosphere of the home removes all sense of barrenness in the furnishing.

Ascending the broad flight of stairs from the small vestibule with its unpainted floor and big bookcase and mirror, one enters the big dining-room, hung with old family portraits, where Count Tolstoy could be found every morning about nine o'clock when in health enjoying the bread and butter and the tea or coffee poured from the steaming samovar, presided over by the countess. It is generally a large company which gathers here for the morning repast, and the guests of the house as well as the members of the family help themselves to the tea or coffee, which, over they prefer, in Russian fashion.

It was at this happy home in Yasnaya Polyana that Count Tolstoy after years of eager questionings arrived at the solution of the problem which had vexed him, and determined to cease to live like a parasite, and instead give his life a meaning by labor and faith. He was then in his fifty-fourth year. And the countess wrote her brother:

"You would not know Leo, he is so changed. He has become a Christian, and he remains one, so steadfast and true."

He gave up the writing of novels to write religious and philosophical works and devoted part of each day to agricultural and humble manual tasks, going barefoot and dressed in peasants' garb and eating their simple fare.

The countess has sympathized, but she has not followed her husband's plan. She is conservative by nature, and is notably independent in thought and character. She has a mind of her own. And she has not failed to hold her own, especially in matters pertaining to the management of the household and in the bringing up of the children.

Few mothers of large families have found time as has she for helping in her husband's literary labors. She has often burned the midnight oil, correcting a new edition of her husband's works, reading manuscript and helping in various ways. This important work has been shared by the oldest daughter, who was her father's private secretary, conducting his vast correspondence from all quarters of the globe and copying his much-corrected and rewritten manuscripts. His latest works were always read by the countess herself to the inner circle of the family and friends who freely criticised and made suggestions.

And in his works are happily reflected the subtle beauty and influence of the domestic happiness and rest which the able and gifted and devoted Countess Tolstoy has given her husband for nearly half a century.—Western Christian Advocate.

We can arrange for several new students to enter after Christmas. Address PORT GIBSON FEMALE COLLEGE, Port Gibson, Miss.

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HIGHLY COMMENDED.

Conscience and Its Culture. By T. H. Lipscomb, B.D. Smith & Lamar, Nashville.

The author has attempted, and with good success, to contribute something towards a better understanding of man's moral nature, and the principles and methods in conformity to which it may be developed. He fully recognizes the various meanings which the word "conscience" has, and though he leans towards one which we do not think quite the best or the most helpful for clear thought, he treats the subject with much good sense and practical helpfulness. We are especially pleased with his chapter on "A Conscience Void of Offense," which he takes as a good phrase for the ideal of Christian character. His teaching is that such a conscience does not demand "absolute conformity to absolute right," but only a living fully up to the light one has, every known duty done, every known sin forsaken, full allegiance or loyalty, with abundant room for development as further light comes, this further light being constantly sought. Thus a man may be living on the mountain-top of religious experience all the time, and yet be continually pressing on toward a higher kind of perfection, drawing nearer the final goal of complete Christlikeness. This is precisely the sort of teaching which the church greatly needs—the only wholesome holiness.—Zion's Herald

NEW ORLEANS CHRISTIAN ADVOCATE

NO. 57.—NO. 51.

"Prove All Things: Hold Fast That Which is Good."

WHOLE NO. 2362.

ROBERT A. MEEK, Editor.

NEW ORLEANS THURSDAY, DECEMBER 22, 1910.

CHAS. O. CHALMERS, Publisher.

Editorial

Christ is come to be thy light;
Shining through the darkest night,
He will make thy pilgrim way
Shine unto the perfect day.
Take the message! let it be
Full of Christmas joy to thee.

—Haverzal.

The exact date of the Savior's birth is not known, but that is a matter of little consequence. The all important thing is the fact that that he was born into our world, and no truth in human history is better authenticated than this. Earth, though far gone in wickedness, was in a state of expectancy when he came, and heaven sent angels to sing "Glory to God" in the highest, and on earth peace, good will toward men." And ever since he touched our planet, it has been growing purer and better. Nor will this upward progress cease, until the Paradise lost, is regained and reaches around the globe.

There are some who make Christmas a time for eating and drinking and indulging in sports and social festivities, with little or no thought of its true significance. They leave Christ out, and convert it into an occasion of riotous and selfish pleasure. They think of the dinner, the hunt, the dance, and various other forms of merriment. But they have in the mind no memories of the babe of Bethlehem; no feeling of thankfulness to God for his "unspeakable gift" welling up in the soul; no note of praise upon their lips. Such an observance of Christmas is nothing short of a skeptical profanation of what should be a sacred and holy season. Christ should be uppermost in our thoughts in this annual celebration of his nativity. In the home and in the church, let us accord him our deepest homage and adoration, and crown him anew "Lord of all" in our hearts and lives.

The giving spirit is the Christ Spirit. "The Son of man came not to be ministered unto, but to minister." The foremost philanthropist in the annals of the race is the Man of Galilee. He gave up heaven, gave up his throne and crown, and laid down his life upon the cross that he might redeem and uplift fallen humanity. His career from his entrance upon his public ministry to its final close upon the slopes of Olivet, was one continuous outflow of unwaning benevolence. And his last act before he mounted above the clouds to resume his place at God's right hand, was to lift up his arms in gracious blessing. To be like him is to be considerate of the "other man;" to think not only of our own things, but also of the things of others. The serving disciple is the only worthy disciple. It is well to contribute of our substance to the needy—not to do so is to demonstrate that we have not the mind of our Lord—but the holiest, divinest gifts are those which help and enrich the spiritual life. And here also it holds true that only he who possesses, can bestow.

Joy befits the Christmas-tide. The angel of the Lord said to the watching shepherds nineteen hundred years ago, "I bring you good tidings of great joy, which shall be unto all people." The coming of the Infinite Jehovah to dwell among men was enough to make their hearts beat high. In the accents of human speech he would teach them of their Heavenly Father and pour a flood of light upon life's dark problems. He would give them deliverance from sin and put into their souls the victorious power of the Holy Spirit. He would comfort them with the assurance that even their sufferings were designed to refine, ennoble and enrich them. He would make them see death vanquished, and the

grave the gateway to a glorious immortality. He would show them those who vanish into the great beyond, radiant with eternal life, in the "house of many mansions." What more could we want? Christ leaves humanity with no unhealed wound, with no unrequited sorrow, with no unsupplied need. He is an all-sufficient Savior, able to do for us exceeding abundantly above all we can ask or think. Is any wonder that as they contemplated his coming afar down the ages, the old prophets broke into rapturous and exultant strains? Or is it surprising that since he came, poetry has reached its loftiest heights as men have sung of his personality, character, and marvelous works? The disciples of such a Lord have no right to be otherwise than cheerful and hopeful. And in this season which speaks to us of the Master's nativity, let the joy born of meditation upon it overflow until it reaches the darkest prison, floods the lowliest hovel, brightens the most desolate life, and fills the whole world with its jubilant notes.

THE INCARNATION.

Quintus has very properly been called "the religion of the incarnation." It has other doctrines which belong to it exclusively, but this is its crowning and most distinctive teaching. "God manifest in the flesh" and what grew out of his assumption of our humanity, embrace practically the whole of our theology in so far as it relates to the salvation of man. The incarnation undergirds and sustains the whole vast scheme of human redemption. Without it, so far as the finite mind can see, there could have been no atonement, and without the atonement there would have been no place for repentance, faith, and regeneration. The race would have remained hopelessly fallen, with no power to lift it out of its wreck and degradation.

The incarnation is a profound and perplexing mystery, but this in no wise discredits it. Which ever way the human intellect turns it must grapple with the unknown and incomprehensible. Unable to explore and explain the realm of the finite, shall man turn skeptic because he can not grasp the infinite? Understanding for the powers and workings of his own spirit, shall he complain because he can not comprehend the plans and processes of him who sits enthroned upon the circle of the heavens? "Now we see through a glass darkly," and many things must be taken upon faith. We shall know more when we pass hence and move in a loftier sphere. Through the incarnation God has made his fullest and final revelation to man. Thus St. John says: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." And Paul proclaims that "God who, at sundry times and in divers manners, spake in times past unto the fathers by the prophets, hath in these latter days spoken unto us by his Son."

All of the antecedent manifestations of Deity had been partial, incomplete, and unsatisfactory. They were but a few faint rays flashing forth from the great Uncreated Sun; but when God in Christ spoke through the accents of a human tongue, loved through the affections of a human heart, ministered through the touches of a human hand, suffered through the sensibilities of a human soul, and bled and died in a human body, men saw God in a far fuller light than they had ever seen him before. They saw him as a Person, as a Father, and as a compassionate, seeking Savior. They discovered that the All-Powerful and All-Knowing is also the All-Loving. They caught a vision of his tenderness, his patience, his justice, his forgiving spirit, and his providential care.

But the incarnation was vastly more than a revelation. In it we see God not only disclosing himself,

but also achieving the task of world redemption. The day for planning has passed; the time for execution has come. The mere enlightenment of man is not enough; atonement must be made for his sins. Deity tabernacled in the flesh was God stooping that he might place his arms underneath the race, and lift it from the awful depths into which the fall had plunged it. This was the meaning of the manger scene in Bethlehem, of the three years of homeless wandering to and fro in the land of Palestine, of the lonely nights of supplication upon mountain tops, of the supreme agony of the garden, and the tragedy of the cross. All of the dynamics of the Gospel spring out of the incarnation. Calvary is the only fulcrum by which our world can be prized upward toward the light.

Nor was this assumption of our humanity by the Infinite and Eternal Son merely a temporary arrangement. The ascension of Christ in his human body means that the miracle of the incarnation is to be perpetual. It will never cease to exist. Having been the supreme wonder of earth, it will also be the supreme wonder of heaven. Throughout all eternity it will stand as the concrete expression of the Divine Father's measureless love. And it will also forever speak of that flawless justice which would not remit the penalty of sin to save from suffering and death an only begotten Son. So it will evermore contribute to the integrity and stability of the moral government of the universe.

And it is an inspiring thought that in the person of Christ our humanity has been so highly exalted and honored. It has entered into the very Godhead itself. We now have representation in the councils of the Trinity—in the government of heaven. Our Elder Brother, he who was "bone of our bone and flesh of our flesh," now sits upon an eternal throne at the right hand of God. He knows us, and loves us, and feels for us, and his regnancy means that, if we maintain right relationship to him, we shall never want for any needful thing either in time or in eternity.

A PERSONAL QUESTION.

All the world is the beneficiary of Christ's birth, work and atonement. Even the peoples which have never heard his name share in the blessings which his coming has brought. The civilizing forces generated by the gospel are making their influence felt in all lands. No being lives upon the planet who is not a debtor to him, who, though God, was yet made in the likeness of man. But the Savior's richest, fullest blessings belong only to those who personally accept him and enthrone him within the soul as their Lord and King. Without this surrender of self to Christ, all of his other good gifts must soon be lost. It is the spiritual alone which endures.

And is not this occasion, when everything is speaking to us of the birth of our Lord and his glorious achievements for mankind, a fitting time to ask the question, What is he to me personally? Do I know him in the forgiveness of my sins? Does he reign in my heart and life? Am I living in fellowship with him, and giving him the praise and service which are justly his due? There is no more tremendous truth than that the atonement in its higher significance avails only for him who individually accepts and appropriates it.

"Though Christ a thousand times
In Bethlehem be born,
If he is not born in thee,
Thy soul is still forlorn.
The cross on Golgotha
Will never save thy soul;
The cross in thine own heart
Alone can make thee whole."

Christian Advocate.

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DIRECTIONS.

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A PRESENT HELP.

We may not climb the heavenly steeps,
To bring the Lord-Christ down;
In vain we search the lowest deeps,
For Him no depths can drown.

But warm, sweet, tender, even yet
A present help is He;
And faith has yet its Olivet,
And love its Galilee.

The healing of the seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again.

Through Him the first fond prayers are said
Our lips of childhood frame;
The last low whispers of our dead
Are burdened with His name.

O Lord and Master of us all,
Whate'er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by Thine!

—John G. Whittier.

THE BABE IN THE MANGER.

Text: "And they came with haste and found Mary and Joseph and the babe lying in the manger."—Luke, 2: 16.

1. I am sure one lesson for life the manger-cradle of our Lord should teach us is that a true life does not consist in what one has outwardly, but in what one is inwardly; that it can never be so great a question what we have, as what we are.

Did you ever think that of all the millions of human beings who have been born into this world, Christ is the only one with whom it was a matter of choice into what condition he should be born? We wake to consciousness and find ourselves born, and must receive what parentage and heritage has been ordered for us. It belonged to Christ alone to choose his birth condition. And no babe lay in a lowlier cradle than that in which Christ chose to be laid in. And yet—not less in the manger at Bethlehem, or in the carpenter's shop at Nazareth, or a homeless wanderer, or upon the cross of the criminal, was he the Son of God!

2. Can any lesson for you and me be more evident than this—taught by the manger-cradle and the life of which it was the earthly vestibule—that to win a true and noble soul is the main thing, that being is a grander thing than having? Yet one of the most difficult lessons in life to learn is this of the superior value of internal treasure. Too often the simple fact that a man has risen to some place of worldly power covers and excuses the crooked tricks he made in getting there. Too often the question on the street is—not what is the man worth in heart-treasure, but in hand-treasure; not has the man integrity, and purity, but has the man houses and stocks and bonds? It can never be so great a question what we have as what we are. That is the lesson for us from him who, for our sakes, chose the manger-cradle and the rude cross, and who was all the time the Son of God, both in the manger and on the cross.

3. Another great lesson for life the manger-cradle teaches us is that love is mightier than power. The central man of the time when Jesus lay in the manger-cradle was the Emperor Augustus. His word was law. Since time began no monarch had sat upon so grand a throne. Where his eagles flew there might not be a whisper of dissent. His throne was iron—he was crowned with imperial power. What did he care that that babe lay in a manger in Bethlehem in despised Judea? But, where now is the power of Augustus? Time has shattered it. The name at which the nations trembled carries no more authority. But the babe in the man-

ger-cradle, lying there for love, is more and more ruling the ages. Not waning is he, but waxing, because he is the utmost proof and instance of limitless, sacrificial love.

4. But, again, that manger-cradle is suggestive of a searching test for the heart and life of every one of us. That babe is the Son of the Highest. He was before all worlds. By him the worlds were made. Why, when he comes to his own world, must he lie in such a lowly cradle? Why can Mary find no better place than the manger in which to lay her babe? "There was no room for them in the inn"—the inn was all pre-occupied. Is that true of your heart and life? You have room for business, pleasure, social engagements, study, idleness, a careless thoughtlessness, prayerlessness, passion, some cherished life plan, but no room for Christ—is this true of you? Yet, though your heart be as unworthy for Christ's using and tarrying as was that manger-cradle for the resting place of his infancy, he will not refuse to occupy, cleanse, enrich it, any more than his infancy refused the manger-cradle. Your unworthiness need not deter you from offering even your heart and life to him for his indwelling. Do not let such a gracious Christ be crowded out.—Rev. Wayland Hoyt, D. D.

THE CHRISTMAS VISION.

Text: "And when they saw the star they rejoiced with exceeding great joy."—Matt. 2: 10.

1. Christmas is a hilltop to which we may climb out of the narrow valley of our common life, and from which we may get a wider outlook. We need nothing more than such a vision to give us new thoughts of the larger world in which we are living.

Artists tell us that a picture with no sky in it, with only earth, always wants something. A life with no heaven in it, with only this world, its hopes, its joys, its inspirations, always lacks the elements of noblest grandeur. Yet the burdens, the toils, the cares, the struggles, the trials, which fill up the days and nights of most of us, tend to make life narrower for us and to keep us in the low, dusty vales, where we get but few glimpses of the deep, wide, open sky. One reason why our Sundays are given to us is to lead us up out of our dull earthly rounds, once in seven days, to a hilltop where we can get glimpses of the blue heavens, so that we shall not forget God and the things of the better world. Christmas also gives us an opportunity for a very wide vision. It tells of the wonderful love of God. It is a day bright with divine revealing. It is a day, too, of lofty inspirations; for it calls us to all the best things of life.

Yet, to many people Christmas seems to mean but little. They think of it only in a selfish way, as a time for receiving gifts; or they see it only in its holiday aspect, as a day of festivity. It rises to no high level in their thought. It brings to them no sweet memories of the birth of the world's Redeemer. It speaks to them no message of divine love. But to enjoy a merely secular Christmas, without having one's heart warmed and blessed by the tenderness with which a true thought of the day throbs, is to miss its real meaning.

2. One part of the outlook we get from this mountain window is a vision of God's love. This is the great central meaning of Christmas. "God so loved the world that he gave his only begotten Son"—that was the meaning of the birth of Jesus Christ. That is the revelation which has been blessing and transforming the world through these centuries.

3. Another part of the larger vision which Christmas gives is the truth of human brotherhood. In our daily task-work we are kept so intent on our own affairs and so occupied in providing for our own wants that we are in danger of forgetting that there are other people, and that they are our brothers. From our mountain-top we look over wide areas and see the smoke from countless chimneys and have glimpses of others' homes and fields. Thus we are taken out of ourselves and our thought of life is widened and ennobled.

Thus the dullest spot of earth, in the Christmas revealing, is made bright with the brightness of God's presence and the narrowest lot of earth widens out until it merges into the infinitude of heaven.—Rev. J. R. Miller, D. D.

WHY DID HE COME?

By Rev. John Paul.

There is no attempt to deny the fact that Jesus Christ came among men. The story of his conception and resurrection has been assailed; attempts have been made to deny the miraculous feature in his works, and the doctrine of his Godhood has been doubted, but they all say he came. It is not our purpose here to offer an argument for those fundamentals which have been proved sufficiently for every devout seeker of truth; but, assuming the postulate which the whole world receives already—namely, that he came—the axiom of the ages, the testimony of a million Christmas bells, the historic truth which the architecture and sculpture and the libraries of the world proclaim—we are going to invite you to a study of a interesting question:

Why did he come? To find a serious answer to this question it would be natural, first, to ask him; then, to ask yourself in a study of your personal needs, why he should have come; and, finally, to judge from what he has accomplished. This will lead us to a study of what he proposes yet to accomplish.

When we turn to ask him why he came, among the first golden sentences which come to our mind is, where he professed to have come to help the man at the bottom; to do something for the life from which all hope had vanished; "to save that which was lost." There is perhaps no point of interest on which he expressed himself more frequently than the object of his mission. That men might have life; that the afflicted might have relief; that captives might hear of liberty; that the poor might have the gospel preached to them; that the people who dwell in darkness might have light; that the lost might be saved; that the church might be sanctified; that all nations might be blessed; that the Father's will might be done; that he might reveal God to a world which was so far removed from him.

If I am glad he came, the first expression in my notes of gladness must be devoted to personal reasons: Did I need him? My knowledge of myself was pitiful till he gave me light. I turned to the animals, and my hope for the future was no brighter than theirs, and congratulated them in their freedom from care and remorse; to the grasses of the field I said: "To-morrow you shall die, but, the day after, I shall be no more." But Jesus Christ came and brought immortality to light through the gospel; and a soul which groped in darkness knows himself, knows his Redeemer, and realizes that the most that can fail us is this earthly tabernacle, and then we shall enter upon the enjoyments of a home not made with hands, eternal, in the heavens. Confusion is gone when a man finds Christ; he hunts for no new shibboleths to pronounce; if he knows his Master as he should, the Jack-o'-lanterns of fanaticism have no charm for him, and the frozen zones of formalism cannot chill his spirit. The enchanting voices of worldliness are not heeded, the song of the sirens is no longer sweet. Who can enumerate the needs of a soul? Not half of them are within the regions of consciousness; all the philosophies of the ages have failed to supply these needs, and it has remained for the world to wait till the angels sang in Judea and the voice of the Baptist sounded in the wilderness before there could be found a people who could say, I have peace, I am satisfied, I am glad.

What has the coming of Christ meant to the world? Answer this question, and you have in large part answered the question why he came. In large part, but not in full; for he has it in his plans to do even more than he has done. As yet there is not a Christian nation in the world, but there are nations which recognize Jesus Christ and make specific and peculiar provisions for the free course of his gospel—nations where Christ has had a chance to do at least something of what he came to do. Put one of these—say, England or the United States—by the side of China, and get an idea of what he came to do. He has changed prison life; he has created asylum life; in the great hospitals of Christendom he has made for us a bed in our sickness. In the provisions of organized charity in our cities, he has provided a place for the penniless stranger. There are new springs of freedom due to Christ's doctrine of the natural brotherhood of man and of the intrinsic worth of every human being. New ambitions have been begotten, new realms of self-consciousness attained, since Jesus dignified labor by toiling with his own hands and teaching that he that is great among us should be a servant. There is no man so discerning as to be able to trace and discover all the results of Christ's coming, up to the present; and, excepting where pessimism has become a positive disease, there is none who cannot readily see that the half has never yet been realized. In reflecting upon what he has accomplished up to date, I have not asked you to draw upon faith, but have rather discussed that which may be seen. If we had drawn upon faith, we should have said that the debt of all ages has been canceled, that the bills of pardon issued through the blood of bulls and goats by patriarchs and prophets of old, have been redeemed, and that since the first Christmas morning ten thousand times ten thousand souls have gone heavenward through the instrumentality of Christ's Church, wearing robes made white in his blood.

If Jesus Christ were merely a man, if all his schedules in the past had not been duly fulfilled, we should not make so much of what he proposes yet to accomplish; but, as it is, no one who knows him doubts that his entire program will be carried out, the gist of which is expressed in the statement of Paul, that he must reign till all enemies are under his feet, death itself disappearing when his kingdom is complete. His proposition was to evangelize the world, to preach the gospel to every creature, looking to the restitution of all things at his second coming. He established in the earth a spiritual institution against which the gates of hell should never prevail, but which, on the other hand, might be filled with the Holy Ghost and prevail against the gates of hell.

Meridian, Miss.

MRS. A. L. LANGFORD.

"No life can be pure in its purpose and strong in its strife. And all life not be made purer and stronger thereby."

Such was the life of Mrs. A. L. Langford (nee Ruth Martin), whose sojourn on earth dates from September 13, 1881, to June 11, 1910. She was born in Rankin County, Mississippi, the fifth of twelve children. Of the ten who lived to grow up, she was the first to go. The father and mother both survive her. On November 20, 1904, she was married to Mr. A. L. Langford of Yazoo City. They made their home in Sharkey County, and it was brightened by the presence of one son, now five years old.

The writer having been the sister nearest her in age, it was but natural that the two lives should be almost as one. From childhood until her marriage we were almost constant companions. I believe, then, that I can speak with authority concerning her life. I am sure that my admiration for her cannot be explained on the plea of a sister's love. I would have loved her if she had not been my sister.

Her most striking characteristic, perhaps, was her capacity for entering into the lives of the people about her. She had a companionableness that drew people out of themselves when they were in her presence.

This trait was manifest from early childhood. It made her a favorite with our playmates. As she grew into womanhood there was not one among the young people of our community who was more universally loved. She was ready to share joy or sorrow, and not only that, but she was interested in the commonplace experiences of those whose lives touched hers.

Her sunny, cheerful spirit unconsciously dispelled the clouds in many a life. I remember distinctly how a whole party of young people would be changed by her presence. Those who were timid or unhappy seemed to catch her spirit and to blossom out and find themselves.

In the home she was not only the favorite of the family, but she was the individual favorite of almost every member of the family. There was something akin to disinterested friendship with each one. She shared the interests of each and all in a way that few persons are able to do.

Several years previous to her marriage were spent in public school work. Her life was the inspiration of her pupils, and her devotion to them was rewarded by the love and confidence of parents and children alike.

But the most beautiful of all was the six years as wife and mother. With the responsibilities of life fully upon her, she was able to meet them with true courage and strength, while never for a moment did she lose that unconscious cheerfulness and thoughtfulness for others. When her deeper self was called forth in a mother's love, it was truly the crowning glory of her character. There was something as unique about her love for her child as there was in her relations to others. It was a combination of devotion, pride and companionship, with the most unfailing tenderness I have ever seen.

Her love developed her child without making him dependent on her. She loved him for himself and not as an object of selfish affection. But that attitude was as spontaneous as a spring breeze, and had not the least tinge of sternness in it. She never failed to see his point of view.

Having joined the M. E. Church, South, in childhood, she served it faithfully until her death. Most of her active work was in connection with the young people. The Epworth League, Sunday school, prayer meeting and missionary society shared her labors. Her death was entirely triumphant. She expressed sorrow over leaving the dear ones, but joy in doing the Father's will and going to meet her Savior face to face.

"Now we see through a glass darkly, then face to face."

NEVADA MARTIN.

MISS MARY ABARR.

An Appreciation.

There passed away from her home in Long Beach on Saturday, November 9th, one of earth's noble women, Miss Mary Abarr. Her name was a synonym for charity in its truest sense. She truly lived to help others. Never apparently thinking of herself, she was always on the lookout for the needy, and as far as her means went, would furnish the necessities of life. But her noblest expression of the Christly spirit was in her deep sympathy for people, high or low, rich or poor. She detested hypocrisy, but could always find some good in everyone, "some redeeming quality." Her interest went out in organizing and planning for the betterment of all, in church building, and far-sighted plans to help others to help themselves, and thus bring permanent good. She was Sunday school superintendent for years at Sunshine church, which she was instrumental in building. She was a steward, and also worked actively with the Woman's Home Mission Society and King's Daughters. She was interested in the pastor and his family, the worn-out preachers and others. Like the Shunamite, she was a "great

woman." For many years she wrote for popular daily papers and lumber journals; she had traveled much and had stores of information to tell. She was not afraid of anything or anybody, and yet as timid and modest as a child. Her striking virtue was her humility of spirit.

For years she was a great sufferer, and yet was never seen without a smile. She was always hopeful of living to do service for many years. Her ties of friendship when once fastened could not be broken—she would stick to her friends under any and all circumstances. Earth is richer because of her—the city, the church and community are poorer that she has gone. She is at rest in the home of the blest.

W. T. GRIFFIN.

NORTH MISSISSIPPI CONFERENCE.

Report of Board of Church Extension.

We are thankful to God for the enlarged interest in this branch of missionary enterprise, as is shown by the increased receipts on assessments and larger contributions to the Loan Fund. The report of the General Secretary shows an excess of \$5,976 on assessments, and \$20,701 on the Loan Fund over any previous year. But the gains in contributions are not keeping pace with the increasing demands that are the results of a steady and vigorous growth of our Church. At the present meeting of the Board we have had 28 applications asking for \$4,165, and have had but little more than half this amount to meet these worthy demands, many of which are exceedingly urgent. In many places, in the great West numbers of our people are uniting with other denominations because we have no houses of worship. In one city in the State of Washington, one church of another name and order has 200 Southern Methodists in it because we have no building; another, in Southern California, has 300 in it for the same reason. These are only examples of the immediate need for houses of worship in many growing towns and cities in the bounds of our Zion.

Parsonage Work.

The last General Conference merged the Woman's Home Mission Society into the General Board of Missions and transferred the work of parsonage aid to the Board of Church Extension. In order to care for this work the General Board increased our assessment 25 per cent. Applications for aid in building parsonages must be made hereafter to this Board. The proper blanks may be had of the Secretary.

Sunday School Loan Fund.

The birthday offering from the Sunday schools is directed towards the establishing of a Sunday School Loan Fund which is to be used to aid congregations to provide modern equipment for Sunday school work in connection with church building. It is also a means of educating our children and young people in the needs of Church Extension. The General Secretary will furnish your schools with the necessary jars and instructions.

Conference Board Loan Fund.

We are very desirous of increasing our Conference Board Loan Fund. This fund is to be loaned to churches in the bounds of our Conference at the low rate of 4 per cent. We urge our pastors to solicit for this fund wherever practicable.

Free Literature.

The General Board, realizing that the people are not sufficiently informed as to the work and needs of this Board, have provided wall charts, maps, and other literature for free distribution. We respectfully request our pastors to supply all their churches with these valuable helps.

Prominence at District Conferences.

We again request the Presiding Elders to give the subject of Church Extension a prominent place on the programs of their respective District Conferences.

V. C. CURTIS,

For the Board.

REPORT OF THE SUNDAY SCHOOL BOARD.

We your Board beg leave to report the following: The Sunday school is the most perfect organization within the Church, and offers the best opportunity for teaching God's Word, and for training in effective service for Christ. Here we deal with impressionable minds ready to receive the great truths of the Bible, the fundamental doctrines of our Church and her world-wide mission. A few of our live superintendents are seizing this opportunity, and are revolutionizing their local communities and are sending out their influence into regions abroad.

Our Sunday school editors and Publishing House furnish us with literature, second to none; also, the best helps that consecrated skill can devise for making the Sunday school the most effective agent in the evangelization of the world. We, therefore, urge our pastors and superintendents to introduce the graded lessons, the Adult Bible Class Quarterly, the Home Department Quarterly, the Visitor, and Boys and Girls into every school.

Dr. Chappell says in his report: "One of the most remarkable of recent Sunday school movements is the development of the Organized Adult Class." Recognizing this fact, the General Confer-

ence provided for the federation of our Organized Adult Classes under the name of "The Wesley Adult Bible Class." Write to Dr. C. D. Bulla for full information as to the organization of these classes; to Dr. E. H. Rawlings for literature telling of the best methods of instructing the school in missions; to E. E. French for catalogue of Sunday school supplies; to Dr. H. M. Hamill for teacher training supplies; all of the above are in Nashville, Tenn.

In harmony with the plan of the General Board we ask that the Executive Committee of our Board be empowered to employ a suitable person to act as Field Secretary for our Conference during the ensuing year.

The Board through its Executive Committee offers a suitable reward for the best work exhibited at our Annual Conference by any Sunday school as a whole; for the best exhibited by any Cradle Roll, Graded Lessons, including beginners, primary, junior and intermediate departments, and for the best exhibited by any Wesley Adult Bible Class. These offers are for classes organized this year.

The Board offers a Bible to the school raising the largest amount on Children's Day, one to the school raising the next largest amount, and one to the school raising the largest amount in each Presiding Elder's District, barring the two that receive the Bibles from the Conference at large.

Respectfully submitted,

R. H. B. GLADNEY,

Chairman Pro Tem.

RESOLUTIONS CONCERNING INTERCOLLEGIATE ATHLETICS.

(Passed unanimously by a mass meeting of the students of Millsaps College on December 12, 1910.)

Whereas, President Hull, Major Millsaps, Prof. Burton, Dr. J. M. Sullivan, Mr. W. M. Buie, and many other friends and supporters of Millsaps College, have asked the North Mississippi and Mississippi Conferences to permit us to engage in intercollegiate athletics, and have devoted much time and effort to secure for us the privilege of taking part in intercollegiate games and meets; and,

Whereas, the aforesaid Conferences have granted the permission asked concerning everything except football, with the understanding that the Faculty and the Board of Trustees should put in force a proper regulation of our intercollegiate contests, exercising a reasonable control of the teams and individual players; therefore, be it

Resolved by the students of Millsaps College in mass meeting assembled, First, That we hereby express the hearty appreciation of the action of the Conferences and of the active work in the interest of intercollegiate athletics of the aforesaid friends and supporters of the same, felt by all students of Millsaps College; and we desire to assure the members of the Conferences who opposed the movement that no ill-feeling is entertained towards them, that we esteem them for having the courage of their convictions, and that we believe them still to be loyal friends of our College.

Second. That we think the policy of regulation eminently wise and proper as tending toward a pure type of athletics; so we hereby endorse the position taken by the Faculty and Board of Trustees.

Third. That we hereby pledge ourselves to promote the interest of clean athletics at all times, to uphold and abide by any reasonable Faculty regulation, and to do what we can to prove ourselves worthy of the confidence shown us.

Fourth. That we will strive at all times to keep our purple and white banner free from professionalism and a true emblem of clean, manly conduct in athletics as in all things else.

(Signed) JAMES S. SAVAGE,

C. E. JOHNSON,

FRANK T. SCOTT,

Committee.

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NEW ORLEANS, LA.

Church News

The Canadian Methodists gave last year \$2 per member for missions—the largest per capita amount given by any Wesleyan body in the Western hemisphere.

The North Alabama Conference has a church membership of 84,000, and is vigorous and growing. The First Church, of Birmingham, alone reported last year 299 additions.

A Christian dormitory has been opened at the Waseda University, in Tokyo, which is expected to exercise a far-reaching influence among the students of that institution. More and more the Churches are strengthening their facilities for work among the pagan peoples of the Orient.

The North Carolina Conference has a membership of 78,781. The net gain during the year just passed was 2,433. The sum of \$16,908.41 was raised for foreign missions, and \$14,267.41 for domestic missions. A healthful growth in the Sunday school and Epworth League work was also reported.

Trinity College, North Carolina, is soon to have two new structures erected on the campus—a dormitory and an administration building. The old Washington Duke building will be done away with. These improvements have been made possible by the gift of \$100,000 by Mr. Benjamin Duke.

Bishop Frank M. Bristol, of the Methodist Episcopal Church, who has lately returned from South America, represents the Spanish population of that continent as being weary of Romanism and favorable to Protestant evangelization. He affirms that they take readily to the teachings and methods of Methodism.

Bishop Mouzon writes interestingly of "Mexico, Our Nearest Mission Field," in the last issue of the Nashville Christian Advocate. He has been studying conditions at first hand in our sister republic to the south, and what he has to say should carry great weight. He promises to discuss the progress of our work in that country in another paper.

Our new church at Opelika, Alabama, was dedicated by Bishop Candler on Sunday, December 4th. He also opened the Alabama Conference on Wednesday, the 7th inst., for Bishop Wilson, who was detained in Baltimore by matters pertaining to the work of the Federation Commissions of the two Episcopal Methodisms and the Methodist Protestant Church.

The Semi-Annual Conference of the Bishops and officials of the United Brethren Church assembled in Knoxville, Tenn., on December 15th, with Bishop Matthews of Chicago, the senior Bishop, presiding. The various activities of the denomination were carefully reviewed, and steps taken to promote the efficiency of the work in its several departments.

The Foreign and Home Mission Boards of the Methodist Episcopal Church have abandoned the publication of their monthly magazines as publicity documents. This saves for each board \$40,000 annually. The boards believe the weekly denominational papers are of more value as publicity mediums than the monthlies—another demonstration of the importance of the religious weekly papers.—Wesleyan Advocate.

Last year a church in Chicago made up its mind that the brethren should do their duty. All collections were stopped, the women relieved of all responsibility and the church depended for money on the subscriptions of every male member. The result was that instead of \$1,200 as before, \$4,000 was received and the attendance on the preaching greatly increased. A large number of the Chicago churches will adopt the same plan.—Western Recorder.

The St. Louis Christian Advocate has the following to say of Bishop Hoss, who recently spent a Sabbath in the Missouri metropolis: "The visit of Bishop Hoss to the Orient broadens our horizon in that direction. The problems of China, Russia, Japan and Korea he has studied with the eye and grasp of a statesman. His sermon in Cabanne Church, Sunday, of forty minutes, on 'The Transfiguration,' was a masterpiece of sublime simplicity in the homiletic art. The great audience looked and listened as if they were watching a great artist paint a great picture. At the close the whole subject and scene were as clear in the mind's eye and memory of his hearers as Raphael's masterpiece in the Vatican gallery of Rome."

The membership of the three Commissions which are seeking to bring about more cordial relations between the Methodisms existing in the United States are as follows:

Bishop Earl Cranston, Chairman; Bishop J. M.

Walden, Bishop L. B. Wilson, Rev. J. F. Goucher, D. D., Rev. G. A. Reeder, D. D., Rev. W. W. Evans, D. D., Mr. R. T. Miller, Mr. Hanford Crawford, Secretary, Mr. J. A. Patten; Rev. T. H. Lewis, D. D., Chairman, Rev. M. L. Jennings, D. D., Rev. George Shaffer, D. D., Rev. G. D. Helmick, D. D., Rev. C. D. Sinkinson, D. D., Mr. S. R. Harris, Mr. J. E. Peterson, Mr. W. N. Swift, Secretary; Bishop A. W. Wilson, Chairman; Bishop E. E. Hoss, Bishop Collins Denny, Rev. W. J. Young, D. D., Rev. F. M. Thomas, D. D., Secretary; Rev. C. M. Bishop, D. D., Mr. M. L. Walton, President R. S. Hyer, and Mr. W. B. Stubbs.

The discussion as to union of the three great Methodisms in this country continues to occupy a place in our Church press. Bishop Scott, colored, of the M. E. Church, has agreed that the negro membership of that Church be set apart and that an attempt be made to unite the colored Methodisms into one body, thereby removing one of the greatest stumbling blocks to the union of the white membership of his Church with other Methodist Churches. Dr. Palmore now proposes a laymen's meeting, composed of leading laymen of all the Churches; he held for the purpose of studying the subject from a layman's standpoint. Both these propositions are approved by editorial brethren and others.—Central Methodist Advocate.

The fiftieth anniversary of the Southern Presbyterian Church was celebrated in Atlanta on Sunday, December 11th, the service being conducted in the Army Auditorium. The sermon, which was a brilliant discourse, was delivered by Dr. James I. Vance, of Nashville, Tenn. Among other things the distinguished preacher said: "The church that is needed for these things must be a great church. A cheap church will not answer for these days. It must have a great Christ, a great Bible, a great gospel, and it must do its work with a great enthusiasm. It must be a church that lives in fellowship with all the churches of Christendom. The day is past for a hermit church. No church can hope for usefulness in this modern world that shuts itself up in bigoted isolation and refuses to federate and fellowship with all God's saints. It must be a church that lives in fellowship with Christ himself. He is our greatest asset. What the world most needs is a mighty Savior. It must be a church that lives in fellowship with the Holy Spirit. He is our secret of power. What the church most needs is a mighty spiritual baptism."

"EACH FOR ALL AND ALL FOR EACH OTHER."

By George R. Scott.

While reading the other day, my eyes caught the above-quoted words. They pleased me much, as they conveyed a truth that I have for many years maintained.

Suppose we divide the expression up into two parts: 1, "Each for all," and 2, "All for each other." The first part is very important. "Each for all" is what is necessary to make this world what it should be. Its acceptance will divide the burden of life and cause more joy to exist in the hearts of the inhabitants of this earth. It really means, to bear each other's burdens—thus keeping one of the commands of Scripture.

If each of us would make up our mind to look out for all as best we can, what a sweet world would this be to reside in! There would be no quarreling among neighbors or thinking out plans how to best those with whom we do business. This old world would be a heaven to reside in. The "each for all" doctrine is a good one and should be put in practice by all those who have an honest desire to make the world better while they reside in it. It would improve the politics of this country, and do much to bring about a more Christian spirit among professing Christians.

If each were for all there would be a little Indian summer in the lives of every one of the human family.

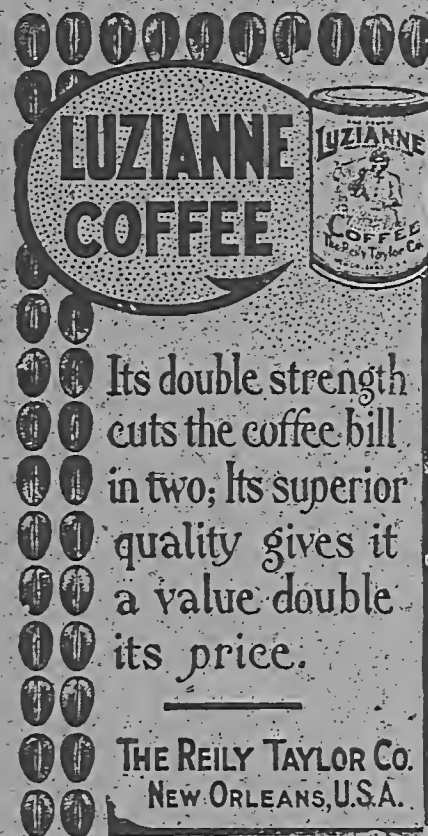
"Each for all" means much for the tired ones who can scarcely drag one foot after the other. The sick ones of this earth need the application of the doctrine. None for all would mean the application of the doctrine of letting each one take care of himself—a principle that would not be suited to over one-half of the people in existence; for it is a fact that the majority are not able to take proper care of themselves.

The way to live is to take an interest in others. Those who have good sight should look out for those who are blind; those who can walk should be willing to help those who are lame, and those who can talk should be anxious to amuse those who are dumb.

If each for all was generally practiced, there would be more smiling and less frowning. This dull world to many would soon become bright, and there would be fewer suicides and less crime.

Cultivate the doctrine among your children; instill in their minds what a blessed thing it will be if they practice it, and what a blessing they will be while they live if they only follow it out.

It was Jesus who taught how to be each for all, and surely His teachings ought to be our pleasure to copy.



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It ought to be our aim to give of our abundance to those who have not. To divide our luxuries among those who have hardly the necessities of life is Christ-like, and always to be commended.

The troubles that some have to put up with are enough to give them the "blues," and they need a dose of "each for all" to make life endurable. How much good we can do if we feel so inclined!

"All for each other" means about the same as "each for all"; but it is a happy way of expression. It has a ring about it that I like.

Think the whole sentence well over and put it in practice; for by so doing, you will do much to help the "submerged." It is the unfortunate that need your help, and it should be freely given them.

One of the worst sentences that can come from the mouth of a human being is: "I don't care; it is none of my business." It is the language of the devil, and should never come from the lips of Christians.

The object of the religion of Jesus Christ is to make people kind and thoughtful. If it has not that effect it is a sign that the Savior has never entered into the hearts of those who profess to be born again.

The most lovely of earth are those who are looking after the welfare of others nearly all the time. Such ones generally have others looking after them. I have lived too many years not to have noticed the fact that God cares for his own. He loves his good children and is ever watching over them. The poet was right when he wrote:

"Watch until the dawn of heaven
Breaks in glory on your sight;
Pray until the crown is given,
And the robes of peerless white;
Till you reach the golden mansions,
Where all tears are wiped away,
Till you join the angel-anthems,
You must watch as well as pray."

The wings of love and arms of faith will help every follower of Christ to love his or her neighbor. It is good to love each other, for it binds together those who are of one mind. It is bad enough to see the children of the devil disagree; but how much worse to see the children of God not in unison together.

To look kindly after each other is not only the duty of Christians, but it should be a privilege that they enjoy. Take your Christian brothers by the hand and lift them over some of the danger-spots from which you have escaped. There is not only a pleasure in rescuing sinners, but also in reclaiming those who have made a profession of religion.

Keep watching and waiting for opportunities of doing good to all members of the human family, irrespective of nationality, color or sex. The religion of prejudices (if there is such) is not worth having.

"Each for all and all for each other" is a sweet sentence worth harboring up and putting into practice by the best of us.—New York Weekly Witness.

LOUISIANA AND ARKANSAS RAILWAY COMPANY.

Special round trip fares between all stations on the Louisiana and Arkansas Railway in Louisiana and Arkansas, on sale from December 23, 1910, to January 1, 1911, at the rate of one and one-third fare for the round trip. Tickets to bear final limit to reach original starting point prior to midnight January 5, 1911. Issued by

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Secular News and Comment

The Nobel prize for literature for 1909 has been awarded to Paul Heyse, the German poet and novelist. He was born in Berlin in 1830, and has produced some tragedies, many narrative and epic poems, a collection of novels, and several works on philology.

Dr. Rudolph Matas, of New Orleans, was chosen president of the Southern Surgical and Gynecological Association at the recent annual meeting of that organization in Nashville, Tenn. This is a great distinction. The Association will hold its next session in Washington, D. C.

Judge J. R. Thornton, the newly-elected United States Senator from Louisiana, took the oath of office on the 12th inst. He is said to be a man of fine character, and is held in high esteem by the best people of the commonwealth which he has been chosen to represent. His campaign for election before the State Legislature was managed by the Hon. H. H. White, of Alexandria, his law partner, and one of the best-known Methodist laymen in this section.

The population of Texas has been announced as 3,896,542—a gain of 27.8 per cent. This makes the Lone Star State the fifth commonwealth of the Union in numbers, those which surpass it being New York, Pennsylvania, Illinois and Ohio, and the percentage of its growth was larger than any one of these. If Congress were to adhere to the present ratio of apportionment, the showing made would entitle Texas to four additional representatives. But that will very likely be changed, as the Lower House of the National Legislature is already considered unwieldy.

A statue of Baron Frederick Wilhelm von Steuben was unveiled in Washington City on December 7th, with appropriate ceremonies. The unveiling cord was pulled by Miss Helen Taft, and President Taft was one of the speakers of the occasion. The erection of this monument fills the last of the four corners of beautiful Lafayette Square, which faces the White House. Each of them is adorned with the heroic figure of a foreign soldier who helped to bring success to the American arms in the Revolutionary War. The other three thus honored are Lafayette, Rochambeau, and Kosciuszko.

The Library of Congress at Washington now ranks third in numerical strength among the libraries of the world, the two which exceed it being the British Museum, which is first, and Bibliotheque of France, which stands second. The Congressional Library, however, is growing faster than either of these foreign collections, and the indication is that it will be in the lead within a few years. There were added 90,473 volumes during the last fiscal year of the institution, which makes the total figures as follows: Printed volumes, 1,793,158; maps and charts, 118,165; volumes and pieces of music, 517,806; prints, 320,251.

During the decade just past Georgia increased in population 222,790, 17.7 per cent; North Carolina, 312,477, 16.5 per cent; Alabama, 309,396, 16.9 per cent; Mississippi, 245,844, 15.8 per cent; Florida, 224,077, 42.9 per cent; Virginia, 207,428, 11.2 per cent; South Carolina, 175,084, 13.1 per cent; Tennessee, 164,173, 8.1 per cent; Kentucky, 142,731, 6.6 per cent. It will be noted that Louisiana stands next to Florida in the percentage of its growth. The average population per square mile in the same States, according to the last census, is as follows: Kentucky, 57.25; Tennessee, 52.09; Virginia, 51.38; South Carolina, 50.22; North Carolina, 45.42; Georgia, 44.24; Alabama, 41.48; Mississippi, 38.35; Louisiana, 36.47; Florida, 13.88.

A recent issue of the Epworth Era gives the following list of magazines which exclude liquor advertisements, calling it very properly an "Honor Roll": All Story, American Boy, American Magazine, Argosy, Cavalier, Century, Circle, Collier's, Country Life in America, Current Literature, Delineator, Designer, Everybody's Magazine, Garden Magazine, Good Housekeeping, Harper's Magazine, Harper's Bazar, Housekeeper, Housewife, Ladies' Home Journal, Ladies' World, Literary Digest, Living Age, McClure's Magazine, Modern Priscilla, New England Magazine, New Idea Woman's Magazine, Outlook, Railroad Man's Magazine, Review of Reviews, Saturday Evening Post, Scribner, St. Nicholas, Suburban Life, Success, Uncle Remus's Magazine, Woman's Home Companion, World To-Day, Woman's Magazine, World's Work, Youth's Companion.

In a recent issue the Chicago Daily Tribune gives the following interesting data concerning the beginning and growth of the Christian Science cult:

1866—Christian Science proclaimed by Mrs. Eddy.
1875—Science and Health with Key to the Scriptures, published by Mrs. Eddy.
1876—First Christian Science association formed.
1879—First Church of Christ, Scientist, formed with 17 members.
1881—Mrs. Eddy ordained as pastor of First Church of Christ, Scientist.
1883—Christian Science Journal established.
1886—National Christian Science Association formed.
1892—September 23, First Church of Christ, Scientist, Boston, organized.
1893—Der Christian Science Herald in German first published.
1894—First Christian Science Church erected in Boston at cost of \$250,000.
1895—The Bible and Science and Health ordained as pastors of the Churches and other preaching abolished.
1895—By-laws of the Church published under title of Church Manual of the First Church of Christ, Scientist, Boston.
1898—Official board of lectureship established.
1906—June 10, new edifice of Mother Church at Boston inaugurated.

The value of farm products in the United States for the year 1910 shows an increase of \$205,000,000 over that of the previous year. In his Fourteenth Annual Report Secretary Wilson, of the Department of Agriculture, observes that, for the first time in the history of the world, a single country has had the output of its various forms of agriculture within twelve months to show a valuation of \$8,926,000,000. The chief crops for the year 1910 are estimated as follows:

Corn—3,121,391,000 bushels, 14 per cent. greater than the five-year average; valued at \$1,500,000,000.
Cotton—Valued at \$900,000,000, including lint and seed; \$120,000,000 more than last year.
Hay—Valued at \$120,000,000; 13 per cent. larger than the average of the last five years.
Wheat—694,767,000 bushels; valued at \$625,000,000, or 7.6 per cent. above the five-year average.
Oats—\$380,000,000; 12 per cent. greater than the five-year average.
Potatoes—\$328,787,000 bushels; 6 per cent. greater than the five-year average.
Sugar—Both cane and beet, 859,000 short tons; valued at \$79,000,000, and with by-products, \$97,000,000.
Tobacco—967,150,000 pounds; valued at \$95,000,000; 26 per cent. above the five-year average.
Barley—158,138,000 bushels, valued at \$75,000,000; 16 per cent. above the five-year average.
Flaxseed—15,050,000 bushels; valued at \$33,000,000; 13 per cent. greater than the five-year average.
Rye—32,088,000 bushels; worth \$230,000,000.
Rice—1,000,000,000 pounds, valued at \$16,000,000; 2 per cent. below the five-year average.

Two Southerners have recently been highly honored by President Taft. Judge Edward Douglas White, who has been on the Supreme Bench of the United States since 1894, was made Chief Justice, and Judge Joseph B. Lamar, of Georgia, was named as one of the Associate Justices of the same great tribunal. The President is being highly commended by the press for rising above partisanship and sectionalism in making his judicial appointments. Mississippians will be pleased to see again a man bearing the illustrious name of Lamar seated among the members of the nation's court of last resort. Judge White is a native son of Louisiana, having been born in the Parish of Lafourche November 3, 1845. He was educated at Mount St. Mary's, near Emmitsburg, Md., the Jesuit College in New Orleans, and at Georgetown College in the District of Columbia. He served in the Confederate Army, and after the war he studied law and was admitted to the bar by the Supreme Court of Louisiana in December, 1868. He was appointed to the Supreme Bench of his native commonwealth in 1873, and succeeded James B. Eustis in the United States Senate on March 4, 1891, which position he was filling when Mr. Cleveland made him an Associate Justice of the United States Supreme Court in 1894. Mr. White has been a life-long member of the Roman Catholic Church, and is said to be a man of worthy character. His abilities are universally admitted to be of a very high order. Louisiana has a right to be proud of her distinguished son, who has become the ninth Chief Justice of the nation. His predecessors were Jay, Rutledge, Ellsworth, Marshall, Taney, Chase, Waite, and Fuller.

Nicaragua is a great country. The mail arrangements there are quite different from ours—are as slow as the natives can make them. Two places, Bluefields and Zelaya, are about 700 miles apart, and it takes a month for a letter to go from one place to the other. Letters from the east to the west coast are frequently sent to New Orleans, thence to San Francisco, thence south to their destination, which takes a month, but it is in less time than the native mail makes it. The natural wealth of the country

is almost fabulous. The Nicaraguans have been too busy fighting among themselves to plan industrial development. Lying along the rivers of the east coast are millions of undeveloped acres that could be made to yield fortunes. Buried but a few feet beneath the surface at the headwaters of these streams are quantities of gold, silver and other metals. More nuggets of pure gold have been picked up along the mountain streams in Nicaragua than in any country in the world. In no other country does fruit—oranges, grapes, pineapples and bananas—reach such a stage of perfection, and then there are endless forests of the most beautiful timber. Knowing these facts, the natives—Indians and Spaniards, a mixed breed of 50 varieties—have gone along eking out an existence, with a possible exception here and there. Idleness and intemperance are the great faults of the natives—work is a new word to them. Immorality is the curse of the nation, and before Nicaragua can ever assume a sitting posture among nations its moral code must be reversed. The United States may lend assistance and by the use of the iron hand keep down revolution, but before it becomes a real nation the white man who comes inside its gates must be clean and upright. Upon him rests the blame of the immorality of the natives. From the incoming tide of immigration—those foreigners who have flocked here since hostilities ceased—and the United States recognized Estrada as president, much is expected. For the major part they are men who have invested and are investing money in agricultural or mineral lands. Just at present a revival of the banana industry is taking place. Men from the West and North are investing heavily in bananas, rice and fiber lands. Along the Rio Grande river the jungles are being cleared and planted in bananas, and a large boat is now plying back and forth on the river.

FROM BROTHER FELTS.

Dear Brother Meek: I am sending you the first round on the Aberdeen District. It will be a hustiness round strictly. The second round will be a long round—giving the full time "in the old-fashioned way" to every appointment. The third round will be a business round; and the fourth a long round again. I think this will work on large districts. I have been planning for some time to this end; now I will test the matter so far as I am concerned. I did more work last year than I ever did in one year of my life, yet the results were far from satisfactory. I shall work on a new basis at almost every point this year, and we shall see what we shall see. Failure may be the result, but I will know that I have tried—"tried hard"—and that will be some consolation. The men are adjusting themselves to the recent changes as Methodist preachers are wont to do, and with a minimum of friction. I believe the appointments were made in the spirit of fairness and prayer. My experience is limited, but, such as it is, I have never known a finer spirit among men than characterized Bishop McCoy and his cabinet. Literally every case was considered. If there was any "politics" I was too dense to see it. Give and take was the order of the day, and no man seemed to think that he was entitled to the best men or places.

As you know, a presiding elder does not see much of the Conference. It is work from beginning to end. I like the presiding eldership, yet shall be glad when the Bishop says, "It is enough, come up higher."

I heard only good words of the Advocate and the editor thereof. Surely this is to be a great year for "the best edited paper in the connection." With real enthusiasm I shall endeavor to do my part towards so happy an end.

With best wishes for this Conference year and all the years, I am, cordially,

JAMES H. FELTS.

Aberdeen, Miss., December 16, 1910.

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Concerning Missions.

WOMAN'S HOME MISSION SOCIETY.

The following is the report of the Treasurer of the W. H. M. S. of the Mississippi Conference for the quarter ending November 30, 1910:

Dues—Amount raised for membership dues, adults, \$591.24; amount raised Brigade dues, \$2.70; amount raised for baby roll, \$5.50.

Special Donations—Amount raised during week of prayer, \$300.31; amount raised Wesley House, Biloxi, \$10.40; amount raised from adult mite boxes, \$14.27; amount raised from baby mite boxes, \$10.32; amount raised for Conference pledge (corresponding to \$1 extra per member), \$118.88; amount raised for Rescue Home, \$15; amount raised for "Retirement Fund," .60; amount raised for Conference expense fund, \$31.35.

Total sent to Conference Treasurer, \$1,113.58.

Value of supplies and cash to Orphans' Home, Jackson, Miss., \$940.06.

Local Work—Value of supplies given locally, \$339.57; amount expended for assistance of needy, \$159.59; amount expended on parsonage, \$701.52; amount expended on furnishing church, etc., \$1,203.48; local expense fund, \$5.85.

For City Auxiliaries—Wesley House, Biloxi, sent direct, \$8.10; amount expended for city mission work, \$9; expended locally, not specified, \$33.91.

Total expended and reported to Conference Treasurer, \$3,423.58.

Grand total for quarter, \$4,537.16.

MRS. J. K. DUNN,
Conference Treasurer.

McComb, Miss.

THANKSGIVING AT SCARRITT.

By Eliza Hles.

I am wondering if any who read this have ever spent Thanksgiving at Scarritt. If not, you have surely missed one of the brightest and sweetest epochs in your life, and I must tell you about it.

The real Thanksgiving began days before when the teachers, students and other co-workers were planning thank-offerings for those of this city whose lives were darkened by poverty, sickness or sin. The afternoon before Thanksgiving Day we visited many homes and gave thank-offerings in the way of baskets of food, fruit and bouquets of flowers, these things being donated by the good people of this city and other places.

Then came Thanksgiving morning, clear and crisp, as bright as a noonday, with a song of real gratitude, it seemed, in the air. Union service of the M. E. (South) Churches of the city was held in Central Church. Rev. Caskey preached the sermon from the Feast of the Tabernacles, and so beautifully did he bring out and dwell on the fact that God bade the Israelites bring to their feast the willow as well as the palm branches, that we came home feeling thankful for the sorrows as well as the joys that our past lives had known. At 1:30 p. m., dinner was served and it was a sumptuous feast. Miss Gibson presided, assisted by the other teachers, while a number of the senior class served. After dinner were given several welcome toasts and responses. Miss Cunningham, president of the senior class, gave the first toast to "The House Beautiful," which, you know, is "Scarritt." She was followed by several others, and then was given a quartette greatly enjoyed by all. After dinner, a social hour was spent in singing and talking, and some taking walks. At 7 p. m., we assembled in the chapel for vesper service, which, this evening especially, consisted in praise offering. This service was indeed like a benediction, and, somehow, we felt nearer each other and, as a consequence of that feeling, nearer God when at 9:30 we went to our rooms.

With all my happy Thanksgivings spent in Louisiana, my dear home State, this one at Scarritt leads the rest, and is a strong link in the chain of my love to the highest ideal of life.

Louisiana is represented by only two students this year. Miss Bartlette from near New Orleans, and myself from De Ridder Church, Calcasieu Parish. Miss Bartlette is taking the course for self-improvement, while I am a deaconess candidate. We long for others from our State to join us, and I have great plans for Louisiana: for instance, I fancy that some day we will have a Louisiana room here, as so many of her sister States are represented by rooms they have furnished.

The work here is so interesting and elevating that I wish every woman might be able to come here and spend two years.

I should be so glad to know that the Christians who read this will pray for me in my work.

LET METHODISTS BE LOYAL.

There is one phase of church loyalty to which I wish to call the attention of Methodists. That is their marriage to others of a different faith than their own, especially to Catholics. The laws of our country recognize the legality of marriages cele-

brated by ministers of various denominations and by certain civil officers. Our Church recognizes this, as do many other denominations. But not so with Roman Catholicism. When a Protestant decides to marry a Catholic he or she is expected, so I am informed, to take the Catholic vows before marriage, and at the marriage altar to promise to bring up their offspring, if any, in the Catholic faith.

I have in mind a young woman of Methodist faith who married a Catholic. Before the marriage the young man's mother with tears in her eyes pleaded that they be married by the Catholic priest, saying he would be excommunicated if they were not, and further urged that the Methodists make no demands of such a nature on its members, the idea being to show that it was consistent for a Methodist to be married by a Catholic priest, whereas it would be inconsistent for a Catholic to be married by any other than his own.

Other members of the family interfered, and the priest showed his hand, but the girl stoutly refused to submit to the unreasonable demands of Catholic dogma, and the couple were united in marriage by her own minister.

The young man's people were not long in forgiving him, if his church did not. They are living happily together, and I do not think she or her people, or the people of her church have ever tried to induce him to abandon his faith. My information is that he, like a dutiful son, returns to the Church of his mother occasionally; then, like a good husband, goes with his wife to her Church. I have always admired this young woman for her moral courage, her strength of character, and her idea of justice.

Would that this bar were removed from all denominations, but, above all, I think it high time for Protestants of all faiths to assert their rights and not submit to the arbitrary demands of Roman Catholicism. Your own Church does not demand it of them: Why should they expect it of you?

Oh, for more Methodists with backbone!

A METHODIST LAYMAN.

LOOKING FOR THE HANDFULS.

By Theodore L. Cuyler, D. D.

And she went and gleaned in the field after the reapers.—Ruth, 2:3.

When Ruth was gleaned in the barley-field of Boaz, the generous farmer commanded his young men to "let fall some of the handfuls of purpose for her." They were told to "leave them, that she might glean them;" and they were not to rebuke her for gathering them up. So she gleaned in the field until the evening, and heat put what she had gleaned, and it was nearly a bushel of barley. Happy, honest toiler! She received her reward. Instead of consulting a false pride and loitering the day in idleness, her brave industry brought her more than the ephah of grain. It made her the wife of lordly Boaz, the mistress of his mansion, and the ancestress of the promised Messiah. So they who humble themselves are often exalted.

But there is a rich spiritual truth to be gleaned from this beautiful incident in the pastoral of "Ruth." Just as the liberal heart of Boaz commanded his men to let fall the handfuls for the nimble fingers of the maiden, so God is wont to let fall His blessings for those who are diligent in doing His will. No true workman works in vain. Sometimes in the heat of the long day a Christian pastor is tempted to discouragement. He sees but few results. But, presently, God lets fall a handful of golden stalks to cheer his heart. Some souls are converted. Some fallow-ground hearers begin to show signs of a crop. His prayer meetings begin to give token of a revival. Perhaps a project that lay very near his heart is taken up by willing hands and open purses. Or it may be that the conscientious toiler gets a marvelous blessing into his own soul—a new manifestation of Jesus as his personal guest and comforter—a new in-coming of the Holy Spirit. Our Heavenly Father knoweth both what to bestow and when to bestow. There are thousands of pastors and Sunday-school workers who, after their summer vacations, are just entering on a new season of gleanings. Let us give them the inspiring hint that, just at the right time and in the right way, the Master of the field will let fall the handful. Be not weary in well-doing. In "due season" (which always means God's time, and not ours) ye shall gather the precious blessing. It may not come in the way you look for it, or he just the kind you expected, but it will fill your basket. You and I do not serve a stingy Master.

This incident in Boaz's barley-field has a beautiful application to Bible study. Too many Christians never practice a careful gleaning of the inspired Word. In fact, to such careless readers a large and precious portion of the Word is as utterly unknown territory as the headwaters of the Nile. They never search the Scriptures. But when we patiently go through the wonderful domain of truth with open eye bent down humbly to seek for the hid treasures, oh! what handfuls of fresh promises, and fertile suggestions, and marvelous teachings are dropped in our path. We pick up a truth never dreamed of in many

an out-of-the-way passage. In some historical incident, or some neglected verse of prophecy, or some dry chapter about Jewish rites and ceremonies, we find a whole sheaf of divine teaching. God never put one page in his Book without a purpose. There is more than a bushel of barley in the Book of Leviticus. Many persons pass by this portion of the Word as a mere upholstery shop of priestly robes and Jewish ritualities. But to him who can discern the things of the Spirit, the Book is full of most rich and rare instructiveness. It typifies the Christian life most wonderfully. Even that long catalogue of names in the fourth chapter of the First Book of Chronicles furnishes a text for a capital sermon in that single name of "Jabez," the child of sorrow, who turned out to be a man of many virtues.

In every field which Providence opens up to us there is precious grain to reward our gleaning. Some of my readers may even now be treading a field over which the sharp sickle of adversity has passed with keen and cutting afflictions. Your hopes have been laid low. Has that stubble-field nothing left for you but the thorns of discontent and the brambles of unbelief? Will you be so blind and foolish as to prick your fingers with Satan's briars? My afflicted friend, the God of love will let fall some precious handfuls of comfort, if you will only search for them with the eye of patient humility. In fact, there are scores of golden passages in God's Word that were only intended for such as these. They are as truly designed for thee as is the letter left by the postman with thy own name on the envelope. These passages of comfort are Christ's love letters to thee. Never wouldst thou have received them if thou hadst not gone through the mown field of bitter disappointment or hereavement. Here is one handful of consolation let fall for thy gleaning: "My grace is sufficient for thee." "As thy day, so shall thy strength be." "I will be with thee in trouble, and will deliver thee." "All things work together for good to them who love God." "They that sow in tears shall reap in joy." "Weeping may endure for a night, but joy cometh in the morning." Here are but specimens of the treasures of strength and comfort which God drop-peth in the path of his chastisements for his own to gather up.

What graces, too, are to be gathered in those stubble-fields of affliction! Abraham found there the noble commendation that he was "the friend of God." Daniel won his crown there. Job came out of that field, which the scythe had apparently swept clean, with a whole armful of spiritual blessings. Paul never would have been the man that he was if the first crop of his selfish aims and ambitions had not been cut away. Then he turned gleaner for the Lord, and went home to heaven more richly laden than Ruth came home from the barley field. To every one of us the Master appointeth his or her field of toil or of trial. He hath the handful for each if we have but the faith to look for it. At the final hour of judgment the question to each of us will be: "Where hast thou gleaned to-day?"

CHRISTMAS GIFT.

We offer you an opportunity to make a Christmas gift which will be highly appreciated and permanently useful. The Trustees of the Mississippi Conference Training School have purchased forty-five acres of land to be used in aiding young men of moderate means to pay expenses while at school. Where can you find a better investment for your money or your gifts than in developing the young men of our country?

Send this Christmas fund to me or to P. L. Blackwell.

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OUR SAVIOR CHRIST WAS BORN.

Our Savior Christ was born
That we might have the rose without the thorn;
All through his desert life
He felt the thorns of human sin and strife.
His blessed feet were bare
To every hurting brier; he did not spare
One bleeding footstep on the way
He came to trace for us, until the day
The cruel thorn was pressed upon the brow,
That smiles upon us from his glory now.

And so he won for us
Sweet, thornless, everlasting flowers thus!
He bids our desert way
Rejoice and blossom as the rose to-day.
There is no hidden thorn
In his good gifts of grace; he would adorn
The lives that are his alone,
With brightness and with beauty all his own.
Then praise the Lord who came on Christmas day
To give the rose and take the thorns away.

—Frances Ridley Havergal.

WHOAKSIRIE'S CHRISTMAS.

By Mattie Wilcox Noble.

Whoaksirie, a little Korean girl, had never even heard of Christmas, but a few days before Christmas, while she was playing on the street with her tiny baby brother, "Long Life," tied to her back, his head rolling from side to side, and his eyes staring at the sun, she saw a crowd coming her way. They were mostly noisy children and women and a few rude men, trying, all at once, to see the center of the group and touch some one in their midst.

As Whoaksirie lived in one of the less frequented streets of the city, it was, indeed, strange to see so many people making such a commotion on her street. She immediately pressed through the crowd and saw the center of attraction and excitement—a queer-looking woman dressed in an unheard-of way. At first sight she thought the lady must be very old, because her hair was light, but a further glance showed her a smiling, youthful face in spite of the light hair. The hair was all in a wavy tangle—at least those in the crowd were asking their countrywoman at the lady's side if the reason the hair was so tangled was because it was never combed. Whoaksirie afterward learned that the strange Americans really liked curly hair and did all they could to make it look curly, whereas her Korean people use oil to make their straight black hair more straight and smooth.

At a little old mud hut down the street the crowd stopped. The lady and all who could crowd in entered. Whoaksirie pushed her way through the crowd, and stood with the baby looking at the strange lady who sat on the floor, the center of a group of loving admirers, for the inmates of the house knew her and made her a hearty welcome. An old, old woman, with begrimed hands, sat very close to her, clasped her hands, and nodded approval to all that was said. Soon they began to sing: a number of the women taking out, from a cloth wrapper that had been bound around their waists, little red hymnals.

Whoaksirie had never before heard any singing but the monotonous, low, wane songs of the dancing girls. The singing from the little red book, led by that strange white lady, was wonderful to her. Soon the old, old woman was repeating the Apostles' Creed. Then the curly-haired lady told a sweet story—the story of the birth in a manger of a Savior, a blessed Spirit, not a horrible demon, the only kind of spirit Whoaksirie had ever known. She told how the Savior loved children, and how on his birthday beautiful entertainments were gotten up by those who loved him. She told how the Savior's birthday would soon be here, and a great celebration was to be held in the church, the large building they could find inside of the West Gate, and asked all to come and learn more about it all.

So that is the way Whoaksirie heard of Christmas. Christmas morning was the same as any other morning in Whoaksirie's home—no glad, happy

greetings, no Santa Claus, no clean clothes. Whoaksirie didn't even wash her face and hands or comb her hair, not as yet having learned how to prepare to go to church. In the early morning she witnessed a fight between her father and mother, a fight over engaging a wicked sorcerer to drive the demons from their home. Her mother was still pulling her father's topknot when Whoaksirie ran away with her baby brother to the church.

O, the beauty of it all! She thought she must be in heaven. The church was decorated with evergreens, with bright paper flowers entwined among them. The long partition between the men and the women was loaded with beautiful decorations. The church was full. Up near the front sat a large number of clean, bright girls, the largest number she had ever seen together before. She learned that they attended the mission day school. On the other side of the partition she also went to see all that she could, and found the boys of the mission school up near the front. A beautiful program was rendered. She wished she could always remain there and hear the story of the infant Jesus. A kind lady put her hand on Whoaksirie's disheveled hair and invited her to sit down with the other girls. At the close of the program a bag of candy, nuts and fruit was given each, the money for them all having been given by Whoaksirie's own countrymen, members of the church. Each also received a picture card, cards which the strange white lady had received from friends in her country, who loved those sisters and brothers whom they had never seen. Whoaksirie, too, received a bag and a card.

She ran all the way home and showed the card and bag of good things, and told the wonderful news to her father and mother.

All day the father said insulting things about the strange folks who had come from over the seas, but at night, when he looked up to the hill where stood the church, he was amazed to see the beauty, for all around it on the outside under the eaves were hung lighted colored paper lanterns, and in the grounds evergreen arches were also hung with lighted lanterns. It was a brilliant night scene. Whoaksirie's father began to think he, too, would like to see the meaning of it all, so he, his wife, Whoaksirie and Long Life all went up to the church, where the birth of the Savior of the world was again proclaimed, and before the service closed Whoaksirie, her father, and mother went to the altar and gave in their names as desirous of leading new lives and of learning more of the God-man, the Savior who was born on Christmas, many years ago, and still stirs the hearts of men.—From the New York Christian Advocate.

THE POWER OF GOSPEL SONG.

"When you sing, preach. Let every note be a sermon that will save souls for Christ."

This was Charles M. Alexander's instruction to his great chorus choir at White City recently.

And when the choir sang, it preached. Dr. Chapman's discourse was utterly unnecessary. He said so himself, and reversed the order of the service, inviting those who wanted to give up their sins and begin leading Christian lives, to begin then, even before his text was announced.

And hundreds of people took a stand for Christ without hearing a sermon. The singing had done the work. It was a revelation in evangelistic methods. The vast throng marveled at the wonderful power of song.

The Casino was packed with humanity eager to hear the gospel in song and service, nearly an hour before the time scheduled for the service to commence. Several thousand attended an overflow meeting in the dance hall at White City, led by the English evangelist, the Rev. W. R. Lane. Another thousand were turned away.

And everyone who attended those two meetings last night felt the power of these sermon-songs which Mr. Alexander has inspired his choruses to sing.

"I want you to sing these songs to-night," the singing evangelist told his choir, "as they ought to be sung. Sing them right, even if you have to knock the music to pieces. It's the easiest thing in the world to sing a song right—and it's the easiest thing in the world to spoil a song."

"Now, sing these songs to-night in a way that will bring men to Christ. Sing them as if there wasn't any preacher here to persuade men and women to give up their sins. The songs can do it."

Music has its own philosophy. Some one has written that "music hath charms to soothe the savage breast." But possibly that writer had never heard an Alexander choir sing gospel hymns. These have a special charm. They speak to the deepest feelings of the heart and dissolve the hearer into ecstasies. A crowd left passive has a curious resisting power; but, when it does its own singing, led by an Alexander choir, such as sang at White City, it fuses.

The voices running together in concurrent waves of sound generate a sort of single corporate consciousness. The singers, choir and congregation cease to be units—they are parts of a living whole.

These hymns, sung as Alexander wants them sung—as he demands that they shall be sung—are masterful sermons, set to music, framed in memories that run back to childhood, and gather strength and sweetness from all the best and happiest experiences of life.

As the choir and congregation sang last night Dr. Chapman sat quietly in his chair watching the people. He saw that the music had done its work. After a solo by Edward Naftzger, he stepped quickly to the front of the platform and held up his hand. A great hush fell upon the people. Their very breathing seemed to have ceased.

"I am going to change the order of things to-night," he said, quietly. "I am going to give my invitation now instead of after my sermon."

And hundreds confessed Christ.

Full-throated, in mellow tones that seemed to drip with honey, Mr. Naftzger had sung his solo. There was a prayer in every word, a sigh in every little note of the song, and tears in every bar which seemed to burn themselves into the very souls of his listeners.

"Thro' the gate of the city they led him, still

Bearing his cross,

Till he came to the summit of Calvary's hill,

As a sheep to the shearer meekly led,

He endured it for us, and no word he said,

Bearing his cross.

The simple melody became a wonderful symphony as Robert Harkness, the author of the song, improvised an accompaniment as if touched by the Divine Music Master. It swept on and on and on. The people sat enthralled with bowed heads, their tears mingling.

"Though he knew what it meant, yet he turned not back.

Bearing his cross;

And he patiently trod all the weary track,


Bearing his cross;

Though the tree was so heavy 'twould not compare

With the burden of sin he carried there,

Bearing his cross."

A woman sobbed. A gray-bearded man buried his face in his hands and wept. And the song continued.—Inter-Ocean.



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Editorial.

ANENT THE ADVOCATE.

The Advocate would make a fitting Christmas present for your friend. Fifty-two times during the year it would remind him of you, and also speak of Him who is the supreme need of every life.

Our rules concerning the government of our paper are made to keep, not to break. We ask our patrons to read them anew. It is our purpose to adhere more closely to them during the coming year. Two hundred words and no poetry for free obituaries; and no communications written with a pencil accepted, are two regulations that we would particularly emphasize.

Read the publisher's statement, "To the Preachers and People," appearing in this issue. What he has to say is timely and justified by existing conditions. We are informed that even some of our preachers have failed to pay their accounts and renew their subscriptions. If our pastors will not support their paper, how can we expect others to do so?

The price of the Advocate is \$1.50 for single subscriptions, and \$1.25 in clubs of five or more. Those sending in subscriptions may retain 10 cents on each one to cover the expense of remitting. \$1.25 is positively our lowest price, except to ministers and their widows. Our friends must not take the liberty of reducing our terms. We also ask them please to remember not to send us small checks on local banks, since upon each of them we have to pay exchange.

Let every one who can (layman or minister) pay for his paper one year in advance. Look at the label on your Advocate, and, if you are in arrears, please remit. 1912 subscriptions are due now, and not ten or twelve months hence. No periodical can be successfully issued to be paid for after it has been received a year. We are pleased to note the statement of the publisher, that he intends to work toward a cash basis, which means that we will not carry subscriptions on our list which are three months in arrears. The credit system is a poor way of doing business.

We have procured editorial assistance, ordered a better quality of paper upon which to print, and laid the predicate for making the Advocate better and more attractive during the incoming year. And now the question is, Will our constituency sustain us in the effort? That remains to be seen. To do so successfully our friends will have to bestir themselves and give us an increased circulation. This will have to come promptly, or we will have to reduce expenses and make a cheaper paper, or increase the subscription price to \$2. We appeal to our presiding elders, pastors, and every reader to help us NOW. Let clubs be renewed and new subscriptions solicited in every charge at the earliest possible day. Shall we not make 1912 the best year in the history of our time-honored Conference organ?

Following the example of the Wesleyan Advocate, we are going to carry as an "Honor Roll" a list of the charges in which every official member takes his Conference paper. Number 1 is Mansfield, La., where the Rev. A. W. Turner is pastor. Who will report number 2? A preacher cannot do a better work than to place the Advocate in the hands of his officials.

OF LITTLE IMPORTANCE.

The press dispatches report that at a recent meeting of the Pittsburg Presbytery, in Pennsylvania, a committee recommended the substitution of immersion baptism for that of baptism by sprinkling and affusion. This proposed change is said to have been originated by Dr. D. S. Schaff, of the Western Theological Seminary, who contended earnestly for its adoption, affirming that the word "baptizo" means "to put under," and that it is so understood in Germany, where the Baptists have little following. The views of the learned Doctor seem, however, to have

made little impression upon his brethren, and the measure suggested was emphatically rejected.

The truth is, this occurrence is of little consequence. Yet its very unusualness is likely to give it wide publicity and cause undue significance to be attached to it. Men will never see things alike in any realm of inquiry. The day of oneness of opinion, if it ever comes, will be in the millenium. Nor will people cease now and then to change their views until the end of time. The passing of some distinguished personage from one denomination to another has almost invariably been accorded undue importance. Manning and Newman went from the Established Church of England to Roman Catholicism in the last century, and much ado was made about it, but their abandonment of Protestantism exerted little appreciable influence upon its fortunes. A few years ago Dr. Edmund B. Fairfield, an eminent Baptist scholar, was engaged by a printing establishment maintained for the propagation of that faith to write a volume on baptism, but upon a careful reinvestigation of the subject became convinced that the Baptist position is wrong, and connected himself with the Congregational Church. Later he wrote his little book, "Letters on Baptism," in which he exactly corroborates the Methodist position that water baptism is the symbol of an inward spiritual cleansing, and that any one of the three forms commonly practiced is allowable. But if the cause of the immersionists was seriously hurt by being repudiated by Dr. Fairfield, there is no record of it.

The contention concerning the mode and subjects of baptism is well-nigh as old as the history of the Christian Church. There are distinguished scholars on both sides of the question, and only a bigot would presume to assert that he is able to settle it conclusively. This much, however, must be conceded: an overwhelming majority of the adherents of Christ reject the view of exclusive immersion. But the different Protestant denominations can well afford to be charitable and tolerant toward each other concerning this, as well as many other controverted matters. Especially is this true since the largest of them is pitifully small compared with the whole of Christendom, and no one of them has the remotest prospect of ever becoming the dominant church.

MANSFIELD COLLEGE.

This institution sustained a great loss early in the fall in the death of its honored President, Dr. W. L. Weber. Notwithstanding this blow, the session has continued under the capable supervision of Rev. H. N. Harrison and his associates, who are doing a splendid work. The loyalty of the trustees, who have carried the interests of the college daily upon their hearts, and who have not hesitated to draw upon their means when necessary to keep it going, cannot be too highly commended. Nor will their toil and sacrifice prove in vain; for, despite present incumbrances, the plucky Methodists of Louisiana will not allow this institution to suspend or pass into other hands. On the contrary, they will save it, maintain it, and enlarge it. It is their only plant for the education of their young womanhood, and they cannot afford to let it go down. The fine collection at Homer was but a beginning; other contributions will follow, and the campaign for funds will go on until success is achieved. The Advocate is at the service of those who have this work in hand, and we hope that they will freely use our columns. Let every Methodist in the State lend a hand to Mansfield College in this hour of need.

OUR ORPHANAGES.

We call special attention to the statements of Brothers Vaughan and Williams in this issue concerning our orphanage work. There is no nobler cause than this, and the little ones at Ruston and Jackson should not be forgotten in this Christmas season. They are in the care of the Church, and though father and mother may be sleeping beneath the seared grass, should not be overlooked by Santa Claus. From our hundreds of churches and thousands of comfortable, well-to-do homes let gifts flow forth to make glad the hearts of these children, committed to our hands by Providence. In Mississippi \$5,000 is needed to complete the new buildings under way at the Home, and next Sunday, December 25, is the time appointed for bringing this enterprise to the attention of the people and soliciting aid. It is hoped that not a single pastor in the State will fail to co-operate in this movement. The one hundred and ten thousand Methodists to whom Brother Williams looks for support will readily contribute this amount if they are given a fair opportunity to do so. Let us round out the old year and pass into history with this substantial achievement.

AN IMPORTANT OMISSION.

Through an oversight, no mention was made in last week's Advocate of an important matter that was brought to the attention of the Louisiana Conference in session at Homer.

The Board of Trustees of the College presented to

the Board of Education a complete statement of the condition of Mansfield. The situation was found to be so acute that it was deemed wise to make a public appeal for assistance. The service Saturday evening was, therefore, given over to the Board of Education and after a strong address by Rev. R. H. Wynn, subscriptions were taken for the College. The total amount subscribed was a little more than three thousand dollars. These subscriptions are payable on or before May 1st, and the contribution of this amount will enable the College to continue its work. It is exceedingly important that these subscriptions be paid when due.

MILLSAPS COLLEGE NOTES.

Rev. J. T. Lewis, of Clarksdale, Miss., has been appointed to collect the subscriptions due the Endowment Fund of Millsaps College within the bounds of the North Mississippi Conference, in place of Rev. T. W. Lewis, who has been transferred to another State. It is urged that those whose pledges to this cause are now due, remit to Brother Lewis at the earliest date possible. A dollar paid now amounts to considerably more than a dollar, as the remaining part of the gift made by the Rockefeller Board of Education will become available on the condition that we raise a certain amount within the next few days. The time this generous offer is open to us is limited, and must not be allowed to pass. Let every friend of Millsaps College who has promised money come to its assistance at once.

DR. JOHN T. SAWYER.

The impression having gone out that Dr. Sawyer is in feeble health, he desires us to state that he has never been in better health than at present. He considers himself equal to the hardest sort of ministerial work, by reason of his solid physical condition and his long and varied experience as a pulpitman and a diligent pastor. Having taken no special charge, that he might be free to go anywhere he may be called to labor for deathless souls, he holds himself ready to serve his brethren in revival meetings throughout Louisiana and the neighboring States. The brethren will make no mistake by securing him for their revival services.

PERSONAL AND OTHER NOTES.

Hereafter Dr. J. A. Parker's address will be Lafayette, La., care of the Lafayette Drug Store.

Our next issue will contain first-hand communications from two of our Bishops. Wait and see who they are.

Sunday, January 1, is to be a day of special prayer for a revival throughout the Church. Let every congregation and individual Methodist observe it.

Rev. W. C. Carlisle, of the North Mississippi Conference, requests us to state that correspondents should address him at 1402 Bell Avenue, Columbus, Miss.

"We are pleased with the paper you are giving us," so writes Mr. A. M. Mayo, of Lake Charles, La., in a business letter to the Advocate office. Thank you, brother.

The new pastor of Noel Memorial Church, the Rev. F. A. Downs, is a transfer from the Pacific Conference. He comes bringing with him an excellent reputation.

Mrs. A. I. Townsley addressed the Epworth Leaguers of Second Church, this city, last Sabbath evening. She has greatly endeared herself to the young people of that congregation, who give her up with great reluctance.

Just as we are closing our forum for the press there comes the sad news of the death of Rev. B. B. Sullivan, of the North Mississippi Conference. A true and faithful man has passed to his reward. May God comfort and sustain the grief-stricken family!

In a personal note Bishop E. E. Hoss says: "I had a great trip to the Orient, but I was mighty glad to get home." And his innumerable host of friends are delighted to have him back. "Not a few hearts felt lonely while he tarried on the other side of the Pacific."

Always a hustler, Rev. J. E. Thomas seems now to be outdoing even himself in that line. As proof of this witness, the following: "Bishop James H. McCoy will hold the Columbus District Conference at Sturges, April 19-21." The editor hopes to be there.

Rev. A. E. Vaughan, the new pastor of the Second Methodist Church of this city, occupied his pulpit for the first time last Sunday morning, delivering an impressive discourse. He is not a stranger in New Orleans, having formerly been pastor in Algiers, where he made a good record.

Rev. M. L. Burton, of the Mississippi Conference, who has been for the past week undergoing treatment at Tauro Infirmary, this city, is reported to be progressing favorably at this writing. This is cause

for gratitude to his many friends. Let prayer continue to be made for this faithful servant of the Church.

The following changes have been made in the Columbus District since the Annual Conference: W. C. Carlisle, who was assigned to Crawford, goes to Second Church, Columbus; J. H. Bell, who was appointed to Second Church, goes to Cedar Bluff, and J. M. Guinn, who was at Cedar Bluff, has been transferred to Crawford.

Commenting on Bishop Murrah's sermon at the Louisiana Conference, a prominent member of that body remarked to the editor a few days ago: "Not since I listened to the hushed voice of the lamented Galloway have I heard such eloquence." It is not unusual for our Mississippi Bishop to clothe thoughts that breathe in words that burn.

Rev. T. J. Halfacre is in place at Kilnichael, Miss., where the people have given him a hearty reception. He is pleased with his new home, as well he may be. We know something of that flock and have no hesitancy in testifying that it embraces not a few choice spirits. Providence has been kind to Brother Halfacre in leading him into his present field of work.

Rev. H. T. Carley began his pastorate at Louisiana Avenue on Sunday, the 18th inst., by the presentation of a strong message from Matthew vi. 10: "Thy kingdom come." Last Monday's Picayune contained an interesting synopsis of the sermon, and also a good picture of this distinguished young minister, than whom the Louisiana Conference has none more promising.

In a communication to the editor a few days since, Rev. T. H. Dorsey, of the North Mississippi Conference, among other things, said: "The outlook is encouraging at West Point for the new year—my last year in this charge. Much needs to be done, and we pray that, under God, much may be accomplished." Brother Dorsey is in the habit of achieving substantial results wherever he labors.

A note from Miss Minnie Buntin, of Meridian, Miss., written on the 14th inst., reads as follows: "Will you please state in the Advocate that Mrs. Hughes, mother of Miss Elizabeth Hughes, died at her home in Daleville, Miss., at 3 o'clock Saturday morning, December 10. A fuller notice will be sent later." We chronicle the sad occurrence with regret and extend sympathy to the bereaved.

Rev. M. M. Black, after two years at Port Gibson, has been assigned to Philadelphia, a growing town in the good county of Neshoba. A few years ago this church was on a circuit, but it is now said to be a \$1,200 appointment, with a prospect of still further development. It is needless to observe that this charge has been highly favored in the assignment of its new pastor. Brother Black is one of the most scholarly and capable ministers of our acquaintance.

In the person of Rev. N. B. Harmon, the congregation at Hazlehurst, Miss., will have a vigilant and resourceful overseer. He has the reputation of being a man of intellectual reach and spiritual power. This church embraces in its membership a number of strong and capable workers, among them being the Hon. J. S. Sexton, who lately has been doing so much for the Orphanage at Jackson. We predict a year of prosperity and progress for Brother Harmon and his flock.

Rev. J. R. Jones, the presiding elder of the Jackson (Miss.) District, has long been known as a masterful campaigner in the field, and lately we have heard him accused of being not less wise and efficient in the councils of the cabinet. Happy the man who knows both how to plan and execute! Such a wealth of endowment is not often found, but we can readily believe that Brother Jones possesses it. At any rate, he is making Methodism boom throughout the capital district of Mississippi.

Homer entertained the Louisiana Conference so delightfully that we think she deserves in the way of ministerial service the best that is going. She will come pretty near having it with Rev. A. S. Lutz in charge. He is a brilliant preacher, a diligent pastor, and a charming Christian gentleman. And if he has any deficiencies, he has a helper who can abundantly supply them. Bishop Murrah was evidently partial to the little city which treated him and all her other guests so royally.

Rev. J. F. Foster, who for the past three years has been in charge of our work in Algiers, but who has been appointed to De Ridder, in the Shreveport District, will be not a little missed in the church circles of this city. He is a man of striking appearance, of scholarly acquirements, and a most affable and agreeable gentleman. The only charge we have ever heard against him is that he obstinately refuses to become a Benedict. And in the course of time he may yet silence that complaint.

It pained us to see Rev. J. P. Haney, who last year served the Ponchatoula charge so acceptably, looking pale and weak at Homer. He felt that the

work in that field was too heavy for him in his enfeebled condition, and on this account requested a change. He was sent to East Feliciana, where he will not be so much taxed, and he hopes by an outdoor life to regain his health. He is a faithful, worthy man, and we earnestly pray that his recovery may be speedy and complete.

The transfer of the Rev. A. I. Townsley to Arcadia, La., takes from New Orleans one of its most enterprising and popular ministers. Brother Townsley is commonly spoken of as a live wire, and such he surely is. Things must move when he holds the reins. He is fluent and eloquent in the pulpit, a stirrer in the pastorate, and has the organizing gift to a remarkable degree. The Arcadia people should send Bishop Murrah a note of thanks for assigning them this capable and progressive young leader.

Writing from Yazoo City on December 18th, Rev. E. E. Langford says: "My father, C. M. Langford, passed away between 12 and 1 o'clock this morning. He lacked one month of being eighty years old, and had been a consistent member of the Methodist Church since he was six years of age. We deeply sympathize with Brother Langford in his great loss, and pray that God may comfort him and all others whose hearts have been touched by this sorrow. We hope to publish a fitting memoir of the deceased in the near future."

We were made happy to observe the high esteem in which the Rev. W. H. Saunders is held by the Conference of his adoption—the Mississippi. While at Hattiesburg we frequently heard his name mentioned, but never except in terms of commendation. He was returned to Washington Street, Vicksburg, where he is doing a fine work and is deservedly popular. When the South Mississippi brethren feel that they can spare him, we should be delighted to have him again upon his native heath in the northern part of the State. Such men are all too rare.

Rev. Robert Selby, who was assigned to Moss Point at the late session of the Mississippi Conference, is one of the best equipped members of that historic body. He has been in charge of the Jefferson Street Church, Natchez, for the past quadrennium, where he rendered service of an exceptionally high order. He has also made his influence strongly felt in South Mississippi as the secretary of the Board of Education, taking great interest in all of the Methodist schools of that section, as well as in those which are of a connectional character. The future has large things in store for this zealous and growing itinerant.

A fine audience assembled in the Carrollton Church on Sunday last to greet the new shepherd of that flock—the Rev. J. G. Snelling, who comes from the Noel Memorial Church of Shreveport, where he wrought a remarkable work. He delivered a striking sermon from Ephesians iii. 19: "That we might be filled with all the fullness of God," after which Mr. C. O. Chambers read a summary of the year's work at Carrollton, showing that \$4,131.78 had been raised for all purposes, including \$1,150 paid on the parsonage, extinguishing the debt upon it. The Sunday school of this congregation will have its usual Christmas tree celebration on Dec. 29th, when a collection of articles will be received for the Mary Weylin Mission.

A Talihna (Oklahoma) paper thus refers to the Rev. J. W. Rogers, lately transferred from the North Mississippi Conference to that growing State of the West: "The new pastor of the Methodist Church arrived in time to fill his pulpit Sunday. He made a good impression upon the large audience that greeted him at both hours. He convinced all that he is a student, a preacher, and a man who can bring things to pass. This is a remarkable charge in many respects. It has a good house of worship, a neat, well-furnished parsonage, perhaps the best Sunday school in the State, all things considered; an Epworth League second to none, and a loyal membership to back up the preacher." We are pleased to note that our young friend has a place so promising, and that he has begun the work of the new Conference year so auspiciously.

From a recent number of the Dispatch of Columbus, Miss., we clip the following: "Dr. H. G. Henderson, who succeeds Rev. T. W. Lewis as pastor of the First Methodist Church, occupied the pulpit for the first time last Sunday morning, the 11th, and made a splendid impression upon all who heard him. Both the morning and evening service was attended by a large congregation, and all who heard Dr. Henderson declare him to be one of the most gifted men who has ever served as pastor in this city. He is not only a man of learning, but possesses forensic ability of an unusually high degree, and both sermons were marked by flashes of brilliant oratory. Dr. Henderson paid a glowing tribute to Mr. Lewis, declaring that he considered it an honor to succeed such a capable and universally popular man. The evening services were attended by the congregations of the First Baptist and First Presbyterian churches. The pastors of these congregations, Rev. W. A. Hewitt and Rev. J. J. Hill, D. D., were also present."

A most resourceful workman is the Rev. W. W. Holmes, the new pastor of Felicity Street Church, New Orleans. He knows how to reach and enlist the parishioners whom he serves, and it does not take him long to do so. His initial sermon last Sabbath was a model in its simplicity, earnestness and directness. Among other things, he said: "The first thing essential is that I must know my people, and between now and the first of the new year I want to visit every household in my charge. I want you to take me into your confidence, and I sincerely hope that you will. I want to be your pastor in joy and in sorrow, and I say now that whenever you want me, at any hour of the day or night, send for me and I will come. Let me into your homes and lives as a real pastor; I crave this of you. I also want to get close to your children. I love children, and it is my intention to have a great big Sunday school." Ringing words are these, and they sound as if they came from the lips of one with a burning heart.

REV. B. B. SULLIVAN DEAD.

Dear Brother Meek: Rev. B. B. Sullivan died yesterday, Dec. 18, 1910, at Longtown, with pneumonia. He was stricken Tuesday morning just as he was on the eve of departing for his new work at Black Hawk, whither his goods had already been shipped. We will ship his remains to Aberdeen to-night; thence they will be carried eighteen miles east of that city to his old home for burial. Let prayer be made for the hereaved loved ones.

W. M. YOUNG.

Como, Miss., Dec. 19, 1910.

TO PREACHERS AND PEOPLE.

Dear Brethren: Many of our subscribers, each year, allow themselves to fall in arrears by failing to renew their subscriptions. We carry them in good faith, believing that they will eventually pay up. Our experience has taught us that we are making a mistake in carrying as many as 2,000 delinquent subscribers on our list at one time. We have to pay for the paper, postage and labor on these delinquent subscriptions, only to finally cut them off after they have been furnished with the paper about one year. This entails an annual loss of about \$2,000 to our paper, and we are sorely taxed in the effort to overcome it. Many of our preachers send in clubs one year and neglect them the next year. At the present writing we have on our mailing list about 2,000 subscribers who owe us \$1.50. If we could persuade 500 of these delinquent subscribers to pay up we would be made happy and the way would be smooth for us. We are compelled every year to cut such subscriptions off of our list, and thereby relinquish all claim to the money earned by and due us. Many of these cut-off subscriptions are sent in again soon after being cut off as new subscribers, and the amount due us is lost sight of. We have discontinued 500 in the past two weeks.

In view of the foregoing statement, and in order to save ourselves, the publisher of the Advocate has decided that it were best to place the paper on a cash basis, even if the subscription list is materially decreased. Subscribers are hereby notified that within the next sixty days those in arrears three months or longer will be stricken from our mailing lists. This includes preachers, as well as laymen. If you appreciate our efforts, and really desire that the paper continue to make its weekly visits to you, look at the little red or yellow address label on your paper and see if your date of expiration is past. If so, send your renewal in at once. If your label reads "Dec. 10," it means that your subscription expired December, 1910, and is due to be renewed. SUBSCRIPTIONS ARE DUE IN ADVANCE. (Many of the payments made at the Mississippi and Louisiana Conferences are not yet indicated on the address labels, as the revision of our lists has not been completed. These, however, will be shown on the labels of our first issue of the new year on January 4th.)

This move is forced on us, because our subscribers withhold from us that which is our due, and we are often forced to borrow money at a high rate of interest in order to carry them, only to eventually find that many do not intend to pay.

Preachers who failed to renew their subscriptions at Conference are requested to renew at once. Preachers who, at Conference, paid their subscriptions for 1910, are urged to pay also in advance for 1911. Many only pay for the expiring year who should renew in advance. Brethren, please respond to this appeal, and help us to place ourselves on a cash basis. When a personal check is sent, add 10 cents to pay for collection.

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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

BEVERLY BEAUREGARD GARRISON, a son of William and Mahala Brockham Garrison, was born in New Orleans September 23, 1862, and died in Slidell, La., Sept. 27, 1910. He was married to Miss Emma Crawford the 13th of October, 1895. He was a moral young man and believed and practiced the golden rule, "Do unto others as you would have them do unto you." He gave his heart to God and united with the Methodist Episcopal Church, South, two years ago. He was an obedient son, a devoted husband, and a loyal church member. He was afflicted some time before he died, yet he never murmured or complained. His patience in his afflictions was an inspiration to all who came in contact with him. He said several times before he died that Jesus was with him and would not forsake him. He leaves behind to mourn his departure an aged mother, two brothers, a loving wife, and a host of friends. He has gone from us, and we will see his face no more this side of eternity. But he is not dead. Somewhere in the homeland of the soul God has set him to a newer and higher task. He has gone to the house of many mansions, to the city of the living God, "where the wicked cease from troubling and the weary are at rest." May God help us to so live that, when life with us shall have closed, we may meet him in the life beyond.

T. V. PETERS.

On the morning of September 7, 1910, while attended by faithful physicians, and while husband and life-long friends kept a silent watch, the spirit of Mrs. Minnie Parker quietly left its tenement of clay to be borne to the mansions of eternal bliss. Sister Minnie was born June 25, 1877. She joined the M. E. Church, South, at an early age. She had walked faithfully and untiringly with God, and, when the time came for earthly ties to be severed, and for her soul to pass out and rise above all that was dear to her on earth, she was willing to walk on with the God she loved. She was sick but a few weeks, but bore her sufferings with that fortitude known only to a Christian. She was gentle, kind, devoted and loving to her husband and friends, and strove to make her home a place of rest and joy to her many friends. By the side of her mother and two sisters she was laid to rest in the family cemetery, near old Salem Camp Ground, to await the Master's call. May God bless and comfort her father, three sisters and one brother, and enable them to meet her in the bright world above, where they can see and know why God took her from them.

BY A TRUE FRIEND.

Mrs. MARGARET PICKLES, of Leconte, died November 18, 1910, aged 73 years, 5 months and 22 days. She was the daughter of George and Sarah Keller, and was born in St. Landry Parish, on May 27, 1837. Miss Keller married Mr. John B. Pickles, of Montpelier, Va., on February 19, 1857, at Meredith, La. Mrs. Pickles was the mother of twelve children, all of whom mourn her. The sons are George D. Pickles, of Morgan City; John B., of Alexandria, and Henry W. and Oscar K., of Leconte. The daughters are Mrs. J. G. Keller, of Oakdale; Mrs. W. H. Lyle and Mrs. Peter Laird, of Loyd; Mrs. L. B. Rougeon, and Mrs. Adelaide Rougeon, of Lamourie; Mrs. J. Green, and Misses Belle and Mary Pickles, of Leconte. Mr. Pickles died October 3, 1898, and was buried at Wilmer Chapel cemetery, Leconte, and here the remains of his

wife were laid to rest. The parents of Mrs. Pickles were Baptists, and she was reared in that faith, but in the early seventies she united with the Methodist Church, and was an earnest and devoted member. She devoted her life to the welfare of those she loved, and to the alleviation of sorrow in the lives of others. "She rests from her labors, but her works do follow her." We extend our sympathy to the grief-stricken family, and we trust that they will find consolation in the knowledge that

"God doth his own in safety keep,
He giveth his beloved sleep."

ONE WHO KNEW HER.

Mrs. MARY FRANCIS CAMPBELL was born October 7, 1854, and died at her home near Jackson, Miss., November 23, 1910. She had been a sufferer for about eight years, but in bed only about six weeks before her death. She was married to William Franklin Campbell July 19, 1874. Of this union were born four girls and one boy, all of whom are grown. She joined the M. E. Church, South, in early womanhood and lived a consecrated life until her death. While sick she was often heard trying to sing some of the old hymns that had so many times made her happy. I remember hearing her singing "Christ Is the Door of the Beautiful Home," and only a few days before her death she sang three verses of "Come, Thou Fount of Every Blessing." She leaves a number of relatives and friends to mourn their loss. But we do not sorrow as those who have no hope. She "fought the good fight, kept the faith, and finished her course," and has gone to receive a crown of life.

She has gone to yonder city—

To abide forevermore.

To that land of fadeless beauty—

She has reached a brighter shore.

We shall meet in that bright mansion
Where sad parting comes no more;
O how sweet 'twill be to meet her
On that happy golden shore.

Her son and pastor,

J. F. CAMPBELL.

In her home at Arkabutla, Miss., on the afternoon of November 21, 1910, while loved ones lingered round the bedside to see the last sweet smile and catch the latest breath, the soul of Mrs. A. F. MOORE (nee Hudson) was called to receive its blessed reward. On the 25th of May, 1910, she was happily married to Rev. A. F. Moore, with whom she journeyed in all the blessedness of blissful union until the end came. They were a devoted husband and wife. In their home love reigned and ruled supreme, and during her protracted illness devoted hands ministered to her every want. She suffered intense pain for several weeks, although not a murmur of complaint came from her lips. With implicit faith in the divine Father she bore her cross patiently and cheerfully, forgetful of her own sufferings in her efforts to make those around her comfortable. We all with whom she came in contact felt the influence of her holy life and were drawn to her in bonds of love. To know her was to love her. We deeply sympathize with the bereaved husband and many friends. She has gone to the beautiful beyond to await your coming.

A FRIEND.

Marriages

On December 27, 1910, in Trenton, Miss., by Rev. R. A. Sibley, Sr., J. D. MARTIN, of Raleigh, Miss., and Miss FANNIE ROBERTS, of Trenton.

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PORT GIBSON FEMALE COLLEGE.

The following is a portion of the report of the Trustees of Port Gibson Female College read by Rev. M. M. Black, secretary of the Board at the recent session of the Mississippi Conference.

"The total enrollment last session was one hundred and twenty-one, seventy of these being boarding pupils, this average in the boarding department being maintained throughout the session. Thanks to kind Providence, no epidemic or serious illness of any kind occurred among the students during the last session, and the health record of the College has been equally good the present session.

"On Sept. 14th the College entered auspiciously upon its seventy-first session, the enrollment to date being one hundred and forty, eighty-four of whom are in the boarding department. This is the largest attendance that this institution of learning has ever had. During the seventieth session, twenty-five students paid their way in part in service rendered the College in one way or another. Twenty-seven students are paying their way in part the present session by rendering similar service. Thus our College at Port Gibson is performing a noble mission in aiding worthy girls to obtain the coveted boon of a college education.

The present faculty numbers thirteen, not including the college physician, and compares favorably with that of any other college for girls in the southwest.

The college buildings are in good repair, the sum of \$200 having been expended this year for said purpose. In addition, permanent improvements have been made amounting to \$542.50. One dormitory and several of the recitation rooms have been repainted and repaired, and all present a neat and attractive appearance. A new and much needed recitation room for the primary department has recently been erected. The Senior Class of 1910 donated furnishings for the College platform to the value of \$30; and the Senior Class of 1911 is assisting in paying for additional seats for the chapel, costing \$75.

"At the annual meeting in May, the Board of Trustees unanimously re-elected Rev. H. G. Hawkins president of Port Gibson Female College for a term of five years, and a contract in accordance therewith has been drawn up and duly signed. President Hawkins, aided by his accomplished wife, has achieved remarkable success in building up the patronage of the College in the face of grave difficulties, and it is confidently expected that during his new term of service, still greater prosperity will attend the work of our school at Port Gibson.

The College is permeated by a wholesome and positive religious atmosphere, earnest attention being given to ethical and spiritual culture."

NOTICE! TO MISSISSIPPI PREACHERS!

Please write me if your address has been changed, and give your former address. We don't want you to miss the January number of Our Home.

W. M. WILLIAMS,
 Manager Orphanage.

A CHRISTMAS OFFERING FOR THE ORPHANAGE.

Dear Friends of the Orphanage: The two Conferences in Mississippi have resolved to raise \$5,000, the amount necessary to complete the new buildings by January 1, 1911. That this may be done they have requested that there be services in all our churches on Sunday (Christmas day), and that opportunity be given on that day for offerings to the Building Fund. The preachers are requested to explain the necessity of the cause. We urge also that every layman and good woman become a volunteer agent, and visit or write to those who are able to give from \$25 to \$1,000 each.

There are a number who are able and willing to give at least \$100, who will not see this or be at church on Christmas day. You can bring this matter before them and secure their contribution. How many of you will do this personal service? You needn't hold up your hand or write me, but get up now and go and do it; then write the result of your doing. Pray as you work. Let every contribution for the "Building Fund" be marked "Building Fund." Then it will take that direction. It not, it will not. You have a right to direct your gifts.

W. M. WILLIAMS,
 Manager, Mississippi Orphans' Home, Jackson, Miss.

LOUISIANA METHODIST ORPHAN-AGE.

In consideration of the fact that our report to the recent session of the Louisiana Conference in Homer showed that we have succeeded in raising the sum of \$14,500 this year, and that we have reduced our indebtedness from nearly \$14,000 to \$7,000, with all the interest paid for one year, our people should feel gratified at this accomplishment. We face the new year in better condition than at any other time in the history of our Orphanage. With the arrangement of the Home for this year, we have every reason to hope that, by the close of another year, we will be entirely free of debt, and in such a condition that we can press forward with this work in a creditable way.

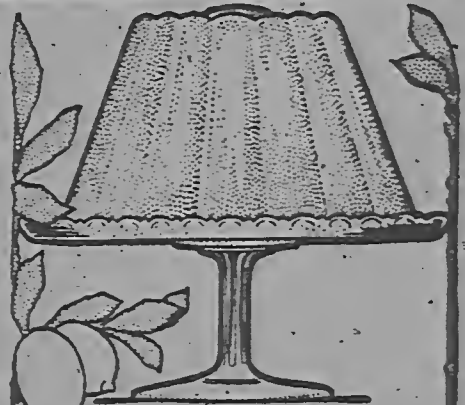
But our people must not forget that we have paid out all the money we have raised this year, and that we are now compelled to meet our current expenses with the money that we may be able to raise throughout the State. To pay off our debts, and meet our running expense we must have equally as much money as we received this year, and we urge our people to keep our work in mind and not forget our needs.

In making up and sending in your Christmas gifts to the Orphanage please have your packages come by express, unless they are in excess of 100 pounds. In that case have them come by freight. Please do not send anything but something substantial and useful, such as all kinds of staple groceries, sugar, lard, rice, grits, coffee, potatoes (except sweet potatoes, as we have a great abundance of these) and especially syrup. These will be of great help to us. Where it is preferred, send money, and we can purchase these things here and save the possibility of a freight or express charge. Most of the Express Companies have agreed to give us rates free, but some have refused, and where there is a probability of a charge we would prefer to have the money and make the purchases here.

Send all packages to: Rev. T. D. Lipscomb, Manager, Louisiana Methodist Orphanage, Ruston, La.

Thanking one and all for their help, I am sincerely,

ROBT. W. VAUGHAN,
 Field Secretary.



BOSTON CRYSTAL GELATINE

is a favorite wherever used. Tests show highest quality of any gelatine made. Pure and Healthful. Simplest to prepare, yet makes greatest variety of dishes. Hardens quickly and makes the tenderest of all jellies.

EVERY PACKAGE MAKES TWO QUARTS

We want you to try Crystal Gelatine, now, in your own home.

Ask your grocer. If he does not keep it, send us his name and we will send you a free sample package.

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 121A Beverly Street
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without warming closet or reservoir. With high warming closet, porcelain lined reservoir, just as shown in cut, \$17.95; large, square, oven, wonderful baker, & cooking holes, body made of solid rolled steel. Durable grate; burners wood or coal. Handsome nickel trimmings, highly polished.

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Write Today for our beautifully illustrated Steel Range Catalog No. 3144; a postal card will do. 100 styles to select from. Don't buy until you get it.
MARVIN SMITH CO., CHICAGO, ILL.

LOUISIANA CONFERENCE.

Lafayette Dist.—First Round.

Jeanerette	Jan. 7, 8
New Iberia	Jan. 8, 9
Franklin	Jan. 14, 15
Morgan City	Jan. 15, 16
Patterson	Jan. 21, 22
Houma	Jan. 22, 23
Vermillion, at Henry	Jan. 28, 29
Gueydan and Abbeville, at Abbeville	Jan. 29, 30
Rayne	Feb. 4, 5
Indian Bayou, at I. B.	Feb. 5, 6
Church Point, at Branch	Feb. 11, 12
Crowley	Feb. 12, 13
Eunice, at Iota	Feb. 18, 19
Jennings	Feb. 19, 20
Sulphur, at Vinton	Feb. 25, 26
Lake Charles	Feb. 26, 27
Bell City, at Bell City	Mar. 4, 5
Lake Arthur	Mar. 5, 6
Lafayette	Mar. 8, 9
St. Martinsville	Mar. 11, 12

Special attention is called to question 14 of Discipline of 1910. District Stewards will meet me at New Iberia, Jan. 9th.

J. E. DENSON, P. E.

MISSISSIPPI CONFERENCE.

Port Gibson Dist.—First Round.

Utica	Dec. 31, 1
Port Gibson	Jan. 7, 8
Rolling Fork	Jan. 14, 15
Anguilla	Jan. 15, 16
Sunflower	Jan. 17, 18
Vicksburg, Crawford St.	Jan. 21, 22
Vicksburg, S. Washington	Jan. 22, 23
Gloster	Jan. 25, 26
Harrison	Jan. 28, 29
Natchez, Jefferson St.	Feb. 3, 4
Natchez, Pearl St.	Feb. 5, 6
Washington, at W.	Feb. 6, 7
Fayette, 11 a. m.	Feb. 6, 7
Nebo, at N.	Feb. 11, 12
Hamburg, at McNair	Feb. 12, 13
Centerville, at C., 11 a. m.	Feb. 17, 18
Woodville	Feb. 18, 19
Silver City	Feb. 25, 26
Mayersville	Mar. 4, 5
Oak Ridge	Mar. 11, 12
Hermanville	Mar. 18, 19
Rocky Springs	Mar. 25, 26
Wilkinson at Hopewell	Apr. 1, 2
Homochitto at Mt. Olive	Apr. 8, 9

The District Stewards will meet at Port Gibson on Friday, Jan. 6th, 11 a. m. The preachers in charge are earnestly requested to be present.

H. W. FEATHERSTUN, P. E.

Gloster, Miss.

Brookhaven Dist.—First Round.

McComb and Fernwood, at South McComb	Jan. 1, 2
McComb, Centenary	Jan. 1, 2
Osyka and Liberty, at O.	Jan. 7, 8
Magnolia	Jan. 8, 9
Adams, at Adams	Jan. 14, 15
Gallman, at Bethesda	Jan. 21, 22
Hazlehurst	Jan. 22, 23
Crystal Springs	Jan. 28, 29
Bogue Chitto and Norfield, at Bogue Chitto	Feb. 4, 5
Brookhaven	Feb. 5, 6
Monticello, at Monticello	Feb. 11, 12
Bayou Pierre, at Center Pt.	Feb. 18, 19
Barlow, at Barlow	Feb. 19, 20
North Wesson, at Beauregard	Feb. 25, 26
Wesson	Feb. 26, 27
Scotland, at Bethesda	Mar. 4, 5
Topisaw, at Topisaw	Mar. 11, 12
Summitt, at East McComb	Mar. 12, 13
Buford, at Waterholes	Mar. 18, 19
Tylertown, at Tylertown	Mar. 19, 20
Pearlhaven, at Hawkins	Mar. 25, 26
Meadville, at Meadville	Mar. 25, 26

The District Stewards are called to meet in the Methodist Church, Brookhaven, Miss., Wednesday, Jan. 11, 1911. The pastors of the district are invited to the meeting.

J. T. LEGGETT, P. E.

Meridian Dist.—First Round.

Meridian, 7th Ave. a. m.	Dec. 25
Meridian, East End. p. m.	Dec. 25
Vimville, at Cokers Chp.	Dec. 31, 1
Enterprise and Stonewall, at Enterprise	Jan. 8, 9
Porterville, at Porterville	Jan. 15, 16
Shubuta and Quitman, at S.	Jan. 22, 23
Lauderdale, at Lauderdale	Jan. 23, 24
DeKalb, at Marvin	Jan. 27, 28

Moscow, at Mellen	Jan. 28, 29
Scooba, at Scooba	Jan. 31
Binnsville and Wahalak, at Wahalak	Feb. 1
Meridian, Central. a. m.	Feb. 5
Meridian, Fifth St. p. m.	Feb. 5
Daleville, at Daleville	Feb. 11, 12
Matherville, at Liberty	Feb. 18, 19
DeSoto, at DeSoto	Feb. 25, 26
Poplar Springs. a. m.	Mar. 5
Meridian, South Side. p. m.	Mar. 5
Bucaturra, at Bucaturra	Mar. 10
Waynesboro Ct., at Fedora	Mar. 11, 12
Waynesboro. p. m.	Mar. 12, 13

W. H. LEWIS, P. E.

Newton Dist.—First Round.

Bay Springs, at B. S., Fri.	Dec. 30
Montrose, at M.	Dec. 31, Jan. 1
Pachuta, at Pachuta	Jan. 6
Rose Hill, at R. H.	Jan. 7, 8
Chunkey, at Chunkey	Jan. 13
Hickory, at Hickory	Jan. 14, 15
Carthage, at Bethel	Jan. 20
Walnut Grove, at W. G.	Jan. 21, 22
Lake, at Lake	Jan. 25
Laurel, at King	Jan. 27
Laurel, 6th Street	Jan. 28, 29
Laurel, First Church	Jan. 29, 30
Decatur, at Union	Feb. 3
Stallo, at Mt. Pisgah	Feb. 4, 5
Hillsboro, at Lane's Chapel	Feb. 10
Friday	Feb. 11, 12
Forest, at Harpersville	Feb. 18, 19
Indian Mission	Feb. 18, 19
Neshoba	Feb. 19, 20
Philadephia, at Phil.	Feb. 19, 20
Homewood, at H. Thu.	Feb. 23
Shiloh, at Shiloh	Feb. 24
Trenton, at Pine Grove	Feb. 25, 26
Morton and Pelahatchie, at Morton	Feb. 26, 27
Newton	Feb. 28

The District Stewards will please meet in the Methodist Church in Newton, Miss., at 1 o'clock p. m., Wednesday, Jan. 4, 1911. The pastors are invited to meet with the Stewards.

Notice to Preachers: Let all the preachers in the District remember the first Sunday in January as the day of special prayer for the guidance of the Holy Spirit in all our labors of the current year.

On circuits where the pastors can't be present in all the churches, let local preachers and laymen be appointed to lead, and let us try to have service on that day in every church on the District.

T. J. O'NEIL, P. E.

Hattiesburg District.

The District Stewards of the Hattiesburg District of the Mississippi Conference are requested to meet in Hattiesburg at the Main Street Methodist Church, on Tuesday, Jan. 3, 1911, at 1:30 o'clock p. m.

The meeting will be of more than usual importance because of matters connected with the District Parsonage property. A full attendance is desirable.

All who may reach Hattiesburg before the hour of meeting are cordially invited to come at once to the District Parsonage.

M. B. SHARBROUGH, P. E.

NORTH MISSISSIPPI CONFERENCE.

Corinth Dist.—First Round.

Corinth, First Church	Dec. 11, 12
Iuka Ct., at Snow Down	Dec. 17, 18
Iuka Station, at Iuka	Dec. 18, 19
Booneville Ct., at Hodges Chapel	Dec. 23
Booneville Station, at B.	Dec. 25, 26
East Booneville Ct., at Siloam	Dec. 28
New Albany Ct., at Union Hill	Dec. 31
New Albany Sta., at N. A.	Jan. 1, 2
Myrtle Ct., at M.	Jan. 1, 2
Ripley Ct., at Marvin Chp.	Jan. 3
Dumas Ct., at New Hope	Jan. 4
Ripley and Blue Mountain, at Blue Mountain	Jan. 5
Jonesboro Ct., at State Line	Jan. 6
Corinth Ct., at Box Chp.	Jan. 7, 8
Corinth, South Side	Jan. 8, 9
Tishomingo Ct., at T.	Jan. 14, 15
Belmont Ct., at Old Bethel	Jan. 15, 16
Rienzi Ct., at Thrasher	Jan. 18

Hatchie Mission, at El Bethel	Jan. 19
Kossuth Ct., at Wesley	Jan. 20
Mantachie Ct., at Oak G.	Jan. 21
Guntown and B., at Saltilló	Jan. 22, 23
Sherman, Ct., at Sherman	Jan. 25
Mooreville Ct., at Allens	Jan. 26
Dry Run Mission, at Mt. Hebron	Jan. 28
Baldwyn Ct., at Double Springs	Jan. 29
District Stewards will meet at Corinth, Miss., 10 a. m., Jan. 31, 1911, at the First Methodist Church.	

BEN P. JACO, P. E.

Oxford Dist.—First Round.

Red Banks, at Red Banks	Dec. 31, 1
Taylor, at Taylor	Jan. 6
Paris, at Paris	Jan. 7
Water Valley, Main St.	Jan. 7, 8
Water Valley, 1st Church	Jan. 8, 9
Pine Valley, at Pine Valley	Jan. 14, 15
Coffeetown, at Coffeetown	Jan. 15, 16
Charleston, at Charleston	Jan. 19
Duck Hill, at Duck Hill	Jan. 20
Grenada Ct., Spg. Hill	Jan. 21, 22
Grenada	Jan. 22, 23
Randolph, at Randolph	Jan. 28, 29
Lafayette, at Lib. Hill	Jan. 30
Toccapola, at Laf. Spgs.	Jan. 31
Oxford	Jan. 31
Holly Springs Ct., at Lamar	Feb. 4
Abbeville, at Abbeville	Feb. 5, 6
Waterford, at Waterford	Feb. 11
Holly Springs	Feb. 12, 13
Potts' Camp, at Potts' Camp	Feb. 18, 19
Ashland, at Ashland	Feb. 25, 26
The District Stewards will meet in First Church, Water Valley, on January 10th, at 1 p. m.	

J. E. CUNNINGHAM, P. E.

Sardis Dist.—First Round.

Sardis Station	Dec. 10, 11
Eureka, at Cole Springs	Dec. 17, 18
Oakland, at Oakland	Dec. 24, 25
Batesville	Jan. 1, 2
Pleasant Hill, at P. H.	Jan. 7, 8
Hernando and H. L., at H.	Jan. 8, 9
Byhalia, at Byhalia	Jan. 14, 15
Mt. Pleasant, at Mt.	Jan. 17
Olive Branch, at Miller	Jan. 19
Coldwater, at Coldwater	Jan. 22, 23
Lake Cormorant and Hinds, at Hinds	Jan. 24
Cemo	Jan. 29, 30
Long Town, at Pleasant G.	Feb. 2
Cockrum, at Cockrum	Feb. 4, 5
Wall Hill, at Wall Hill	Feb. 5, 6
Courtland, at Pope	Feb. 9
Arkabutla, at Arkabutla	Feb. 11, 12
Senatobia	Feb. 18, 19
Crenshaw, at Mastodon	Feb. 21
Tyro, at Freedonia	Feb. 25, 26
The District Stewards will meet at Coldwater the 23d of January. The lay leaders of the district will please meet us at the same time and place.	

W. M. YOUNG, P. E.

Winona Dist.—First Round.

Winona	Dec. 13
Greenwood	Dec. 25
Itta Bena	Jan. 1
Moorhead, 7 p. m.	Jan. 1
Schluter	Jan. 7, 8
Carrollton, at Carrollton	Jan. 14, 15
N. Carrollton, at N. Carrollton	Jan. 15, 16
Mars Hill, at Chapel Hill	Jan. 21, 22
Indianola, at Indianola	Jan. 27
Belzoni, at Belzoni	Jan. 28, 29

Inverness, at Inverness	Jan. 29, 30
Webb, at Webb	Feb. 4, 5
Ruleville, at Drew	Feb. 5, 6
Tutwiler, at Tutwiler	Feb. 11, 12
Lambert, at Vance	Feb. 12, 13
Bellefontaine, at Shady Grove	Feb. 17
Slate Springs, at Slate Springs	Feb. 18, 19
Eupora, at Eupora	Feb. 25, 26
Winona Circuit, at New Hope	Mar. 4
Kilmichael, at Kilmichael	Mar. 5, 6
Minter City	Mar. 12

The District Stewards will please meet at the Methodist Church in Winona, Thursday, January 5th, at 11 o'clock a. m.

E. S. LEWIS, P. E.

Aberdeen Dist.—First Round.

Pittsboro, at Pittsboro	Jan. 7, 8
V. and C. City, at Vardaman	Jan. 8, 9
Houston	Jan. 9
Palestine, at Algoma	Jan. 10
Pontotoc	Jan. 10
Houlka, at Wesley Chp.	Jan. 11
Okolona	Jan. 12
Okolona Circuit	Jan. 12
Shannon, at Shannon	Jan. 14, 15
Verona, at Verona	Jan. 15, 16
Tupelo	Jan. 16
Amory and Nettleton, at N.	Jan. 17
Nettleton Ct., at New Chp.	Jan. 18
Greenwood Springs, at G. S.	Jan. 19
Buena Vista, at B. V.	Jan. 21, 22
Prairie, at Muldon	Jan. 22, 23
Wren, at Tranquill	Jan. 24
Derma, at Hurricane	Jan. 26
Montpelier, at Woodland	Jan. 27
Smithville, at Antioch	Jan. 28
Fulton, at Iardius Chp.	Jan. 29, 30
Tremont, at Mt. Olive	Jan. 31

JAMES H. FELTS, P. E.

Columbus Dist.—First Round.

Mathiston	Jan. 7, 8
Cedar Bluff, at Pheba	Jan. 8, 9
West point	Jan. 12
Macon	Jan. 13
Shuqualak	Jan. 14, 15
Columbus, First Church	Jan. 16
Columbus, Second Church	Jan. 17
Starkville	Jan. 18
Sturgis	Jan. 19
Mashulaville, at N. Hope	Jan. 21, 22
Brooksville	Jan. 28, 29
Starkville Circuit	Feb. 3
Mayhew	Feb. 4, 5
Crawford	Feb. 11, 12
Cochrane	Feb. 18, 19
Columbus Ct., at Flint Hill	Feb. 25, 26

The District Stewards will meet in West Point, Thursday, Jan. 12, at 1:30 p. m. in the Methodist Church.

J. E. THOMAS, P. E.

AL-E-THE-IA.

Mrs. Clinton Smith, president of the W. C. T. U. in Washington, D. C., writes of Mrs. Miller's temperance story:

"I have read the book most thoroughly and carefully. I admire your ability to use such good and clear language to make your meaning plain. I found the book interesting, and, better still, convincing, and will recommend it when ever I can."

Price, 25 cents. For sale by Mrs. C. C. Miller, Hammond, La., or New Orleans Christian Advocate.

Defeat the Boll Weevil!

Plant Cotton Seed that matures before his arrival, or seed on which bolls are too tough for him to puncture. We handle, direct from producers, the three leading varieties and earliest maturing cotton known.

We are State Agents for Mississippi and Louisiana for the celebrated Mebane Big Boll Triumph, and Toole's Early Five-Loek Prolific. Also handle Simpkins Early Prolific direct from producers. Testimonials from best farmers in the State show that either variety of this cotton turns out 38 to 43 per cent lint at the gin. Write us for prices, testimonials and advertising matter.

We are Headquarters for field seed of all kinds. Write us for prices on White Spanish Peanuts, Seed Corn, Filled Peas, Velvet Beans, Soy Beans. Car lots shipped direct from producers at lowest possible prices.

Will also carry stock of the above varieties' cotton seed in New Orleans. Laid to supply Louisiana buyers. All orders from Louisiana should be addressed to Mr. J. B. Fain, P. O. Box 1818, New Orleans, La., and all orders or inquiries from Mississippi should be addressed to:

FAIN PRODUCE AND SEED CO., JACKSON, MISS.

Epworth League

TOPIC FOR DECEMBER 25, 1910.

THE FULNESS OF TIME, AND GOD'S GREAT GIFT

(Gal. iv, 4-5.)

Program:

Scripture-reading: Isa. liii, Luke ii, 1-16.

Hymns 107, 123, 125, 112. (For an effective solo, Hymn No. 250 may be used.)

The Topic.

In describing Bethlehem at the time of the birth of Christ, Phillips Brooks wrote:

"The hopes and fears of all the years
Are met in thee to-night."

And of the star, Holland sang:

"In the light of that star
Lie the Ages imperiled."

How literally these descriptions of poetic fancy accord with the conditions that actually existed may be shown by a brief survey of the world at the time of the Advent.

I. The Fulness of Time — The Dispersion and the Great Expectation.

One of the most significant single facts at the time of Christ's birth was that the Jews were widely scattered abroad throughout the world. Mention of considerable communities of these dispersed chosen people of the Lord is made in John vii, 35; James i, 1, and I Peter i, 1.

Disappeared Dispersions.

As a matter of interest, by reference to I Kings xx, 34, II Kings xv, 29, II Kings xvii, 6, it appears that very early in the history of Israel there were colonies of that people in Damascus, in Assyria, and in Mesopotamia and Media. It has been shown, however, that these groups must have been absorbed by the peoples among whom they were formed.

Permanent Dispersions:

The dispersions which really counted in the preparation of the fullness of time began when Nebuchadnezzar carried fifty thousand of the children of Israel into Babylon. There the prophet Ezekiel flourished and Ezra the priest collected and edited the Jewish literature. (2 Kings xxi, 12-16). Thence into the borders of Media, Persia, and Cappadocia the sons of Jacob persistently found their way, until they were even settled on the shores of the Black Sea. This distribution lasted until one thousand years after Christ was born.

Nero carried vast multitudes of Israelites captive into Egypt. It has been estimated that fifty million Jews were thus forced to take up their residence in the land of the Nile. (Jer. xiv, 1.)

In Acts ii, 11 mention is made of the dispersion in Syria. Not only here was the Jew colonized, but in Asia Minor, Greece, Rome, and even far to the north and west of the Imperial City he built himself permanent habitations.

The Great Expectation.

Now the deep significance of the Dispersion can be fully appreciated only in view of the Great Expectation. Wherever a Jewish colony of any size whatsoever was planted, there the pulse of feeling throbbed in eager anticipation of a coming deliverer and restorer. For the Jew interpreted his sacred prophecies to mean that his nation was to be re-established in a position of world supremacy and righteous influence. This explains the success of the Maccabean uprising against the Roman power, which took place just a hundred and sixty-eight years before Jesus was born. The threatening proportions to which the movement grew encouraged the Jew to believe, although the immediate enterprise had met with disappointing reversal, that a permanent powerful

champion was surely to be raised up to complete the work of emancipation.

II. A Common Language.

Long before the Roman power came into Palestine the Greeks, under Alexander the Great and his successors, had brought the land under their authority and influence. And although the Greek proved to be unequal to holding the political advantage thus gained, he left an impress upon everything that he touched that could not be removed. Alexander's invasion began nearly three hundred and twenty-five years before the birth of Jesus. In the course of two generations, or at the beginning of the second century B.C., the Greek language was thoroughly established throughout the Eastern world. West and north of Rome the Latin tongue prevailed. Greek was the language in common use when Christ performed his ministry. The fact that Jesus himself used Aramaic has been explained by some as pointing to the more local and special nature of Christ's appeal as compared to the appeal uttered by the apostles. The New Testament was originally written in the Greek tongue. And both Philo and Josephus, writers of secular history, wrote in Greek. The prevalence of a common language is of supreme importance in accounting for the rapid extension of Christianity during the first three centuries. At the end of that period the religion of the Nazarene was proclaimed the religion of the Roman Empire.

III. The Roman Highways.

In this day of agitation for good roads no argument is needed to show the influence of well-built highways upon the civilization of a people. If a commonly understood vehicle for the interchange of ideas was necessary, none the less was it essential that physical barriers and obstructions to rapid movement and transportation should be overcome. Rome ruled the world, under law, maintained and enforced by the garrison and the cohort. To be able to move troops quickly from one province to another, good highways were necessary. But in times of peace these highways became the arteries along which flowed an ever-increasing volume of migration and commerce. Thus, driven by an emperor's decree or attracted by better trade advantages, the early Christians joined the ever-moving caravans. Thus now and then an apostle, with a group of helpers, dust-covered and out-wearied with the marching, came triumphantly into a Philippian or took up his sojourn in a pagan Ephesus.

IV. The Knowledge of God.

The colonies of the Dispersion and the constantly restless bands of migrating Jews held rigidly to a radically peculiar thought of God. They never ceased to cry to each other: "Hear, O Israel, the Lord our God is one Lord." But there was something implied in this declaration which they were reluctant to proclaim, although they had been taught the truth from old by their greatest prophets. That truth was that their one God was also the one God of all the nations. Jehovah was the God of the Greek and of the Roman and of the Assyrian. Now the Jew was perfectly willing, nay, he eagerly desired, that Jehovah should rule over the neighboring nations. But he was jealous of the friendship and the favor of Jehovah for himself alone. The time, however, was full ripe for the proclamation to be made that God was the Father of all men, and that, therefore, all men were brothers.

God's Great Gift.

1. God's great gift is the presence among men of an all-sympathetic, personal Friend.

It was four hundred years from Malachi to Christ. There was no "open vision." The religious teachers of the day were arrayed against each other in bitter controversy over such questions as how a person ought to wash his hands before eating, and

how many specific times a man ought to forgive an offender. The river of God's thought had been turned aside into a desert of quicksand, and its splendid volume diminished into innumerable trickling water courses.

Jesus stood in the midst, as the expression in personal terms of the love and the thought of a personal God. Recognition of his worth caused the estimated values of ritual righteousness and of institutional allegiance to disappear. Entering his companionship produced a passion of loyalty that caused his followers to go forth everywhere to utter the proclamation of God's love for the world and of his availability for every man in the world, whether Jew or Roman, bondman or free.

2. And the gift is a challenge to us to put away all unfriendliness and to enter into helpful fellowship with every man.—Epworth Era.

TRY MURINE EYE REMEDY

for Red, Weak, Weary, Watery Eyes and Granulated Eyelids. Murine Doesn't Smart—Soothes Eye Pain. Druggists Sell Murine Eye Remedy, Liquid, 25c, 50c, \$1.00. Murine Eye Salve in Aseptic Tubes, 25c, \$1.00. Eye Books and Eye Advice Free by Mail.

Murine Eye Remedy Co., Chicago.

REGRET TO GIVE HIM UP.

The following resolution concerning Rev. G. H. Galloway, who has just finished a quadrennium of faithful service on the Vicksburg District, was recently adopted by the officials and others connected with Porter's Chapel, Vicksburg:

"We the officials, members and friends of Porter's Chapel part with our much-beloved presiding elder, Rev. Geo. H. Galloway, who leaves us after four years of faithful service, with profound regret.

Brother Galloway's administration has been a great source of help in the way he has built up the spiritual welfare of this church and community, which is manifested by this beautiful testimonial that he dedicates to the Lord this day. Through his inspiration and assistance we have erected within the period of twelve months this new house of worship, complete in all details and free from encumbrance, and it will always be a pleasure to us that his last Sunday as our faithful leader completes our work.

Therefore, be it resolved, That in parting with Brother Galloway, we do so with the deepest regret, but pray that he in whose hands rests his destiny for the next year will see and appreciate his good work by sending him to a larger field where he will be able to accomplish greater things for the Lord."

Difficult

Breathing

"I could not lie on either side, my heart fluttered, and I was so weak I could scarcely walk. Dr. Miles' Heart Remedy did wonders for me. I can sleep, eat, and do more work than I have in ten years."

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The first package will benefit; if not your druggist will return your money.

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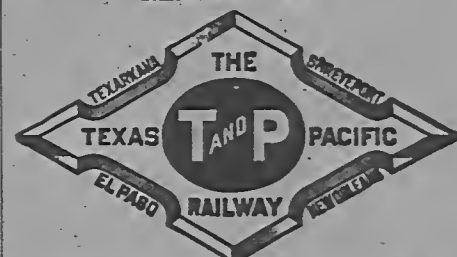
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E. P. TURNER,

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THE LAYMEN'S MISSIONARY RALLY OF THE RUSTON DISTRICT.

Pursuant to a call from the District Leader, Rev. W. G. Harbin, quite a number of pastors and laymen met at Gibbsland, Nov. 26, 1910.

The interest which the laymen and preachers feel in this movement was evidenced by the remarkable attendance. Considering the fact that the Louisiana Conference was but eleven days off, and the busy time of the preachers, the busy season of the year for farmers, merchants and all business men, it was a very pleasant surprise to meet so many. Indeed, the promoters of the enterprise were very doubtful of its success. To the perseverance and industry of our district lay leaders is due in a large measure the success of the meeting. There were present about thirty pastors and laymen.

Those sturdy, independent laymen of the Ruston District were concerned about the extension of the Master's kingdom. They wanted to know about the Laymen's Missionary Movement. They wanted to exchange ideas about making it "go." Consequently a great deal of attention was given to a study of methods of work. A number of addresses of a high order were made on the different phases of the Laymen's Missionary Movement and mission study. Notable among these were the addresses of Presiding Elder Tucker, Revs. W. H. Coleman, E. C. Flynt, C. F. Staples and others.

There was a decided tendency on the part of the laymen to take part in the free discussion. It was by no means a preachers' meeting. There was a heartiness and enthusiasm pervading the whole assembly which signified good for the cause. The pastor, Rev. C. F. Staples, and the good people of Gibbsland contributed in a very material way to the success of the meeting. At the end of the morning session the ladies of the town furnished a splendid repast, which was enjoyed to the fullest.

The practical side of all questions was stressed, the aim being to educate rather than to inspire, although the inspirational was not overlooked. The organization of committees and mission study classes, the "every-member campaign," and inspirational addresses and meetings over the district were projects about which the meeting was concerned.

Resolutions endorsing the presiding elder, and making arrangements for special meetings over the district were passed.

The Conference expressed its appreciation of its district leader and of the hospitality of the Gibbsland people with heartiness and unanimity.

In the evening the people were given the opportunity of hearing a sermon of great depth and power by Brother Walter G. Harbin.

J. B. FULTON,
Acting Secretary.

CHRISTMAS CONVOCATION AT MERIDIAN COLLEGES.

Beginning December 25th and continuing until December 30th, a Christmas convocation will be held at the Meridian Colleges. Rev. Joseph H. Smith will be in charge, with an excellent corps of workers, and will give daily expositions on the School of Prayer and the Holy Spirit. Rev. Chas. H. Babcock, from Virginia, who comes highly recommended, will deliver messages daily. These, with other helpers, will give a feast of good things. The convocation is held for the benefit of pastors, evangelists, and Christian workers. Those who are continually giving out, need to step aside for a refreshing from the Lord. Everyone is invited, and free entertainment may be had. No charge for lectures.

For free entertainment address Mrs. Joseph H. Smith, Meridian, Miss., care M. W. C.

M. A. BEESON,
Pres. Meridian Male College.

TOPICS FOR WEEK OF PRAYER.

The following is the list of topics for the coming Week of Prayer, as suggested by the Evangelical Alliance for the United States:

Sunday, January 1, 1911. Sermon: "The Fatherhood of God."
Monday, Jan. 2—"The World's Approach to God."
Tuesday, Jan. 3—"The Christian Church."
Wednesday, Jan. 4—"Foreign Missions."
Thursday, Jan. 5—"Home Missions."
Friday, Jan. 6—"The Home and the School."
Saturday, Jan. 7—"Government and Politics."
Sunday, Jan. 8—Sermon: "The Brotherhood of Man."

PASSING OF THE PLOW HORSE.

Within ten years approximately eight million acres of farm land in the United States and Western Canada have been taken away from the horse and turned over to the steam and fuel engine to be plowed, and the farmers of Illinois, Iowa, Indiana and other parts of the "corn belt" are beginning to follow the example set by the owner of larger farms in the newer prairie sections. The improvements made within the last few years in the smaller traction engine using gasoline or oil, have also solved many of the problems presented in the "moist" district of soft soils and small farms, which the old and larger steam traction engines could not meet.—*National Magazine.*

ROASTING DUCKS.

Ducks should be roasted in a quick oven and be a little rare rather than overdone, or the meat will be too dry.

A good filling is made of potatoes, mashed and beaten light and seasoned well with salt and pepper, butter, a little parsley or sage and two teaspoonfuls of onion juice. This makes a delicious filling. I am sure if you will try this way of roasting ducks, you will be much pleased.—*National Magazine.*

Hair Help

Ayer's Hair Vigor has no effect whatever upon the color of the hair. It cannot possibly change the color in any way. But it promptly stops falling hair, and greatly promotes growth. Ask your doctor first.

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You Look Prematurely Old

Bottles of three light, pink and white. See "LA GAZETTE" FOR COLOR PICTURE. Price 91.00, retail.

Tidings from the Field

Bell City Charge:

As the close of another Conference year is at hand and nothing has been said of our work, we feel like writing something for our paper of our work on the Bell City Charge. Surely the Lord has blessed our labors here, as you can see from our accounts given below. While there has not been a great display as some count results, we can conscientiously say, by God's help, we have done the best we could. This charge is scattered over a great deal of territory. It is forty or fifty miles from one end to the other, and part of it has to be reached by water, making it hard and expensive to serve. The Epworth League is in better condition than when we found it by an increase of at least 16 members, and has raised \$15 for the foreign field. Our Sunday school is better by an increase of one class of twenty-seven members. What the other classes have on increase we are not prepared to say, but all have improved and grown. There have been three new members added to our church roll, and we hope that all are in a better condition spiritually. Conditions have not been as favorable towards the end of the year as we should have liked; Satan is strong and always at work. But we have prayed God to raise up a man for this field, not to suit the people, but to please himself. The coming year will find us still in our own church, but in a different field of labor. We hope our pastors will follow up our work and organize churches as soon as it is possible to do so. Because of some slight incumbrances, and at the suggestion of my presiding elder, I will give up my duties for awhile as an active minister in the church. We hope to win souls in the new field of labor, and render service that will prove a blessing to our church. Wife has labored with me, and together we have done the best we could. May the Lord bless our preachers and presiding elders this coming year, and may many souls be brought to Christ through their efforts. Now, a word for our paper. It grows better and deeper with each issue. Without it we would feel lost indeed. Believe me as one who loves his Church and the cause for which she stands. Your brother, Rev. L. L. Spinks, Missionary of the American Sunday School Union, Southwestern District.

THE INFLUENCE OF THE BELL.

Almost invariably on occasions of great rejoicing, especially in Christian Lands, the Bell peals forth the spirit of the hour. The influence of the Bell is world wide. At Christmas time it peals forth in joyful note "Glad Tidings." "Peace on Earth. Good Will Towards Men." There are thousands of Steel Alloy Bells in every clime that take part in this festive occasion. In almost every nook and hamlet Steel Alloy Bells will peal forth in merry chime during the coming happy Christmas time. The Steel Alloy Bell is manufactured at Hillsboro, Ohio, by the reliable firm, The C. S. Bell Company. For over fifty years they have been making this celebrated Bell. Their special plan for helping churches secure Bells will be sent free with catalogue for the asking.

COMMENDED BY HIS BAPTIST BRETHREN.

Whereas, Rev. Jno. A. Moore has been the very efficient pastor of the Methodist Church in our town for the past four years; and,

Whereas, he has been a strong factor in helping to promote every worthy cause in the town, and exerting a powerful influence against all evils; and,

Whereas, we regard him as one of the ablest preachers and best citizens we have ever had in our town; and,

Whereas, under the government of his Church he will not be permitted to return next year; therefore, be it

Resolved 1. That we take this opportunity of expressing to him our appreciation of his most valuable services as a preacher and pastor, and of thanking him for his influence as an earnest, consecrated Christian citizen.

Resolved 2. That we regret to have him leave our town, and that we assure him that our best wishes and prayers for his usefulness and success will go with him.

Resolved 3. That we commend him to his new field of labor as being worthy and able to fill the best places in the Conference.

Resolved, further, that a copy of these resolutions be tendered him and given the press of our county and the New Orleans Christian Advocate.

BAPTIST CHURCH.

Per J. E. Byrd.

Mt. Olive, Miss., Nov. 30, 1910.

RESOLUTIONS OF RESPECT.

Whereas, the death angel visited the home of our pastor, Rev. William H. Saunders and Mrs. Jennie Saunders on Friday, November 11, 1910, and called to the celestial home their only son, little William H., Jr., aged two years, one month and one day; therefore, be it

Resolved, 1. That we the members of the W. H. M. S. of Washington Street Church, Vicksburg, Miss., together with numbers of other friends, express our sympathy to the bereaved parents.

2. That since God in his wisdom has seen fit to call little William from our midst, we will ever remember his sweet, smiling face.

3. That though his little form will be seen no more by those who loved him dearly, and though his prattling voice will be heard no more in the home, we urge the love ones to weep not, because they know where to find their little Will, who is safe in the arms of Jesus.

4. That a copy of these resolutions be sent to the family, who are so sorely bereaved, and for whom we earnestly pray.

Signed: Mrs. George Shirley, Pres-ident; Mrs. William Bailey, Secretary.

IN MEMORIAM.

Whereas, God in his infinite love and mercy has seen fit to call from our midst Brother J. A. Turman, and in answering this call he has left a vacancy in the church as our Sunday school superintendent that is deeply felt and mourned by every member; therefore,

Resolved 1. That we humbly submit to the will of him who doeth all things for our good.

2. That we feel our loss is his eternal gain, and that we will ever remember his Christian example.

3. That we express to the sorrowing loved ones our deepest sympathy and commend them to him who only can heal their broken hearts, and that a copy of these resolutions be sent to the family, and a copy to the Christian Advocate for publication.

Signed: T. J. Durrett, P. C. Ira Seay, Mrs. Cora Thomas, Mrs. Zuleime Davis.

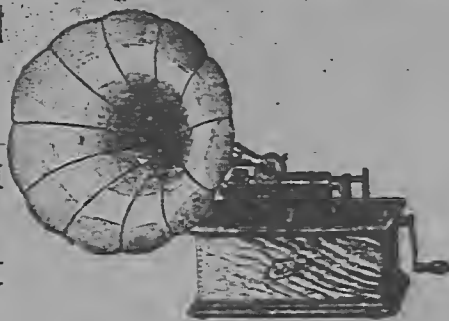
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Royal is the only baking powder made from Royal Grape Cream of Tartar

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Sunday School

LESSON FOR DEC. 25, 1910.

CHRISTMAS LESSON.
Luke, 2: 6-20.

Golden Text: For there is born to you this day in the city of David a Savior, who is Christ the Lord.

TEACHING TOPICS.
Our Christmas Gift.

We are too prone to think of Christmas as being an anniversary only. It is the celebration of an event which occurred far back in the dim ages. It is the memory of a long vanished glory. It is the commemoration of God's great gift made to men centuries ago. When we think of Christmas in this way we lose its finest essence. Christmas will always renew the precious memory of the glorious hour when the Christ-child came. But in this very truth we have more than a looking back through the dim vista of the years. Christ comes again to our hearts when we thus prepare our thoughts to receive him. And it is not only the Child who comes to us. We know him as the Companion of our lives, as our long-loved Friend.

This Christmas season is not first a recollection. It is a glad commemoration just because it is first the present intensification of our love and worship. We think of the years, during which our lives have been dedicated to Jesus, we think of his strength which has become our strength, and we remember the comfort of his presence. Christmas means to us all that Christ has meant to us throughout our lives. We gather up all memories and gratitudes and unite them with our praise. So we can truly say that Jesus is our Christmas gift far more richly than he was the shepherd's long ago. His Spirit has been with us through the years and his presence abides in our hearts. Therefore, we are his and he is ours in a holier, more intimate sense than could be imagined by those who looked upon him lying in the manger, and worshiped while they wondered, scarce knowing who he was.

A Little Child.

The Savior of the world lay at Mary's side. He was her first-born babe. Perhaps the mother's thoughts reached out toward the distant years. Perhaps she saw as in a vision the time when her child, her son, should take his place in this world, making it like unto the kingdom of God. But more probably her whole soul was given up in anxious love, yet in great gratitude, for her baby, who lived and breathed upon her breast. This is something like the real picture: We must not forget the simplicity and naturalness of Jesus' birth. The kingdom of heaven steals upon us silently. A little child shall lead them; and the Messiah himself comes as a helpless, lovely Babe. We cannot lose sight of the full humanity of the Incarnation if we would understand it rightly, and if we would know the full joy of this surpassing revelation, so divinely beautiful.

No Room in the Inn.

It is part of the seeming tragedy of history that the great ones should come in such humble guise. No one in the inn knew of the lordly Child. Few of the vast throngs guessed that the most wonderful event of history had just transpired. It is all too frequently the case that this harsh world has no room for its heavenly visitants. Its hurry and busy dealings dull the ear and darken the understanding. When we picture the mother placed in the wretched stable, our hearts are touched by the pity of it. But the greater pity lies farther. The inn-keeper knew not the nature of his guest. We may excuse him. But how about the inhospitable world through the centuries that have followed? It has known, yet it has had no room in its crowded habitations. "No room in the inn" is the report of the gospel story. And "no room in the world" has been the terrible verdict of history ever since. Jesus has had his place among the few, and a warm and welcome place it has been. But the great hostility of the world has been closed against him. When will the civilizations of earth realize the present condemnation in the words, "There was no room for them in the inn?" When will God's own world be ready to recognize and receive its heavenly Guest? Only so far and so fast as his true worshipers proclaim

the message and prepare the welcome.

A Shepherd's Religion.

If the noisy town was not ready to receive the vision, the shepherds yonder in the silent fields and on the lonely hillsides were waiting. It is strange to the sophisticated intellect to learn that the rarest visions come to the simplest minds. It is absolutely incomprehensible to them that God should choose the humble ones to know the greatest mysteries. But so it is. The Christian religion is a religion for the common people. This does not mean that its truths are mysteries inaccessible to reason, nor does it excuse the superstition and credulity of ignorance. It only means that the divinest truths are the simplest truths; that the profoundest values are experienced in the natural life of quiet trustfulness and of unpretending faithfulness to duty. In its very first hour the good news was chanted to humble shepherds. Christianity thus became a shepherd religion in its simplicity.

In the Field of Watching.

The revelation came to the wakeful eye. The shepherds were watching their flocks by night. They would never have thought that this quiet watching was preparing their eyes for the exalted vision of the glory of the Lord. Nevertheless, it was to these shepherds that the angels came.

The True Christmas Vision.

There has always been something about the divine revelation that has awed the soul of man. This seems natural and inevitable. Nevertheless there is a rebuke for those who tremble, with thoughts only of self and of the divine. God's message is a glorious one. It is not for the ecstatic contemplation of the mystic alone. It must not absorb the attention of the individual, as though all heaven were disclosed for the ravishment of his soul. The shepherds were in danger of making this mistake. So have thousands of Christians mistaken Christ's coming as being a personal favor to them, and as being scarcely anything more than that. Hear the angel's rebuke, "Be not afraid; for I bring you good tidings of great joy which shall be to all the people." Here is the Christmas message. It is a revelation to society, a declaration of the coming of the kingdom of God. Christ came to minister unto all. We shall not catch the spirit of Christmas day until our horizon of faith and love is widened before us, and we have a new understanding of God's infinite care and of man's essential divineness.—*Western Christian Advocate.*

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THE BEST CHRISTMAS GIFT FOR A LITTLE MONEY.

Sent as a year's subscription to The Youth's Companion, \$1.75 will buy the fifty-two weekly issues of The Youth's Companion for 1911.

It will buy the two hundred and fifty fascinating stories in the new volume. It will buy the fifty exclusive contri-

butions to the new volume by famous men and women.

It will entitle the new subscriber for 1911, who sends in his subscription now to all the issues of The Companion for the remaining two weeks of 1910 free.

It will entitle the new subscriber for 1911 to The Companion's Art Calendar, lithographed in thirteen colors and gold.

If the subscription is a Christmas gift, it will entitle the donor to an extra copy of the 1911 Calendar.

The illustrated Announcement of the larger and better Companion for 1911 will be sent to any address free.

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NEW HAIR AFTER TEN YEARS OF BALDNESS

Former Baldhead Most Agreeably Surprises His Friends.

PERTH AMBOY, N. J., Special.—In Mr. Samuel Diamond, president of the Perth Amboy Skylight Works, this city can boast of having witnessed a most remarkable cure of baldness and dandruff. Mr. Diamond recently startled the public by appearing with a fine head of real hair. He states that the wonderful restoration of his locks is due to having used a treatment told about in the New York World. This remedy, it is said, has produced astonishing results. The Lorimer Institute, Branch 583, Baltimore, Md., offers to send our readers not only full directions as to how to apply it but also a trial supply of the remedy free of all expense. Readers will do well to communicate with the Lorimer Institute at once. Perhaps after all, baldness is at last doomed.

"A-L-E-THE-IA."

Here is what Bishop J. S. Key wrote to Mrs. Miller in reference to her book, "A-le-the-ia."

"I read the book at one sitting. I was interested from start to finish. It is a strong story, is well written and is no exaggeration of the facts."

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NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 57—No. 52

WHOLE No. 2863

ROBERT A. MEEK, Editor.

CHAS. O. CHALMERS, Publisher.

THE CLOSING YEAR.

'Tis midnight's holy hour, and silence reigns
Is brooding like a gentle spirit o'er
The still and pulseless world, hushed on the wings
The bell's deep tones are swelling o'er
Of the departed year. No funeral train
Is sweeping past on the street and by
With melancholy light, the gloom reveals
Like a pale, spotless shroud, the air is hushed
As by a mourner's sigh, and on you
That floats so still and placidly reveals
The spirits of the seasons seem to stand—
Young Spring, bright Summer, Autumn's golden
Form.

And Winter with its aged locks—old
In mournful cadences that come and go
Like the far wild-horn's wild and wailing woe
A melancholy dirge o'er the dead year,
Gone from the earth forever.

'Tis
For memory and for tears, within the door
Still chambers of the heart, a secret store
Whose tones are like the wizard's voice, and
Heard from the tomb of ages, points us o'er
And solemn finger to the beautiful
And holy visions that have passed away
And left no shadow of their loveliness
On the dead waste of life. That spirit
The reflected of Hope and Joy and Love
And bending mournfully above the pale
Sweet forms that slumber there, is a
Flower
O'er what has passed to nothingness.

The year
Has gone and with it many a dream
Of happy dream—its shadowy form
Its shadow in each heart, its sweet
It waved its scepter o'er the world
And they are not, it and its kindred
Upon the strong mind and the high
Is fallen, and the dashing eye is
It trod the hall of revelry, where
The bright and joyous, and the soul
Of stricken ones is heard where
And reckless shout resounded.

It passed o'er
The battle plain, where sword and spear and shield
Flashed in the light of mid-day, and the strong
Of serried hosts is shivered, and the grass
Green from the soil of carnage, waves above
The crushed and mouldering skeleton, it came
And faded like a wreath of mist, it
Yet ere it melted in the viewless air
It heralded its millions to their home
In the dim land of dreams.

Remorseless Time
Fierce spirit of the glass and scythe—what power
Can stay him in his silent course, or turn
His iron heart to pity? Oh, still on
He presses, and forever. The proud bird
The condor of the Andes, that can soar

the converted fall off from attendance on
and appear utterly thoughtless and
in sin.

That no sinners have been con-
verted since saint or sinner seems alarmed:
A passionless church and an in-
differently God and angels look down on
sleep with dying sinners in her arms.
A revival is needed.—New York Observer.

WANTED—SOULS.

There is a wonderful activity manifest in the
church—more money, means, better appliances and
instrumentalities, which is all right
and should be. But what is it for, if not
to glorify Christ, and build them up in right-
eousness and holiness? Where is the greatest lack in
our church operations? Is it money? No. Is
it numbers? No. Is it numerical strength? No.
Is it souls saved by the Redeemer's pardoning grace?
There is the fact. It confronts us everywhere.
We feel it at every Conference session; the
records of the church reveal it. The whole church
must arouse herself from her lethargy and prose-
cute vigorously the work of soul-saving.

The whole church membership must move forward
in this work. Not anything should retard such a
forward movement. Can we remain inactive, making
no offensive and united attack upon the kingdom
of darkness? Efforts we do make, but how feeble,
how sporadic, how periodical! The slogan of our
church should be: "Multitudes of souls saved
in the kingdom of God in the near future." To your
knees, O ye (Methodists), in earnest pleadings with
God for victory. To your knees, ye children of God,
members of the (Methodist) Church, in earnest
believing intercessory prayer. O Spirit of the
living God, breathe upon our beloved church a pas-
sion for souls! Lay the burden on many hearts,
until Zion shall travail in soul, and a host of souls
be born again.

This tremendous, urgent need should be remem-
bered in the family devotions. From consecrated
lips appeals should be made unto God for a
pouring of his Spirit upon the church
and on the unsaved portion of humanity, until
multitudes of untraced ones shall be swept into the
kingdom of God on the tide of a general revival.
In all church members there are in abundance, who
are satisfied with a formal profession of religion
and union with the church, who however are ignor-
ant and destitute of real conscious salvation. The
great need, a salvation which saves from sin, and
which shall be saved day by day. President Fin-
ney used to plead night and day for the unsaved, and
he was the honored instrument of the salvation
of thousands. Such pleading and wrestling are the
secrets of epoch-making and history-making re-
vivals.

The Christian Church must get into more vital
union with God, and be more fully imbued with the
Spirit, before there will be a general shaking
among the dry bones. "Wilt thou not revive us
again, that thy people may rejoice in thee?" Yes,
Lord, when the conditions are complied with—
Break up your fallow ground, for it is time to seek
the Lord, until he come and rain righteousness upon
us. God's time is now, is it ours? "Bring ye
your tithes into the storehouse, that there may
be seed at mine house, and prove me now here-
with, saith the Lord of hosts, if I will not open
unto you the windows of heaven, and pour you out
a blessing, that there shall not be room enough to
receive it." That is God's promise and pledge: are
we ready to fulfill the condition? God grant it!—
Evangelical Messenger.

Christian Advocate.

Published for the Louisiana, Mississippi and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

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HOW TO BRING ABOUT THE REVIVAL.

By Bishop E. D. Mouzon.

In the recent Address of the Bishops sent forth from the meeting in New Orleans, an urgent appeal is laid upon the heart of the Church, closing with these words:

"Let this be understood as a call upon every man in the ministry, and upon every congregation throughout our entire connection, and let unceasing and importunate prayer go up from every household until the answer shall be given. Do not lay it aside as a vague, indeterminate official demand, but rather heed it as a message from God. We request all our people to unite in special prayer on Sunday, January 1, 1911, that God will revive his work in all our borders. On that day let the services in all our churches be directed to this end."

Out of a pastor's experience and out of a pastor's heart I wish to send a message to the churches in Mississippi. And since the immediate direction of affairs is in the hands of our presiding elders and pastors, what follows here will, of necessity, be chiefly a message to them.

It is to be hoped that in every one of our churches special services will be held on Sunday, January 1st. Let it be understood that the revival we are praying for is not some special meeting of ten days' or two weeks' duration, but a revival which shall last throughout the entire year, and throughout the whole quadrennium, and never cease. The special effort, the special revival meeting, we must have; but we must have more than that. Forms change, but the spirit remains the same. The form, however, which one sees sometimes, leads one to believe that, in such cases, the spirit has changed also. It is a remarkable and significant fact that in all ages of the world genuine revivals of religion bear a remarkable resemblance in form to one another. The preacher who has a revival all the year is almost certain to hold some special revival meeting during the year.

The revival must begin in the heart of the preacher; it must be born out of a fuller knowledge of God and a deeper love for men. If the pastor's soul is filled with the joy of the Lord, and with sorrow for the world's sins, and a sense of the infinite value of the human soul, then the revival has already begun.

How can we bring about the revival for which we are praying? This question implies, of course, that we must pray for it. But supposing that we are already engaged in earnest prayer to God, what can we ourselves, as ministers of the gospel, do to bring about the revival?

First of all, I wish to say that the wise pastor will make large use of the Sunday school. As Tyerman points out, it was a young Methodist, a Miss Ball, who started the first Sunday school fourteen years before Robert Raikes opened his; and it was another young Methodist woman, Miss Cook, who first suggested to Robert Raikes the idea of his Gloucester school. Our Book of Discipline directs that "Sunday schools be formed in all our congregations, where ten persons can be collected for that purpose." I write this in order to show the importance which from the beginning Methodists have attached to the work of the Sunday school. The pastor's greatest opportunity is with the children. While we are making special effort to find the sheep that has gone astray, we should feed Christ's lambs and save them from the misery and awful risk of straying into the wilderness of sin.

In recent years "Decision Day" has been found most serviceable. Where the day has been wisely and intelligently approached, and where the children and young people are carefully instructed after they have offered themselves for membership in the Church, and before they are given the vows of church membership, no better method can be found for bringing them to public profession of their faith and to a ratification and confirmation of the vow of repentance, faith, and obedience contained in the baptismal covenant. But why should there be only one "Decision Day" during the year? Why should it not be well to have two such days, or four? Such

days for the announcement of a decision already made will prove especially useful when they have been preceded by a service for children on Saturday afternoon and are accompanied by a gospel sermon from the pastor on "Decision Day."

But what I have chiefly in mind in this connection is to call attention to the great opportunity which the pastor has with the children of the Sunday school.

In the next place, I wish to say that a revival of pastoral visitation of the real sort will go far towards bringing the revival that we are praying for.

A Methodist preacher is not received into full connection until he has promised to "visit from house to house." If a preacher neglects pastoral work, there can be but one reason—he does not love his people. And I will say in passing that in order to be a preacher one must be a pastor as well. Without the personal touch of the pastor, without the intimate knowledge which comes from the work of the pastor, a man may read lectures in theology to his people, or deliver orations before them, but he will not be able to speak heart to heart, he will not be able to come with a living message of divine truth adapted to the daily needs of those to whom he has been sent to minister, and the hungry sheep will look up and go unfed.

From my own experience as a city pastor, I know how heavy a work this is in a church of eight hundred or a thousand members, but I also know how much can be done when a man makes a wise use of his time. After having found out where your people live, you should then visit when and where you can do the most good. Many so-called pastoral visits are little, if any better, than a waste of time. They are a waste of time because they are not pastoral visits. I do not say that the pastor ought always to read a Scripture lesson, or that he ought to offer prayer with a family every time he calls; but I do say that if he is filled with the spirit of the Son of man, who "came to seek and to save that which was lost," he will make his calls not in a merely social way, but in a distinctly religious and pastoral way; and when he leaves the home the family will feel that they have been lifted heavenward. The evangelistic pastor will know the men of his church and his charge. He will be a man among men—a manly man, but always a man who is a minister of the gospel. "And, sir," as an old Scotch preacher once said to a young minister, "if you should ever be tempted to forget that you are a minister of the Gospel, please remember that your people will not forget it."

I have found that the men whom I influenced most were the men I knew best. There is a book, no longer new, which I wish every pastor in Methodism would get and read. I refer to Peck's "The Revival and the Pastor." The following is a quotation from this book: "So great is my conviction of the value of personal effort that I cannot emphasize this method too strongly. If it were revealed to me from heaven by the angel Gabriel that God had given me the certainty of ten years of life, and that, as a condition of my eternal salvation, I must win a thousand souls to Christ in that time; and if it were further conditioned to this end that I might preach every day for the ten years, but might not personally appeal to the unconverted outside the pulpit during those ten years, but might exclusively appeal to individuals, I would not hesitate one moment to make the choice of personal effort as the sole means to be used in securing the thousand souls necessary to my own salvation. But God's plan, that pastors shall be both evangelical preachers and walking evangelists, is the better way."

My own conviction is that what I am about to write about in the paragraphs that follow, is the thing of the first importance—namely, the preaching of the gospel.

The Church needs nothing to-day as it needs men who can really preach. I do not say men who can tell pathetic stories (concerning the truth of which they often know nothing), nor do I say men who can deliver exhortations (although every preacher ought to claim the power and cultivate the gift of exhortation; for no sermon is, in the full sense of the word, a sermon, which lacks this). Men who can really preach—this is the greatest need of the Church. Methodist preachers should remember that their official title is "preacher in charge." Preaching is God's appointed method for the salvation of the world. "It hath pleased God," writes St. Paul, "by the foolishness of preaching to save them that believe." There has never been a great revival which was not also a revival of preaching. There can never be a great revival without great preaching. The great Methodist Revival was a revival produced by preaching. As Dr. Fitchett says: "Wesley's supreme instrument was preaching. He used other forces; he built schools, he organized societies, he published books, he waged controversies, he was tireless in correspondence and conversation. But not literature, or controversy, or personal influence, is Wesley's trusted and most effective instrument. First and last, the movement Wesley represents is the revival on an unprecedented scale, and with unprecedented effects, of the office and work of the preacher."

But what shall the preacher preach? There are certain great fundamental truths, the neglect of which will explain the barrenness of much of our preaching. St. Paul writes: "For we must all be made manifest before the judgment seat of Christ: that each one may receive the things done in the body, according to what he hath done, whether it be good or bad. Knowing, therefore, the fear of the Lord, we persuade men." The rule of God; the guilt of sin; the certainty of judgment—make men see and realize what these things mean. If they believe none of these things, you can do nothing with your gospel. And in your preaching you must put emphasis on the dynamics of the gospel. Our present-day preachers have gone so far in their emphasis of the humanities of Christianity as to present a gospel that is false because incomplete. We have heard much about Christ as "the ideal man;" we have been told again and again that "the New Testament brings us 'the highest possible ethics.'" But I need something more than an ideal; the ideal alone discourages me. I need much more than ethical teachings—not new knowledge but new power is what I need. "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." Let our preachers, if they would have a revival, lay stress on the dynamics of the gospel—Christ crucified, Christ risen, Christ on his throne. There can be no revival where these things are not preached with authority and power.

"To whomsoever much is given, of him shall much be required." God has given much to our Methodism; God requires much of us. With a membership of approximately 2,000,000, and an increase in the past quadrennium of more than 200,000, we have every reason to rejoice. But we rejoice with fear and trembling, because God is trusting us. He expects great things from us. Therefore, is this call to special prayer sent forth to the Church—not because God has not been with us, and not because he is not with us now, but because God is with us and is trusting us.

"I have set watchmen upon thy wall, O Jerusalem; they shall never hold their peace day nor night; ye that are Jehovah's remembrancers, take ye no rest, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."

San Antonio, Tex.

A WORLD-WIDE REVIVAL THE DOMINANT NOTE OF METHODISM.

By Rev. W. E. M. Brogan.

In a resolution adopted near the closing days of the last General Conference, we have expressed the dominant note of our Methodism for the new quadrennium upon which we have entered. The resolution is in the nature of a request that "the Bishops, our chief pastors and leaders, lead us into special efforts toward a wide revival of religion in the first year of the coming quadrennium, and continue such endeavor until our Church shall be afire with zeal of God and humankind, and other churches shall share the blessings, and the whole round world shall honor him whom to honor is life eternal."

In this passionate call to service, we have expressed the great mission and purpose of the Church. The mission of Christianity is self-evident. Its very name reveals the fact that God designs to incarnate Jesus Christ in every heart, in every home, and hence, in every institution of government on earth. The mission of our Lord was eminently redemptive, and hence, the Church he founded was designed to carry forward his supreme and saving purposes in the world of lost men.

But in these latter days much has been said against special evangelistic campaigns in the Church. The plea is made that it is the business of the Church in its ordinary activities to secure the ends aimed at in a revival. Doubtless this objection arises from the fact that some so-called revivals have been sadly wanting in sanity, both as to message and to methods. But no true evangelism will sneer at scholarship, or despise the testimony and experience of the human race, or discredit the best and the ripest conclusions of the devout thinkers of the ages passed, or oppose the quiet and sane persuasiveness that make its appeal to reason and to the moral consciousness of intelligent men.

Notwithstanding the fact that most of the religious bodies of Christendom are the result of revivals, still the effort to discredit them has marked every age of the Christian Church. A recent writer pertinently says: "If the ability to profit by experience is the test of intelligence, that man is intellectually blind who does not see that the last two centuries of ecclesiastical and religious history in England and America declare unequivocally that all the decidedly progressive movements have had their initiative and inspiration in revivals." A new era came to Israel as the result of the revival under Ezra. The Christian Church, forged in the fierce flame of the Pentecost revival, began its march down the centuries pure in doctrine and in life, and enthusiastic for the saving work that lay out before it. In the sixteenth century occurred the great

revival known as the "Reformation," in which the voice of Luther arose above others, crying: "The just shall live by faith!" In the seventeenth century the fires of devotion were fanned into a mighty flame by Milton and Baxter and Bunyan. In the eighteenth century came Wesley, crying out: "I felt my heart strangely warmed!" And to him all England gave heed. The opening up of the nineteenth century was marked by the infidelity of Paine and Voltaire; but ere the morning of that century had passed into noonday, the mighty voice of Roland Hill and Lyman Beecher and others was heard calling the people back to faith and obedience toward God. If the Episcopalians can establish their spiritual connection with the Apostles, they must go back to the revival of Pentecost. The Lutherans date from the revival under Luther, the Quakers from the revival under Fox, the Methodists from the revival under Wesley. Hence, the mightiest agencies for the uplift of man in the world were forged in the fierce heat of revival fires.

"The history of the Church from the beginning is like the map of an undulating country," says the late Dr. James Burrell. "It presents seasons of spiritual apathy, followed by visitations of power. After four centuries of dark, unbroken night, in which no voice of prophet was heard in Israel, the great revival under John began at Bethabara. This revival was a prophetic type of all subsequent outpourings of the heavenly grace. For, though it occurred in the lingering twilight of the Old Economy, and though its great moving spirit was in point of privilege less than the least in the kingdom of God, yet his message, 'Repent and believe in the Coming One,' was the same as that which moves the hearts and consciences of men to-day. And then came the period of the earthly ministry of our Lord, marked by no very great ingathering of souls, and then the Pentecostal baptism of power upon the Apostles, with the multitude pricked to the heart, and crying out: 'What shall we do?' and then the scattering abroad with the alternating periods of victory and defeat that have marked the history of the Church since the days of the Apostles.

The evangelism needed of the times in which we live must emphasize the reality of the redemptive work of Jesus Christ. About the person of Christ men of the most diverse views gather with reverence and devotion. And this reverence is in recognition of those God-like and moral qualities of character by which he has bowed down the world before him, and which constitute the marrow and essence of his divine nature.

The glory of our holy faith is seen in the fact that all its divine principles gather around and emanate from a person. It is the personal history of one, the simple record of whose short earthly career has done more to regenerate society and transform human life than all the disquisitions of philosophers and the exhortations of moralists and the might of conquerors with which the history of the world is replete.

But, strange to say, this profound reverence centers about the cross on which this life was ended. Our Lord, in order to gain universal conquest in the world of mind and spirit, voluntarily took the way of the dying, and has made the emblem of a slave's degradation the symbol of universal conquest and triumph, and of the highest honor and dignity known to the annals of time and eternity. For twenty centuries the wisdom and power of earth, and the wondering inhabitants of the world of spirits, have gathered around this emblem of a slave's degradation to adore the wisdom that planned and the love that enacted so stupendous and glorious a scheme of human redemption.

In the story of the cross we have the most splendid exhibition of the divine mind and purpose as they relate to an apostate. For the world's disappointment and disaster, Calvary alone has the message of hope, and the evangelism needed to meet present day wants must be that which emphasizes the cross as God's method of condemnation of sin and the consequent redemption of fallen humanity.

And the evangelism of the present and future must place increasing emphasis upon personal responsibility. We hear much in these latter days about the lapsed masses. And the question is too often asked: "Why have the masses lapsed from the Church and turned from the altar of God to the union, to Socialism, to Christian Science, to Dowism, or to some other wild and wasteful propaganda, with a great deal of economic sugar coating the same old bitter pill?" The truth is, the Church has lapsed from the masses, or, at least, in many instances has attempted no more than an ethical revival which regulates a man's acts, but leaves his heart untouched. The test of discipleship, our Lord plainly declares, is a life rather than a creed—a life of outgoing helpfulness to those in need. Too often we find in the Church "the elder brother," who cares nothing for the poor returned prodigal, who stands ragged and hungry at the door, yearning for a more perfect vision of the Savior's face, and for a closer fellowship with the saints in Christ. And the irresponsibility of men sunk deep in vice, with apparently no disposition or desire for better things, cannot always be laid upon heredity or environment. Rather, the cause is to be found in a

Church that knows no heart-breaking because of the lost. The evangelism of the present and future, in order to meet the tremendous needs of lost men, must bring Christian men face to face with their own conscience, and compel them to pass verdict upon themselves with respect to their relation to the unsaved, and to recognize that they must stand or fall by these self-sentences.

The evangelism of the present and future must correct the false impression that religion is impractical by bringing the Church into actual conformity with the will of Jesus Christ. In practical, applied Christianity, is found the test of the genuineness of its claims to meet the needs of the world. Not in the profession that men make on Sunday at the altar of the Church is found the final proof of the saving power of our holy religion; but in the practical application of the principles of Christianity in working out the problems of our routine life is found its ultimate proof that it came from God. Christianity has been falsely accused of Antinomianism. Unitarians have repeatedly charged that it is a religion without works. In answer to these false charges, we have only to point to the marvelous material development of the Church from the days of the Apostles until now. All true evangelism must lay the insistence, first, upon the necessity of a heart changed by the power of converting grace, "and then for rectitude of conduct and for the highest ideals of thinking and living."

And in order to gain the ear of the lost, the apostle of modern evangelism must avoid the mystical, the sentimental and the abstract. The sermon must be a message from God to needy human life. Not an argument, but a testimony in which the minister is but the vehicle of its transmission to men. The religion of Jesus Christ speaks deeper than to the human intellect. It was never designed to furnish information merely on Christian topics. "It was not given merely to be intellectually grasped and correctly stated as a close-knit mental scheme in creeds and theologies." Hence, it is not to be defended, but to be stated as God's final and authoritative voice speaking in the realm of mind and spirit.

And the message of modern day evangelism must be plain preaching that will unmask the hideousness of sin. To create a sin-consciousness is the distinct work of the Holy Spirit, and he accomplishes this work mainly through the agency of the truth proclaimed from the lips of living men. Nothing is more needed in this day of ours than honest portrayal of sin and unequivocal calls to repentance.

The great end of evangelical preaching must be the production of living men at the altar of the Church. It is a truism of orthodox Christianity that no Church can substantiate its claim to be apostolic in origin and evangelical in faith and practice when its altars have ceased to be the birthplace for the apostate race of Adam. To build a moral character that will be enduring necessitates, first of all, a spiritual basis upon which to build. The laying deep and broad of this foundation is the end and aim of evangelical preaching.

In conclusion, let us say that each pastor should see to it that the significant resolution adopted at the General Conference, and quoted in the beginning of this paper, be embodied into a working principle for the new year upon which we are about to enter. "It means much for a great Church in its legislative deliberations to give splendid emphasis to its conception of its supreme duty, and to outline a plan for changing its theory into vigorous practice." Following the beckoning hand of Providence, our Methodism has gone round the world with its message of "peace on earth and good will to men." It has been a light shining in the darkness of heathen superstitions. It has overthrown heathen altars and built upon the ruins thereof temples to our God. Baptized afresh with power sent down from above, it will cause the whole round world to "honor him whom to honor is life eternal."

DOCTOR WINTON ONCE MORE.

By Bishop E. E. Hoss.

Mr. Editor: Returning from the Far East, I find on my table an article published in your paper of October 27th from the pen of Dr. George B. Winton in regard to Vanderbilt University. About that portion of this article which is personal to me, I am not at all concerned. The Doctor may entertain whatever opinion of me he chooses. He is responsible to his Master, as I am to mine. But when he undertakes to deal with facts, he is certainly amenable to criticism, though it is difficult fairly to criticize a man who changes his front with such celerity. When the Vanderbilt Commission made its report in 1906 he commended it in almost extravagant terms, not only for its legal and literary merits, but also for "its Christian high-mindedness," and declared that it was "worthy to rank with the great State papers of our country." Since then he has repudiated his generous praise, and in his last utterance he goes the length of intimating that the commissioners were guilty of suppressing in their finding the essential portion of a Tennessee statute. As a matter of course, he has a right to change his mind,

if he wishes; but so complete a change would seem to call for some explanation.

No longer ago than last April, the Doctor, over his own signature in the Western Methodist, asserted that the Church has "an organic right" to confirm the Trustees of the university. In less than six weeks thereafter, he cast this assertion to the winds, and by his voice and vote took the ground that the Church has no right whatever in the matter of confirmation. An "organic right" that can lapse in six weeks is a new discovery under the sun.

Now comes the Doctor once more with categorical affirmation, that "the State of Tennessee, by charter duly granted, did legally vest in the corporation, Vanderbilt University, the right to fill vacancies in its own membership." As a matter of fact, the charter in question does not have a word to say on the subject. If the Doctor will show me one such word—just one—I will acknowledge my error, and promise hereafter to keep absolutely silent. Even if the Church had granted such right to "the corporation," the Doctor's case would not be much improved; for the Trustees are not the corporation. On the contrary, they are expressly, specifically, and repeatedly named in the charter as being the "representatives" of the Conferences who appointed them to procure the charter and who were themselves the members of the corporation. This was the judgment of Chancellor Thomas H. Malone, who drew the charter, and whose reputation as a lawyer will not be seriously hurt, even by the dissenting opinion of Dr. Winton. It was also the unanimous judgment of the commission, who, however, have already been set aside by Dr. Winton, and, for that reason, ought perhaps not to be quoted.

The incorporators, moreover, did not dream that they were the corporation. They promptly took the charter to the Annual Conferences for acceptance or rejection; and these Annual Conferences, each one for itself, named their representatives on the Board of Trust, including some of the incorporators in the list and dropping others. This is not fancy; it is history. If anyone doubts it, let him read the bill recently filed by the Church's lawyers in the Chancery Court of this city, in which the facts are fully set out and reference made to the sources.

The Doctor denies by insinuation that the Tennessee statute of 1895, regulating the appointment of trustees for church schools, has ever been passed upon by the Supreme Court. Well, he knows now, since his recent conversation with Bishop Denny, that under this very statute, the Supreme Court decreed the right of the Presbyterian Synods of Tennessee to elect the Trustees of the Southwestern Presbyterian University, and this, too, in spite of the fact that the university was operated under a charter procured long before the statute was passed. Will the Doctor frankly acknowledge his error, or will he make it necessary for me to go into a detailed statement of the whole case? As a matter of course, the Supreme Court may have been wrong. But for the present, I prefer to accept its formal deliverance, instead of the Doctor's very confident dictum.

The Doctor says that "the best lawyers in Tennessee" agree with him. He does not name them, and forces us, therefore, simply to take his word for it. There are a good many able lawyers in this State. The ones that the Doctor means are simply those who have been employed to sustain the position of the majority of the Board of Trust. It is not very surprising that they should be inclined to earn their fees by doing their best for their clients. The case is now in the courts. Nobody can predict with absolute certainty what the result will be. But some of the best lawyers in Tennessee and other States are sure that the claims of the Church will be vindicated. If it should be decided that the Church has no rights at Vanderbilt that it can enforce, and that it must take simply as a concession what favors the Board in its gracious omnipotence may see fit to grant it, why, it will be high time for the Church to consider what it shall do in the premises.

Dr. Winton repeats the statement which has been made, and corrected more than once on former occasions, that only two of the Trustees withdrew their names from the petition of 1905 for a new charter. I take this occasion to say that Bishops Wilson, Key and Duncan, and Dr. John H. Dye all did so. Three of these gentlemen are still alive, and Bishop Duncan's letter is in my possession. Other withdrawals could have been secured if it had been necessary.

The concluding paragraph of Dr. Winton's letter cannot be answered, for the reason that it is not possible to answer suspicions and insinuations. Whether the College of Bishops, the Committee on Education in the General Conference of 1910, and the vast majority of the General Conference itself, were the victims of "baleful influences," is a matter that cannot be decided by individual beliefs one way or the other. If I were to speak my own mind, I should say that the "baleful influences" were at work in other quarters; but that would be simply my own mind! The intimation that anybody has ever made an "attack" on Bishop Galloway passes the limit of propriety. I shall not dignify it by discussing it or even denying it. Let it go where such things belong.

Nashville, Tenn.

The official representatives of American Methodism were in session in Baltimore November 30, December 1 and 2, for the purpose of discussing the question of further unification of the work of the five or six million Methodists who in various communions and under several names venerate the same spiritual ancestry and hold to the same doctrine, and have many features of polity in common. Of the twenty-seven commissioners only one was absent, he being abroad on the business of the Church.

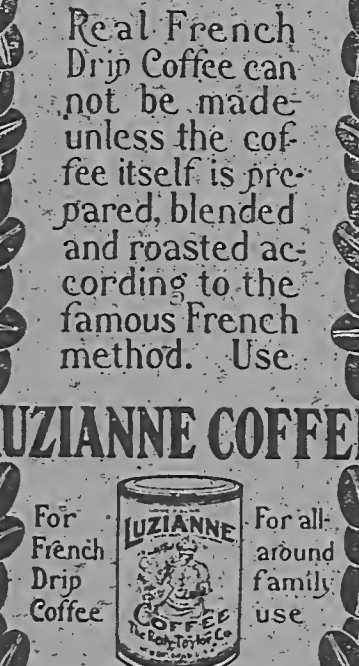
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MISCONCEIVING A TEXT AND MISDIRECTING OUR PRAYERS.

By Bishop W. A. Candler.

To read into a passage from the Bible some notion of our own, and then seek to enforce it upon others as a truth of revelation, is an offense against God and man. It is to "handle the Word of God deceitfully," and whether it be done ignorantly or intentionally, it does violence to both divine truth and human conscience.

The offense is all the worse when it is committed in the name of brotherly love and Christian unity. And it reaches the very highest point of wrong when the words perverted are the utterances of the divine Son spoken to the Father in intercession on behalf of his followers. This is to intrude into the very holy of holies and turn to wrong ends the supplications of our High Priest. Yet this has been done with a part of the prayer of our Lord offered to God for the men whom his Father had given him out of the world. Some have misused his words wittingly, while others have been misled by the sound and have missed the sense.

The words which have been oftenest abused are these: "Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one, as thou Father art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me."

These words are frequently made the basis of all sorts of appeals for the organic unity of denominations and for that ambitious scheme of ecclesiasticism whose slogan is: "The reunion of Christendom." Attentive consideration of the words themselves must show that they contain no slightest reference to the coalescence of ecclesiastical organizations. The unity for which the Master prayed is characterized by three features, which exclude any such idea. (1) It was to be a unity between one generation and its successors. "Neither pray I for these only, but for them also which shall believe on me through their word." If we suppose the words refer to organic unity of any sort, we must be prepared to accept the Romish idea of ecclesiastical succession of a continuous organization down through the ages, and to condemn in the strongest terms all who have broken with that historic succession. (2) It was to be a unity similar to that which subsists between the Father and the Son. "That they all may be one as thou Father art in me, and I in thee, that they may be also one in us." Can we degrade that lofty, mystical, heavenly unity to the level of a clumsy system of earthly machinery? Does the dogma of "organic unity" apply to the Father and the Son? (3) The result of the unity for which the Master prayed was to be the convincing of the world. "That the world may believe that thou hast sent me." Can organic union of any kind be made the premise of any such convincing argument with the world? If mere unity of organization is a proof of a divine origin, Mohammedanism can furnish far better credentials than the Christian Church can supply at any point of its history from apostolic times until the present moment. Moreover, the unified, fettered, and corrupt Church of the Middle Ages by the same argument could prove itself far more divinely commissioned than are the spiritual, purified, free, and energetic Churches of the present era.

It is manifest that no thought of organic unity was in the mind of the Master, nor desire for it in his heart, when he offered his great high-priestly prayer on the night before he died. How must it disappoint him when any of his followers fix their hearts upon such a paltry bauble as organic unity and miss the glorious, divine, world-conquering unity of life for which he prayed so earnestly! The unity for which he cried so fervently, as Dean Alford truly says, "has its true and only ground in faith in Christ through the Word of God as delivered by the apostles, and is therefore not mere outward uniformity, nor can such uniformity produce it."

Attempts at uniformity in outward organization do often hinder it. Witness the effort to absorb the Cumberland Presbyterian Church into another body, an effort which has divided families and communities and filled the courts of several States with irritating litigation. Recall the Romish persecutions by which in former centuries organic unity and outward uniformity were enforced over unwilling souls.

If that impossible and undesirable dream of the "reunion of Christendom" were fulfilled to-day by the absorption of all Churches into one huge ecclesiasticism, the cause of Christ would suffer great harm. Men would continue to think as before. Would the insincere profession of all thinking alike make their Christianity more energetic or fruitful? Some would perhaps drop into vagueness and indefiniteness of belief in order to avoid collision with the beliefs of other members. Would that sort of pulpiness result in greater or more effective Christian effort? Multiplied millions would bow down and worship the colossal structure overshadowing them. Has the adoration of an organization ever helped men to greater faith in God or more love toward their fellow-men? In all likelihood the most spiritual members would soon find it necessary to go out of the obese and apoplectic system in order to preserve a pure faith and to promote holy living;

then the work of reunion would have to be done over.

It cannot be that this demand for the organic unity of Christendom is scriptural or reasonable. It probably hinders the growth of that spiritual and vital unity which is important. It is much to be feared that sometimes the Savior's prayer for the oneness of his followers is used to disguise and conceal schemes of ecclesiastical ambition by which certain bodies seek to absorb into themselves some other body or bodies. Such a use of it amounts to a profanity. To simulate the Savior's tones in order to serve a party end is an offense which cannot be too strongly condemned by all who love the Lord Jesus and his Church in sincerity.

If we may have the spiritual unity for which Jesus prayed, we shall not need the "organic unity" to which ambitious ecclesiastics aspire; and if we could secure organic unity without spiritual unity, we could not keep it. In the end we should have fresh divisions with less love, less union, and less unity. Churches which cannot live in peace as brothers would certainly live in strife if penned up together in one huge ecclesiastical camp.

A prayer may sometimes be so mistaken and misdirected as to delay the progress of the cause of God. On one occasion God said to Moses: "Wherefore criest thou unto me? Speak unto the children of Israel that they go forward." May not that be our Father's attitude to-day toward all the untimely praying about the "reunion of Christendom"? May it not be vastly more important and useful to gratefully acknowledge and magnify the real unity which we have already than to be crying and scheming for an undesirable and useless unity of mere organization? When we depreciate the unity of the spirit which God has given us and magnify the unity of mere ecclesiastical organization, we may displease him who prayed that his followers might be one. To hold cheap the great thing we have received from him, as if it were of little worth unless accompanied by something else, may not commend us to his favor. May not our Father be saying to us to-day: "Why criest thou to me for organic unity? Speak to Israel that they go forward to the conquest of the world in the unity of the Spirit in the bond of peace."

A lust for numbers and an ambition for a world encompassing piece of ecclesiastical machinery may be more carnal than spiritual in both origin and aim. Love does not inspire such schemes, nor would the sum of love in the earth be increased by them if they were accomplished.

More union than unity is not an edifying spectacle. It certainly offers no evidence to convince the world that Christ was sent by God, or that the Church is sent by Christ. The organic union of all the Churches was not an aspiration of primitive and apostolic Christianity. It is a mediaeval idea which sprang up when ambitious men and worldly Churches sought to lord it over God's heritage. Its revival in our day is not a mark of high spirituality, but the evidence of a certain loss of faith in divine forces and an over-reliance upon machinery to accomplish spiritual results.

There is a thing to be prayed for which is more important than organic unity of the Churches, and we need much grace to obtain and keep it. It is the disposition to deal fairly and justly and lovingly with sister Churches. If some would try to do this, even for a brief season, they would derive from the effort a much better understanding of what the Lord meant when he prayed that all his followers might be one in him. Even if the reunion of Christendom were desirable and possible, all Christians and all sects would have to attain to this grace of brotherly love before organic unity could be anything else than a subjugation of minorities to domineering majorities. If we cannot maintain a genuine fraternity, observing faithfully all its covenants and agreements, we can never live peaceably together in one organization.

"ANOTHER LAYMEN'S MOVEMENT."

(A statement issued by a lay Conference on Evangelism held in the Methodist Episcopal Church in Findlay, Ohio, November 18, 1910. We reproduce it for the reason that the conditions in our Church are much the same as theirs.)

We believe that in this day of secularism and materialism our greatest need is pure evangelism. Wall Street Journal, of New York City, representing one of the greatest money centers, if not the greatest in the world, speaking of "What Makes a Great Nation," a few days since said: "We need a revival of pure, old-time religion; we have enough quackery in religions and political cure-alls, but as ever, 'Righteousness exalteth a nation,' and 'The fear of the Lord is the beginning of wisdom.' It is apparent that we need a genuine, thorough, all-embracing revival, one purely evangelistic and Methodist; a revival which shall enter all homes, and touch all hearts, and make every church an effective soul-saving institution. Such a work of grace when secured is the result of the wise use of divinely-appointed means, and is as natural as the gathering of the harvest when all the conditions have been complied with. The law governing the king-

dom of grace is just as real as the law in the realm of nature.

The most inspiring thought of this day, or any day in the history of man, is the world's evangelization in this generation. We believe in a world-wide evangelism. "Go teach all nations," said the Christ; this takes in America, and save America and you save the world. "If the spirit of evangelism is allowed to die out at home," says Bishop Berry, "what more deadly blow could be struck at the cause of missions abroad?"

The Laymen's Missionary Movement was wisely inaugurated to promulgate world-wide evangelism—a God-given and a God-inspired movement. Should there not be another laymen's movement inaugurated—a movement for the evangelization of the home land? It is our faith that such a movement should be set in motion, and the men of the Church inspired to take it up, and God is surely speaking to us to-day as to Israel of old, "that we go forward." "There is a time in individual experience and in the history of movements and organizations when God seems to say, 'Stand still, and see my salvation;' but that time is not; as long as there is a possibility of advance, the command is 'Go forward,' and there is the assurance that the pillar will lead the movement."

We are confident that the time is here for another Laymen's Movement, a movement for home evangelism, and that the men of the Church should be inspired to take up this movement. The men are in evidence to-day in the Church, in her legislative councils, interested alike in her benevolent and educational institutions, and their vision reaches the point of their enthusiasm for the evangelization of the world in this generation; and the greatest factor in this hope is America, because for this work America more largely prepares the way and provides the equipment than any other agency.

AN APPRECIATION.

It is with peculiar pain, and yet with peculiar pleasure that I offer this brief testimony to the worth, the simplicity, the beauty of the character of Mrs. Addie Johnson who recently passed from Fayette, Miss., to the heavenly land.

She was born May 10, 1852, in Jefferson County, Miss., near the place where her body now reposes. In early childhood she united with the Methodist Church and during her whole life thereafter she was a consistent and devoted member. She was a quiet, domestic woman, of a retiring nature and without pretension, strong in her attachment, faithful in her friendship, charitable in a way the world knew not of, loyal to her Church and true to her pastor. Of such is the kingdom of heaven.

She was married to Mr. Bolls Johnson, Dec. 20, 1870, and had she lived but four more days she would have seen her fortieth anniversary of that event. Her illness dated back some weeks, and as the disease advanced her condition became more serious each day. Her last lucid moments were spent in speaking of heaven and of her Savior. The end came as peacefully and as quietly as the dawning of morning, and those who mourn her departure are comforted with the assurance of her having gained the home in the house of many mansions.

Twelve years ago the last thing I did before I was admitted to Conference on trial was to lay away the body of a special friend; and this year the first thing I did after taking the local relation was to perform a like service for another special friend. Life seems full of contradictions and disappointments, but beyond the dark and mysterious, a loving Father knows and cares.

Sister Johnson is at rest. God bless and guide the sorrowing ones is the prayer of their late pastor.

J. W. CAMPBELL.

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The Home Circle

A LITTLE BOY'S CHRISTMAS WISH.

Francis McKinnon Morton,
in December St. Nicholas.

I like to be a little boy
Almost all of the year,
And all the joys of other boys
To me are very dear;
And one pair of shoes and stockings
Can bother one a sight
If they're put on every morning
And taken off at night,—

But, ah! when Christmas comes along
With all its cold and snow,
And good Santa fills our stockings
All hanging in a row,
I'd love to be a centipede;
'Twould sure be jolly fun
To hang a hundred stockings up
Instead of only one!

THE DOLL.

By Edith Havens.

There was much excitement in Tot-Town, the land of a thousand children, because it had been advertised that Prof. Kindheart, the great man who loved children, was coming to town.

The little folks from far and near were delighted because they had often heard great stories about him, and now that they were really going to see him—why it seemed almost too wonderful to be true. The day before his arrival a big platform had been built in the center of the public square, for he was to make an address to the children and wanted a place so as all could hear him talk. And then came the long expected day.

For miles around the little boys and girls poured into the center of the town, and when the big, smiling-faced man alighted from the train at the Tot-Town depot he was greeted by hundreds of little people.

Amid cheers he was carried away to the platform in the Square, where thousands of boys and girls were gathered.

How they cheered him!

And then the professor came forward to the edge of the platform with a large bundle in his hand, and suddenly that little army of people became hushed.

The good man began to speak.

"I am very happy to be able to talk to all you little folks," he began, "because I love you all very much. Some little boys and girls are really and truly very good children, only they are apt to be just a bit careless and they forget sometimes. I am going to talk especially to those children."

He paused a moment as he began to untie the great bundle while all the children waited with wonder. And then off came the paper, and what do you think it was?

It was a great big doll, dressed as beautifully as you ever saw.

"Now you see here I have a very wonderful doll," resumed the professor. "It is just as pretty as possibly could be, and her dresses are the finest that can be bought. But now I want all you children just to think hard with me for a moment. You can all see this doll and you can all see how pretty she is. And yet you know she has no feelings; that she is no use in the world other than to look pretty and to amuse children a bit. She has no heart. She can perform no kindness. She can do nothing for other people. Now I wonder how many little folks standing all about me are really very much like this doll?"

"Just to be pretty and to wear fine dresses isn't very much of a life to live—do you think so?"

Not a sound was heard among the children, for they had suddenly realized that what the man said was true. A great many of them were just like the doll.

From that famous day when Prof. Kindheart came to town things changed in Tot-Town, and to-day every child who lives there is just as kind and thoughtful to his little neighbor as possibly could be.—Times-Democrat.

THE BURNING DECK BOY.

Few people know that the "Boy on the Burning Deck" is not a myth, but an actual fact, and still fewer know that the man who gave the order for the destruction of the vessel, on whose deck the aforesaid boy stood, was born in Jamaica Plain, and lived there till his royalist father, who objected strenuously to the American Revolution, transplanted him to England, where he served under Nelson in the battle of the Nile.

The boy was French, son of the admiral of the French ship l'Orient, and that was the vessel that blew up with the immortal boy standing by the mainmast.

The boy's unconscious destroyer, Captain Benjamin Hallowell, was born in the old Boylston house, still standing at the corner of Boylston and Center streets in Jamaica Plain. The house was built in 1726 by the Boylsons, and afterward passed to the rabid royalist, Benjamin Hallowell, after whom the captain was named.

The old man lived in Jamaica Plain long enough to make himself unpopular when the American Revolution broke out. The son had been early sent to England for his education, and he became one of the seven American-born men to attain distinction in the British navy.

In the battle of the Nile Captain Hallowell had command of the ship Swiftsure, which ran down the luckless l'Orient. When Captain Hallowell gave the command for the French vessel to be blown up he knew nothing of the 13-year-old son of the French admiral, who, foolishly but heroically, obeyed his stern father's order, "Don't leave the vessel till I give you permission," and his "proud, though child-like form," graced the doomed vessel when she "with fragments strewed around the sea."

Captain Hallowell afterward heard the sad tale and was much moved by it. The boy called out three times in agony to his father, he learned, but stood resolutely by the mainmast, though his father lay cold in death.

So much moved was the captain that he had a coffin made in the boy's honor out of the floating fragments of the l'Orient and sent it to his friend and patron, Lord Nelson, with the story of the boy's bravery, and expressing deep regret for the young hero's untimely end.

Nelson had the coffin placed in the cabin in remembrance of the boy, and Captain Hallowell himself told the tale to the then widely known poet, Felicia Hemans. Her sympathies were immediately excited and she immortalized the boy in her sentimental but immortal verses, and she named him wisely, "Casabianca, White Soul."—Newburyport News.

HOW DOROTHY UNDERSTOOD.

"But Miss Cummings was so kind to me when school first began, and I was so—so afraid of the other children."

Dorothy, leaning against her mother's shoulder in the twilight, choked back a sob, and then went on:

"She always used to stop and say, 'How is Dorothy this morning?' or something like that, but now it seems as if she loves every other little girl better than me. Someway I can't understand it. I've been trying so hard to make my lessons good, but I don't care now." And Dorothy's tale of woe ended in a real sob.

Mrs. Hart kept silence for a moment. Eight-year-old Dorothy had been a hero-worshiper ever since babyhood, and the sensitive, imaginative child, grieved to school this autumn for the first time, had taken a great liking to the sympathetic, charming young teacher who had instantly won her shy confidence. Probably, as the term's work grew more taxing, the teacher did not have so much time in which to pay attention to the little girl.

"Let me tell you a story, Dorothy," said Mrs. Hart, stroking back the soft, fair hair from the heated forehead. "It will perhaps help you to understand why you ought to keep on doing your lessons well, even though the teacher seems to forget you."

"It is a story about the king's garden," continued Mrs. Hart, when Dorothy had grown quiet enough to listen. "There was once a princess who worked

every day in the beautiful garden of her father, the king. All the plants loved her and blossomed under her care. One day the king sent to the princess a little, timid plant, which had known only a quiet home garden. The princess placed it in a corner of the great garden, and took care of it tenderly, for the king's sake. The little plant learned to love the princess and to watch for her coming. At length, growing brave-hearted in this happy garden, it put forth some fragrant blossoms which made the heart of the princess glad.

"One morning, just as the little plant had raised its face to meet the sunshine, the princess came into the garden, and, catching sight of some delicate things that needed her care, she hurried to help them, and in her haste unconsciously broke the little plant's blossom from its stem. Bowed down almost to the ground in sorrowful thought, the little plant grieved the whole day long. But at evening, when the quiet garden came to give the nightly care which the princess had not time to give, the little plant raised its broken blossom and said, 'The princess helped me, freely with her care and kindness in my time of need; now that she must watch over other plants in the king's garden I must blossom for the king's sake.'"

In the silence that followed, Dorothy leaned forward and kissed her mother.

"Do you understand the story, Dorothy?" asked Mrs. Hart.

"Yes, mother, I understand," said Dorothy in a voice from which the grief and hurt had vanished.—Edith A. Sawyer, in The Congregationalist.

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Editorial.

THE APPEAL OF THE PASSING YEAR.

The year nineteen hundred and ten is drawing to a close. A few hours more and it will have vanished into the past—"that mighty reservoir of men and things." How fast the fleeting seasons come and go! In youth they seem long, but as age advances, they seem to flit by on lightning wing. And every year that passes swings us forward toward the grave, the judgment, and eternity. Even when longest, brief indeed is human life. Inside of the century-mark man must live, achieve, and fix his destiny.

Time is not an arbitrary thing, marked off by human beings to suit their convenience. It is measured by the flight of worlds. The seasons are of divine appointment, and most strikingly do they symbolize human life. The joyous springtime corresponds to youth; the summer with its golden beauty, to manhood's early prime; the autumn, to the period when strength begins to wane and the first footprints of time become visible on the face and brow; and winter, to old age, whose white locks are akin in color to the hoar frost of the vale and the snow upon the heights. And the seasons also teach lessons that we may well lay to heart. The most important of them is that a bountiful harvest in the autumn and peace and plenty in the winter can only be enjoyed by him who has faithfully sowed and cultivated in the springtime and summer. A glorious old age, rich in love, inspired by hope, and radiant with supernal light is possible only when the antecedent years have been worthily spent. Everyone is in an important sense self-made: he stands at the close of his earthly pilgrimage the finished product of his own prior thoughts, beliefs, feelings and actions.

The closing year calls for thankfulness and gratitude. Rich and unfailing have been the mercies and blessings of God. They have been new every morning and fresh every evening. To number them would be like counting the sands upon the seashore, or the stars in the blue depths of the sky. For food, drink, raiment, and shelter, for all of the things which have fed the intellect and the soul, for the innumerable influences that have brightened and enriched our lives, we should render sincere and heart-felt praise to the bountiful dispenser of every good and perfect gift. Nor should we be cast down by the sorrows that have chilled us and thrown their dark shadows across our way. The path of suffering is the path the Master trod, and the only one that leads to perfection. Moreover, the clouds will soon lift and we shall behold the beauty and glory of the perfect day. "Weeping may tarry for a night; but joy comes with the morning."

The end of the year is also a fitting occasion for taking our reckonings. No sailor dares to navigate the sea without now and then ascertaining his latitude and longitude. He wants to know if he is headed for the port and if he is making progress. So we should desire to know as the years come and go whether our voyage across life's solemn main is bringing us nearer the heavenly harbor. Is our faith stronger than it was twelve months ago? Do we love God and humanity more? Is the peace in our souls deeper and fuller? Is our passion to save the lost more consuming? An old Scotchman was once asked if he expected to go to heaven at his death. "Why, man," he said in reply, "I already live there." So every saint should have more of holiness and heaven in his heart with every passing year.

The death of the old year and the birth of the new one is also a trumpet call to quicken our flagging energies. It proclaims that time is swiftly flying, and that what we do for the Master must be done quickly. An hour lost, is lost forever. It is so much subtracted from our opportunity to serve God and mankind. No matter what may be one's capacity, without time in which to exercise it he can achieve nothing. Surely as Christians we need to be tremendously in earnest: we need to make every fleeting moment count. Those whom we are commissioned to reach with the gospel are fast going down to the grave. They are the same no two years in succession. Inactivity indicates a low state

of spiritual life or of rest. You are zealous in the Lord's work, desiring to have your own share. A heart on fire with the love of God is not fit to make one a flannel-bearer for the masses. The workers are the rich of this life, the breadwinners. Jesus walks and co-operates with the multitude who possess "ever on in duty's path."

THE LORD OF THE RING
Rings the bells of the Lord
The Lord of the Ring
To live with the men who work
This is the rose that he made
Here in the heart of the Lord
Heaven is the heart of the Lord
But the heart of the Lord is the

MR. CARNEGIE'S PEACE GIFT

Mr. Andrew Carnegie, who some time ago de-
clared it a desire for a fund to be continued
to bestow his benevolence upon the world, he con-
siders worthy of the best use of a fund of five
per cent. bonds, valued at \$1,500,000, to be used
and pro-re in the building of the nation. He said
time come when such a fund would be of value
needed for maintaining the institutions of the
powers of the globe, it is to be used for such humani-
tarian purposes as will best contribute to the glorious
ascendancy of our land, by a consolidation of
the evils that may be made into seriously hindering
his progress. The administration of this fund Mr.
Carnegie has committed to fifteen trustees
among whom are the following: United States Sen-
ator Elihu Root, ex-Secretary of the War, ex-Sec-
retary of War, Dr. Nicholas Murray Butler, President
of Columbia University, Dr. James S. Pillsbury,
President of the Carnegie Foundation for the Ad-
vancement of Teaching, Joseph H. Choate, lawyer
and ex-Ambassador to Great Britain, and Adm. R. S. Sully,
ex-Lake Mohawk, Commander of the Navy, Dr.
Charles W. Eliot, President of University of Harvard
University, Gen. J. Brown Scott, Soldier of the State
Department, John W. Foster, lawyer and ex-Sec-
retary of State, Wm. M. Howard, lawyer and ex-
Senator, Lexington, Ga., James L. Thompson, Con-
gressman, San Antonio, Texas, Arthur D. Wilson, ex-
Ambassador to Germany, and Russian, ex-Ambassador,
Ambassador to Turkey, Gen. S. S. Williams, Sen-
ator-elect from Mississippi, C. L. Tamm, of Pitts-
burg, Chairman of the Carnegie Endowment Com-
mission, and George A. Hays, of New York, Finan-
cier and Philanthropist. The trustees have created
an organization of the character of Senator Elihu
Root, President and James Brown Scott, Soldier of
the State Department, Secretary.

Mr. Carnegie's address in allocating this trust fund into the hands of the man whom he has selected to administer it was a touching utterance. The following are a few of the words he uttered: "Although we no longer carry out the policy of 'indiscriminate' and 'torture' prisoners, nor sack of cities, killing of the inhabitants, we still kill each other and live in blood. Only wild beasts are excusable for doing fear to this twentieth century of the Christian era for the crime of war is heinous. Since I have no more in favor of the right, but always of the good of the nation is criminal which refuses arbitration and strikes its adversary to death, I can only, trusting a righteous judgment."

It is estimated that the annual income of Mr Carnegie's donation will be \$250,000. Just how he wants this money to be expended is not yet known. He is expected to make later a more detailed statement as to what steps he thinks advisable to take in seeking to promote the cause of peace. The great philanthropist has aided many worthy enterprises with his money, but none which is more deserving, or which promises to bring greater blessings to humanity, than this last endeavor in which his generosity has set on foot. War is an undeniably evil. The expense of it alone is appalling in magnitude. The Napoleonic wars are being said to have cost France more than a billion dollars. The Civil War in the United States is said to have cost it in the Federal Government a loss of \$100,000,000. To say nothing of the wreckage and suffering wrought in the South. It is recognized that the seven hundred millions of the world's population spend over a billion dollars in France, Russia, China, and Japan, made for the last 100 years and made during the year of 1910 in the case of Great Britain alone \$1,000,000,000. As they are now considerably more inclined to build a battleship as if it were a cathedral and endow a university. And they seem to wage wars and maintain the rivers of blood flowing is wrong by taxation, from the tolling masses of mankind. Left in their pockets. It would do much toward lightening their burdens and lessening their struggles, if all collected and used for the cause of education, or religion, or the promotion of the industrial arts, it would richly speed the march of human progress. But the expense of war is the least of the evils that follow in its wake. The men sacrificed, the widows and orphans made, the millions orphaned, the wounds inflicted, and the hatreds that live after the heat of the passion has cooled, are some of the more serious and far-reaching consequences of an appeal to arms. Indeed war is the only rival curse

of war is intemperance. And now that Mr. Carnegie has provided for a movement to aid in destroying the former, it is to be hoped that some rich humanitarian will establish a foundation that will make possible an organized and world-wide propaganda against the latter. With the nations permanently at peace and the millions of mankind sober, surely the race would be far on the way in its march toward redemption.

Mr. Carnegie is right in observing that the sentiment against strife and bloodshed is stronger and more widespread to-day than at any former period of the world's history. This is due to the widening influence of the gospel of the Prince of Peace. Hundreds of years before he was born in the manger at Bethlehem and the angels sang their peace-song to the listening shepherds, the Prophet Isaiah, in describing the Messiah's expanding kingdom, said: "and he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Such a state of society at the time of this prophetic utterance seemed utterly impossible, but it is now so regarded. Indeed, men who are not Christians now believe that the time is not far distant when wars will cease. But let it not be thought that any mere external influence, like that of money, can alone bring this to pass. Money can be of valuable assistance, but the power that really effects this result must reach below the surface and have to do with the inner natures of men. In other words, it can only be accomplished by the regenerating forces of Christianity. Not until we have in larger measure the reign of justice, equity, and righteousness, may we hope to have the reign of peace.

BISHOP NEELY'S INTERVIEW.

The Times-Democrat of December 21 contained a characteristic interview with Bishop T. B. Neely, of the Methodist Episcopal Church, who after presiding at the Gulf Conference of that denomination, held at Vicksburg, La., was passing through New Orleans on route East. The Bishop was in an optimistic frame of mind and discoursed at some length upon the work of his Church in this section, contending that it has a remarkably bright outlook. He dealt, however, chiefly in glittering generalities, and gave no specific figures indicating the percentage of growth. That the Methodist Episcopal Church is doing a good work among the negroes of the South is undoubtedly true, but that it is having large success in seeking to establish itself among the white people of this territory, is an assertion which we do not think the facts will sustain. The Alabama Christian Advocate of April 7, 1910, contained an editorial in which it was shown that the Northern Church, notwithstanding the lavish manner in which it is given to spending money to promote its work in the South, had in that State in the eleven years from 1899 to 1910 a net gain among the whites of 325. While our Church in the same territory had during the same period a gain of more than 30,000. It also estimated that during the same eleven years the eleven white Conferences of the Methodist Episcopal Church in the South had a gain of only 9,000, while the Southern Church had in the same field a gain of more than 300,000—an increase about four times as great as the present total white membership of the M. E. Church in the eleven Southern States. We regret that we have not available the statistics showing separately the progress made within the bounds of the Gulf Conference, but we dare say they would differ little from those given above. The truth is the Northern Church finds it difficult to reach the white people of the South, and we find it difficult to reach those of the North. So true is this that men of fraternal spirit in both denominations have not hesitated to express the conviction that it is unwise for either Church to seek to invade the territory of the other. It has been but a short time since Zion's Herald, one of the most ably edited periodicals in American Methodism, strongly advocated this view, as have also some of the leading papers of the Church South.

But Bishop Neely says that the suffix, "North," does not belong to his Church, that the bitter memories of the Civil War are dying out, that "many people have changed or modified their views," and that nearly all of the ministers in the Gulf Conference are the sons or grandsons of Confederate soldiers. Technically, the Bishop is correct as to the name of his denomination, but so far as history and sentiment are concerned it is just as much the Church of the North as ours is of the South. Their membership among the white people is almost wholly in the North and West. They have a mere handful in the States commonly spoken of as Southern—considerably less than 100,000 in the eleven white Conferences before referred to, and these are chiefly in East Tennessee and along the border. The Bishop speaks of "many people having changed or modified their views" in the South. In what way have they changed or modified them? Does he mean that any considerable number of Southern people have repudiated the principles for which their fathers stood either in Church or State? Is membership in

the Church which he represents to be construed as having that significance? We are informed that the ministry and laity of the Gulf Conference are as the Bishop has stated, largely composed of Southern people, but this fact is due to causes quite different from that which he has suggested. The explanation of it is that there was a division of the Methodists of this immediate section some years ago upon the holiness question, and that the "second-blessing" wing drifted very largely into the Methodist Episcopal Church. This is the influence which has given Bishop Neely his "sons and grandsons of Confederate soldiers."

The Bishop states that he expects his Church to grow rapidly in the South as a result of the swelling tide of immigration from the North and East. Undoubtedly any growth that it may have will come chiefly from that source; but our observation is that many of the Northern people coming to this section prefer to unite with the Southern Church. We have congregations in Louisiana which are very largely composed of them, some of them in towns where the Methodist Episcopal Church also has an organization. When transplanted to Dixie, people coming from Northern States usually soon come to see the wisdom of the attitude of our Church toward the large negro population of this section, and give it their hearty endorsement.

Bishop Neely calls attention to the fact that his Church has kept control of the negroes, while the Church, South, has set them off as an independent body, and affirms that their way is the better and wiser one. His affirmation to this effect is, however, by no means conclusive. The Government statistics show that the negro has achieved his largest success religiously in the independent bodies. Thus the negroes in the Methodist Episcopal Church number 308,551; and own property valued at \$6,104,379; those in the African Methodist Episcopal Church number 494,777, and own property valued at \$11,307,489; those in the African Zion Church, number 184,542, and own property to the amount of \$4,833,207; those in the Colored Methodist Episcopal Church have 172,996 communicants, and property valued at \$3,017,849. For our part, we think it is vastly better for both the white man and the black man that their church organizations should be separate and distinct. And we predict that the time will come when the Methodist Episcopal Church will take this view of the matter, notwithstanding Bishop Neely's hearty commendation of the present arrangement. Already more or less friction exists between the races in the administration of government in that denomination, and it is not a little amusing to see how the white delegates at one of their General Conferences manage to keep their colored brethren out of the episcopacy. Such a condition of things cannot, in our judgment, be long continued. As they become better informed and more self-reliant, the negroes will not be content to remain in an organization which excludes them from its highest honors and privileges.

PERSONAL AND OTHER NOTES.

Rev. J. L. Nabors has begun his work enthusiastically on the Starkville Circuit. It is his habit to spend himself freely to promote the Master's cause.

Dr. H. G. Henderson, the new pastor at Columbus, Miss., is the author of a valuable pamphlet on "Christian Giving," which has been highly commended by Bishop Fitzgerald, Dr. F. S. Parker, Dr. S. A. Steel, and others.

Rev. G. S. Harmon, the faithful pastor of East End Church, Meridian, has brought us under obligations for a number of subscribers. He serves a choice congregation, and God is honoring and blessing his ministry.

The new Conference year has opened encouragingly at Tupelo, where the Rev. W. L. Duren is the popular pastor. This generous congregation sent filled stockings to all of the children and helpers in the Orphans' Home at Jackson.

We are indebted to Rev. J. T. Lewis for Christmas greetings and seven subscribers. We can always count on Clarkdale and its capable pastor. When he wrote Brother Lewis was planning to attend the Mid-winter Missionary School at Nashville.

Rev. S. M. Thames and family reached their new home at Carrollton, Miss., on Friday, December 16, and were given a warm welcome. Brother Thames was in his pulpit on the 18th inst., morning and evening, and preached to large congregations.

Rev. John P. Lowry, the well known evangelist of Little Rock, Arkansas, desires us to state that he is still giving himself to revival work and is open to engagements. He has held a number of interesting and successful meetings in Mississippi within the past few years.

Rev. W. W. Graves was returned to Homewood at the recent session of the Mississippi Conference, where he is doing a notably good work. He evidently is a man who wears well with his people, for this is the beginning of his third year. The Advocate counts Brother Graves as one of its best friends.

In a personal note to the editor, Rev. W. W. Woollard, the presiding elder of the Greenville District, says: "All of our men are at work, and those I have heard from are doing well." Brother Woollard has his charges splendidly manned, and we expect to hear good things of our Delta Methodism throughout the year.

Rev. J. E. Stephenson did much for the circulation of the Advocate in the Jonesboro charge last year. He has our hearty thanks for his faithful work in behalf of our paper. Bishop McCoy saw fit to change him from the Corinth to the Oxford District and station him at Abbeville, where we dare say he will give a good account of himself.

A card from Rev. Eugene Johnson, of the North Mississippi Conference, states that he has reached his new field of labor at Ripley, and is pleased with the outlook. We dare say that the people will be delighted also when they have learned to know Brother Johnson. There is no truer and more dependable man to be found in the itinerant ranks.

We acknowledge the reception of a beautiful card, bringing Christmas greetings from the famous Young Men's Bible Class of the First Methodist Church, of Corinth, Miss. It bears the signature of Miss Elizabeth Kilpatrick, the accomplished teacher of the class, whose reputation as a Sunday school worker extends far beyond the boundaries of her own State.

Rev. John William Price and Miss Bernice Anderson were married at the residence of the bride's parents in Leake county, Miss., on December 18. Rev. W. J. Dawson officiating. Brother Price is a member of the Mississippi Conference, and is stationed at Wilkinson, in the Port Gibson District. The Advocate extends congratulations and best wishes.

Rev. D. E. Vickers, of Trenton, Miss., is laying his plans to circulate the Advocate more largely among his people. He already has 25 subscribers in his charge, but wants to increase the number to fifty. We appreciate his efforts in behalf of the Conference organ, and hope to make it an efficient co-worker with him in building up the interests of the Church in his community.

Dr. A. F. Smith, the genial and popular pastor of the First Methodist Church, of Jackson, Miss., was in the city last Thursday and honored the Advocate office with a call. It has been only a few months since he was transferred from the Oklahoma Conference, but he has been in his new field long enough to win the admiration and high regard of his parishioners. He is doing a great work in the capital city of Mississippi.

A dispatch from Gnydan, La., to the New Orleans States on the 23d inst. says: "The Rev. A. J. Gearheard, pastor of the Methodist Episcopal Church, South, was badly burned about the face yesterday while attempting to light a fire in the stove at the church. Mr. Gearheard's spectacles were broken, his eyelashes and hair singed and his face blistered. The burn is painful but not dangerous."

In a note to this office dated Dec. 22, 1910, Rev. J. R. Jones says: "The many who love Brother R. B. Downer, an honored member of the Mississippi Conference, will be pained to learn that he is ill at the home of his daughter, in Jackson, Miss. He is a scarred veteran of the cross, and now confined to his bed, is patient, trustful and happy. When we go to prayer, brethren, let this dear father in Israel be remembered."

After a year of substantial service, Rev. R. J. S. Worley was returned to the Winstonville charge, in the Columbus District. He is laying himself out for Methodism in that section, and his influence is telling for good. The Advocate a number of times has been the beneficiary of his zealous efforts, for which we make grateful acknowledgment. We are pleased to have our paper circulate among the people to whom our Brother so acceptably ministers.

Rev. T. B. Clifford is entering upon his third year at Yazoo City, where marked success has attended his labors. The summary of his work for the past twelve months which he submitted at Conference attested his diligence and efficiency. Ever since we have known him he has been a tireless toiler. He puts his whole heart into his efforts to extend the Master's kingdom, and that is what we believe in. If the world is ever saved, zealous men will have to do it.

Rev. J. W. Booth, the new Alziers pastor, has reached the city and taken up his work. He labored at De Ridder for the past two years, doing much to establish Methodism in that town and the surrounding country. Brother Booth is an ex-Mississippian, hailing from the famous county of Carroll in that commonwealth. He is also one of the noble band of young ministers that Millsaps College has sent out to bless the Church and world. We predict success for him in his new charge.

Rev. T. D. Lipscomb, the new manager of the Louisiana Orphans' Home, writing from Ruston on the 17th inst. says: "We reached our new work Wednesday. Our Orphanage is a great institution."

We like the work and this busy city." A door to large usefulness has been opened to Brother Lipscomb, and he has an inspiring opportunity to perpetuate his influence in the lives of the little ones entrusted to his care. May God strengthen his arm for the tasks which lie out before him!

One of the strongest men in the Mississippi Conference is the Rev. T. W. Adams, who holds sway in the interesting town of Lumberton. He has a fine record behind him, and his powers are yet undiminished. He stood high in the regard of Bishop Galloway, whose estimate of the gifts and graces of preachers was almost unerring. It would be superfluous to state that Brother Adams made a good report at Hattiesburg. It is his habit to give a good account of himself, no matter where his field.

Few men in the modern Church have been so highly commended by persons of distinction and power of discrimination as the great Methodist layman and missionary leader, Dr. John R. Mott. Of him it has been said by Rt. Rev. Arthur S. Lloyd: "When the history of this generation has been written, Mott is going to stand at the top." By President Northrup, of the University of Minnesota: "I consider John R. Mott the greatest young man in the world to-day. He is a sane, broad-minded, cultured man, and one cannot hear him without being inspired." By President Edwin A. Alderman, of the University of Virginia: "No man in modern American life has touched young men to finer issues of conduct and life than John R. Mott," and by Justice Brewer, of the United States Supreme Court: "Two of the greatest diplomats the country has ever seen are the late John Hay and John R. Mott."

Rev. W. E. M. Brogan has begun his work at Starkville, Miss., in a happy frame of mind. In a letter received on the 20th inst. he thus expresses himself: "A more splendid people it has not been my lot to know and serve. Sympathetic in the hour of affliction, patient with my shortcomings in the pulpit, and loyal to the pastor as the accredited representative of the Church, they have won a place in my affections that will abide through all the years to come. The help rendered this pastor by those noble saints of God, Dr. T. C. Wier and Rev. W. S. Harrison, can never be measured in human terms. With records stretching through more than fifty long and eventful years, they await the Master's summons in the blessedness of perfect peace." A beautiful tribute is this, and we do not doubt that it is well merited. The editor wrought in that field for three years, and counts them among the happiest of his life.

FROM BISHOP MCCOY.

To the Pastors and Sunday School Superintendents, North Mississippi Conference—

Dear Brethren: I take pleasure in commending to you Miss Elizabeth Kilpatrick, who has been employed by the Sunday School Board of your Conference as Sunday School Field Secretary. I know Miss Kilpatrick's capabilities as a worker in this particular field, having been her pastor for three years, during which time she was at the head of a large class of university students in my Sunday school. She is a woman of wonderful gifts and of genuine piety. I feel sure that her visitation amongst the pastoral charges of the North Mississippi Conference will be of tremendous inspirational and instructive values. She is thoroughly informed as to modern methods of Sunday school work and has the true gift of imparting her knowledge. Very truly,

J. H. MCCOY.

Birmingham, Ala., Dec. 22, 1910.

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Mrs. EUGENIA CATHERINE SMITH (nee Davis) was born in Jasper County, Miss., January 31, 1885, and died at McNeill, Miss., September 20, 1910. Genie, as she was called, was a Christian from childhood. She joined the M. E. Church, South, when a small girl, and was converted at Rose Hill, Miss., under the services of Rev. P. D. Harden. She was happily married to James C. Smith December 20, 1903, and to them was born three children—Otha, Myrtle and little Eugene. Farewell, husband and children! This good wife and mother has gone to rest where "troubles are all o'er and trials come no more." She was a good girl, always obedient to parents when a child, and remained obedient until death. She loved her husband and children as no one but a true wife and mother could. She lived her religion at home. In no way was her nobility of soul more markedly shown than in her home and talking with her husband. She conversed with him several hours after knowing death was at hand, with a strong faith that she was ready to meet her dear Savior in the skies above. She suffered several months with that dreadful disease pellagra, knowing that hands of papa or mamma, husband or doctor could not do anything for her relief. O how sad! But weep no more loved ones, for our loss is heaven's eternal gain. We hope to see her again when it is God's will to call us home. A-SISTER.

On September 27, 1910, at Pine Grove, St. Helena Parish, Louisiana, Mr. ELIAS MONROE POWERS, aged sixty-six years, eight months and thirteen days, died after an illness of 18 months, during which his suffering was very great. But amid the varied pain which came to him, he bore it all with patience and Christian fortitude, and, surrounded by loving, heart-broken members of his family, he breathed his last and went to meet his God. Bereft of a mother at an early age, he had but little Christian training in youth, but in after years, when surrounded by a Christian wife and children, he joined the Methodist Church and ever after lived a consistent member. He did his own thinking—did it honestly, and lived as he thought. In his last years he made a daily study of his Bible, took it for his guide, and showed his love and veneration for it. As a friend, he was unaffected, unselfish and warm-hearted. His wife, who was Sarah Brown, preceded him to that heavenly land eight years ago. He leaves twelve children, one brother and one sister, with a large circle of relatives and friends to mourn his death. All was done for him that loving hands could do, but God had sent for him, and calmly, peacefully he went to sleep in the arms of Jesus, to await the resurrection morn. Would we call him back? No; by faith we see him standing on the shores, awaiting the dear ones left behind. In such an hour how unspeakably precious are the glorious promises of the gospel! Dear one, reluctantly we give thee up; yet feel that God knows best. Thy labors and sufferings are over and with Christ in glory thou dost await our coming.

For awhile we must be parted,
And I will try to think it best;
Although so broken-hearted
I'll go to God for rest;
And when, at last, my life is ended,
I'll greet thee on high,
Where broken hearts are mended,
And will never say good-by.
SISTER.

W. A. FORD was born in Marion County, Miss., November 26, 1839, and died at Balltown, near Angie, La., October 20, 1910. He was married

three times. First, to Miss Martha H. Warren; second, to Miss Martha A. Ball, and third to Miss Martha E. Ford. His last wife and ten children survive, and five preceded him to the home above. Brother Ford was a tender, loving husband, and a devoted father. He was honest, industrious, and successful in business affairs. In early life he professed faith in Christ and united with the Methodist Church, in which communion he lived till God said it is enough, come up higher. He was quiet and unassuming in his religious life, but his family and intimate friends knew and appreciated his many Christian virtues, and had no doubt as to his readiness when the summons came. He often told his companion that he was ready and willing to go, and for some time before his death he felt that the end was near, although his health seemed to be perfect up to a few minutes before his death, when he was stricken with heart failure. Sister Ford and the children are sad and lonely since husband and father went away, but they expect to meet him in that home where death and partings never come.

L. C. WILSON, Pastor.

JOHN SINGLETON CARSON was born Sept. 25, 1887; died in the home of his sister, Mrs. James Bishop, one mile south of Conehatta, Miss., Oct. 8, 1910. He had been a consistent member of the Methodist Church for years. Though a young man, and by nature timid, he was frequently heard in testimony and public prayer. The writer was intimately acquainted with him for nearly two years just before his death, and in all that time never heard a word or thought expressed that would have been out of place in the company of women, or which would have jarred the most sensitive and refined natures of our best Christian men and women. He was regular in his attendance at church, Sunday school and prayer meeting. He was buried from the Methodist Church at Conehatta on Sunday, October 9, the young men of his class acting as pallbearers and the young ladies acting as honorary pallbearers. The Sunday school marched in a body from the hall to the church, following just behind the body of him who had been a brother and helper to them all. After the sermon by his pastor, his body was laid to rest in the cemetery just back of the church, the grave being filled by the male members of his Sunday school class. At the close of the burial service the school in two columns divided and marched on either side of the grave, each member leaving a beautiful floral tribute, literally burying the mound in flowers. One week later, a memorial service was held in the Sunday school, where tears and eloquent words flowed freely from many as Brother John's past was recounted. I have before me as I write more than a score of beautiful tributes of love and sympathy, praise and commendation, sent to the memorial service by his friends (many of them away from home at school), who wanted to add their tribute of love to the many being given at this time. The good father and mother, brothers and sisters of Brother John do not weep alone. His death was not their loss only, but of the entire community. We pray God's richest blessing to rest on each sorrowing friend and loved one. And may we all live so close to our Master that, when the time comes for us to leave this world, our lives will not have been spent in vain, but men will be able to say of us as they do of Brother John: "He was a blessing to me; my life is richer for having known him." H. F. TOLLE.

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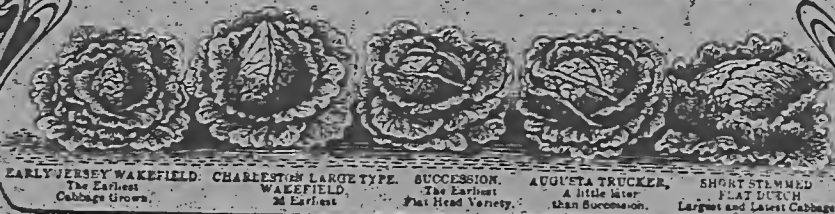
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Obituaries.

Mrs. ELIZA ARNOLD, daughter of Mr. and Mrs. Jno. A. McKey, was born near Centerville, Miss., Nov. 26, 1890, and died February 23, 1910. She was married to Mr. Will E. Arnold in August, 1908. She was taken seriously ill with appendicitis while on a visit to her husband's parents at Valdosta, Ga., and only lived a few days. Her dear mother was called to see her just a little while before she went to sleep. Oh, it is sad, so sad, to have our loved ones taken from us! But weep not, loved ones; our darling is not lost. She has only gone to be with Jesus and her precious little babe, which preceded her to the heavenly home about a year ago. She joined the Methodist Church at Woodville, Miss., in girlhood and lived a Christian life until her death. Eliza was a good girl and was loved by all who knew her. Her dear father was taken from them about three years ago. She leaves behind to mourn her departure a loving mother, a kind husband, two sisters, one brother and a host of relatives. Our loss is her eternal gain. A cousin, NETTIE.

Mrs. S. E. Smith (nee Pulliam) was born Nov. 11, 1838. Soon after her graduation from old Bascomb Seminary at Grenada, Miss., she was happily married to Dr. E. W. Smith, Sept. 3, 1857, and died at her home in Water Valley, Miss., Sept. 23, 1910. Within these dates is encompassed a life whose acts were never brought to the world's gaze by blast of trumpet or sound of drum. She lived in an unostentatious way; the religion she professed—always true to her Church, her family and her God. She did not wait for worldly pleasures to cease their charm before seeking real permanent joy. Even while the bloom of childhood glowed upon her cheek she gave her heart to God and joined the Methodist Church, and developed a Christian character that embodied both strength and beauty. She was in feeble health for several years, but amid all her sufferings she was never known to murmur at the providence of God. Like a placid streamlet refreshing and beautifying field and forest, her life flowed onward, ever blessing those it touched, and resting like a benediction upon all that came under its influence. We shall ever remember her true friendship, her generous hospitality, and the calm serenity of her faith in every stormy crisis of her life. Truly she walked with God, and, as her pure soul passed death's portal, it seemed only that "she was not, for God took her." May the kind, loving Father comfort her children and all the sorrowing ones. We shall see her loved face again in that city not made with hands, eternal in the heavens.

"Tis sad to think her voice no more will mingle with our own, But joy to know she's praising God around the great white throne."
MRS. S. M. THAMES.

On Wednesday evening, November 23, 1910, at the home of her daughter, Mrs. E. P. Harper, Star, Miss., the spirit of Mrs. MARTHA CORLEY left the aged and worn body for the "mansions not made with hands." "Grandma Corley," as she was called by friends and loved ones, lived a long life of usefulness, marked specially by unselfishness. She was spared to pass a number of years beyond the "three score and ten," lacking a few months of being eighty-eight years old when our Father took her home. For the last few years of her life she was literally in her second childhood. With the giving away of physical strength her mind lost its vigor, leaving her as innocent as a child. Her two daughters, cared for her tenderly during these years of physical and mental infirmities. They were by her bedside, ministering to her when her spirit took its homeward flight. Grandmother's life was marked by some of the most beautiful charac-

teristics of our Lord—namely, meekness, service and love for all humanity. She was modest and unassuming in disposition, but her saintly, guileless life touched every one of her descendants. She joined the Methodist Church in early girlhood, and all her life exemplified its teachings. To-day her influence lives in the lives of her children and "children's children," for all are adherents to the Christian faith. As long as she was able she read the "good old Book," and even in her last days, when she was not at herself, she still manifested the Christian virtues. She is survived by three children, fifteen grandchildren and fourteen great grandchildren, all of whom loved and honored her. She was one of the "old landmarks," having spent most of her long life in this (Rankin) county. And some day—'twill not be long—all of us will put out to sea and there meet our Pilot face to face, with those of our loved ones gone on before. In the "home over there" they will be unincumbered by physical infirmities, and among those loved ones I expect to greet my dear grandmother. Her granddaughter, (Mrs.) LESLIE H. PURCELL.

Mrs. IRENE SARGENT FRANCIS was born July 28, 1873, in Itawamba County, Miss., and died Sept. 5, 1910, in Lee County, Miss. She was the daughter of Rev. and Mrs. L. T. Sargent. Brother Sargent has been a local preacher and an honored "supply" in the North Mississippi Conference for many years. The subject of this sketch in her young womanhood was happily married to Prof. M. W. Francis. As a result of this union six children—four girls and two boys—were born, who, with the husband and father, survive her. Well does the writer remember the year when he was a young pastor on his first (the Fulton) circuit, where Brother Sargent with his good family lived; and how they gave courage and strength to a struggling young preacher. Miss Irene was then a lovely young woman, beautiful in face and form. Even more than that, she was beautiful in her life—admired and loved by all who knew her. She was always to be relied upon to meet her obligations to God and the Church. She systematically declined to accept invitations to attend any place of amusement where any form of worldliness was to be indulged in. She was always obedient to and thoughtful of her parents. Being an ideal daughter, it was but natural that she should become an ideal wife and mother. She was, indeed, a helpmeet to her husband. She "looked not upon her own things, but upon the things of another." Her chief pleasure was found in serving others. She was faithful to God and duty to the end. When her physician realized that there was no chance for her recovery as a result of medical skill, suggested that it would be well to look to God for help, her reply was: "I have never known anything else in my life." Having finished the work which was given her to do, she has laid aside the implements with which she labored and has entered into that rest forever, where she shall wait for the homecoming of those whom she loved and those who loved her.

T. H. DORSEY,
West Point, Miss., Dec. 14, 1910.

Marriages

On Saturday, Dec. 10, 1910, at 5 p. m., at the home of Mr. J. O. McMinn, the bride's uncle, Mr. ALBERT WOOD and Miss JESSIE McMINN, Rev. C. Wesley Bailey officiating.

On Wednesday, Dec. 14, 1910, in Eureka, Miss., at high noon, by Rev. C. Wesley Bailey, Mr. WILLIAM A. HURT and Miss WILLIE DUKE.

On Sunday, Dec. 18, 1910, at the home of the bride's mother, Mrs. Kate Thomas, near Shuford, Miss., by Rev. C. Wesley Bailey, Mr. R. M. MONTEITH and Miss CLAIRE SPARKS.

HEISKELL'S

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evaporation and 50 per cent. labor. Produces several grades above old method. Increases profit 300 per cent.

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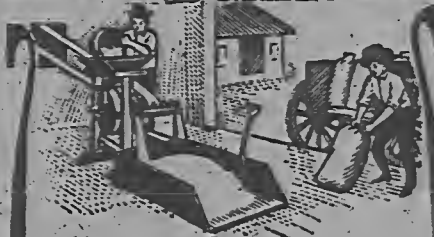
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Mrs. Alice Hartgrove Barclay, Agent M. E. Church South, South Brook 1316 Louisville, Ky.

MISSISSIPPI CONFERENCE.

Seashore District—First Round.

Brooklyn and Bond, at Brooklyn Jan. 7, 8
Gulfport, 29th St. and Handsboro at 29th St. Jan. 14, 15
Howison and Saucier, at Saucier Jan. 18, 22
Oakvale, at Oakvale Jan. 21, 22
Columbia Jan. 23, 24
Hub, at Hub Jan. 24, 25
Mentorum, at Alexander Memorial Jan. 28, 29
Americus, at Pleasant Hill, Friday, 11 a. m. Feb. 3, 4
Escatawpa, at Escatawpa Feb. 4, 5
Pascagoula and Ocean Spis. at P. Feb. 4, 5
Moss Point Feb. 6, 7
Vancleave, at Vancleave Feb. 11, 12
Mississippi City Feb. 15, 16
Carriere and McNeil, at McNeil Feb. 17, 18
Poplarville Feb. 18, 19
Lumberton Feb. 20, 21
Gulfport, 25th Ave. Feb. 22, 23
Long Beach Feb. 25, 26
Bay St. Louis, 7:30 p. m. Feb. 28, 29
Logtown, 7:30 p. m. Mar. 1, 2
Coalville, at Coalville Mar. 4, 5
Wolf River Mission, at Beulah, 10 a. m. Mar. 8, 9
Biloxi Mar. 11, 12
McHenry and Wiggins, at McHenry Mar. 18, 19
The District Stewards will please meet in the 25th Ave. Church, Gulfport, Thursday, Jan. 5th, at 1:30 p. m. The preachers in charge are invited to meet with them.

W. B. JONES, P. E.

Jackson District—First Round.

Jackson, Capital St. Dec. 25, 26
Thomasville, at Greenfield, Dec. 31, 1
Brandon, 7:30 p. m. Jan. 1, 2
Jackson, Rankin St., 7:30 p. m. Jan. 4, 5
Madison Jan. 7, 8
Jackson, Galloway Chapel, 7:30 p. m. Jan. 11, 12
Camden Jan. 14, 15
Sharon, 7:30 p. m. Jan. 15, 16
Canton, 7:30 p. m. Jan. 16, 17
Mendenhall Jan. 18, 19
Eden Jan. 20, 21
Deasonville, at Vaughan Jan. 21, 22
Fannin, at Oakdale Jan. 25, 26
Terry Jan. 28, 29
Jackson, Capitol St., 7:30 p. m. Feb. 1, 2
Edwards Feb. 5, 6
Jackson, First Church, 7:30 p. m. Feb. 8, 9
Benton, at Midway Feb. 11, 12
Harrisville Feb. 15, 16
Florence Feb. 18, 19
Jackson, Rankin St., 7:30 p. m. Feb. 19, 20
Yazoo City Feb. 26, 27
Lintonia, 7:30 p. m. Feb. 26, 27
Jackson, Galloway Chapel Mar. 5, 6
Jackson, First Church, 7:30 p. m. Mar. 5, 6

Bolton Mar. 12, 13
Flora Mar. 19, 20
Satartia, at Phoenix Mar. 25, 26
The District Stewards are requested to meet at First Church, Jackson, on Wednesday, January 11, 1911, at 11:30 a. m. The preachers of the District are also invited to be present for a brief conference concerning the work for the new year.

J. R. JONES, P. E.

Hattiesburg Dist.—First Round.

Ellisville, at Ellisville Jan. 1, 2
Hattiesburg, Main St. Jan. 3, 4
Hattiesburg, Broad St. Jan. 4, 5
Hattiesburg, Court St. Jan. 5, 6
Collins, at Collins Jan. 8, 9
Mt. Olive, at Mt. O. Jan. 12, 13
Magee, at Magee Jan. 13, 14
Summerland, at Summerland Jan. 14, 15
Taylorsville, at T. Jan. 15, 16
Purvis, at Purvis Jan. 18, 19
Lucedale, at Lucedale Jan. 20, 21
McLain, at Pine Grove Jan. 21, 22
Leakesville, at Leakesville Jan. 22, 23
Oloh, at Oloh Jan. 28, 29
Sumrall, at Sumrall Jan. 29, 30
Richton, at Richton Feb. 1, 2
New Augusta, at N. A. Feb. 4, 5
Eastabuchie, at E. Feb. 8, 9
Eucutta, at Eucutta Feb. 11, 12
Vosburg, at Heidelberg Feb. 12, 13
Sanford, at Good Hope Feb. 18, 19
Seminary, at Seminary Feb. 19, 20
Silver Creek, at S. C. Feb. 24, 25
Prentiss, at Prentiss Feb. 26, 27
M. B. SHARBROUGH, P. E.

Brookhaven Dist.—First Round.

McComb, Centenary Jan. 1, 2
Osyka and Liberty, at O. Jan. 7, 8
Magnolia Jan. 8, 9
Adams, at Adams Jan. 14, 15
Gallman, at Bethesda Jan. 21, 22
Hazlehurst Jan. 22, 23
Crystal Springs Jan. 28, 29
Bogue Chitto and Norfield, at Bogue Chitto Feb. 4, 5
Brookhaven Feb. 5, 6
Monticello, at Monticello Feb. 11, 12
Bayou Pierre, at Center Pt. Feb. 18, 19
Barlow, at Barlow Feb. 19, 20
North Wesson, at Beauregard Feb. 25, 26
Wesson Feb. 26, 27
Scotland, at Bethesda Mar. 4, 5
Topisaw, at Topisaw Mar. 11, 12
Summitt, at East McComb Mar. 12, 13
Buford, at Waterholes Mar. 18, 19
Tylertown, at Tylertown Mar. 19, 20
Pearlhaven, at Hawkins Mar. 25, 26
Meadville, at Meadville Mar. 25, 26

The District Stewards are called to meet in the Methodist Church, Brookhaven, Miss., Wednesday, Jan. 11, 1911. The pastors of the district are invited to the meeting.

J. T. LEGGETT, P. E.

INDISPENSABLE IN THE HOME.

There are lots of things that are indispensable in the home, among them the old medicine chest, especially in those sections of the country where the Doctor is miles away, and it takes hours to get him. Take, for instance, little Willie, who stuck a nail in his foot, and all at once it begins to pain awfully, and looks like blood poison. Then mother runs to the faithful old medicine chest, gets a box of "Gray's Ointment," makes several applications, and Willie is well again. No blood poison and no Doctor's bill. "Gray's Ointment" also cures cuts, bruises, boils, insect bites, burns, sores, frost bites and skin eruptions of every description. Now, isn't it a household necessity? If you want a free sample, send your name and address to Dr. W. F. Gray & Co., 804 Gray Building, Nashville, Tenn., or you can get "Gray's Ointment" from any druggist at 25c per box.

"AL-E-THE-IA."

Here is what Bishop J. S. Key wrote to Mrs. Miller in reference to her book, "Al-e-the-ia."

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Defeat the Boll Weevil!

Plant Cotton Seed that matures before his arrival, or seed on which boils are too tough for him to puncture. We handle, direct from Producers, the three leading varieties and earliest maturing cotton known.

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We are Headquarters for field seed of all kinds. Write us for prices on White Spanish Peanuts, Seed Corn, Filled Peas, Velvet Beans, Soy Beans, Carrots shipped direct from producers at lowest possible prices.

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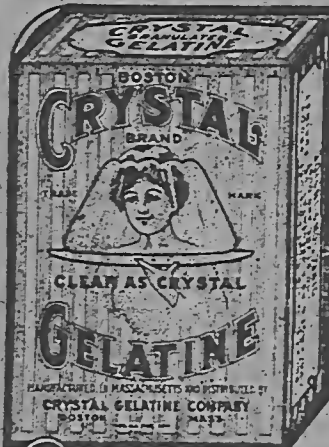
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BOSTON

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was interested from start to finish. It is a strong story, is well-written and is no exaggeration of the facts."

For sale by Mrs. C. C. Miller, Hammond, La., or The New Orleans Christian Advocate. Price, 25 cents.

Hattiesburg District.

The District Stewards of the Hattiesburg District of the Mississippi Conference are requested to meet in Hattiesburg at the Main Street Methodist Church, on Tuesday, Jan. 3, 1911, at 1:30 o'clock p. m.

The meeting will be of more than usual importance because of matters connected with the District Parsonage property. A full attendance is desirable.

All who may reach Hattiesburg before the hour of meeting are cordially invited to come at once to the District Parsonage.

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Saves horses; fits right or left hand, wood or

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Epworth League

TOPIC FOR JANUARY 1, 1911.

WHENCE OUR LIFE DERIVES ITS CHARACTER.

(John xv, 1-7; I John iii, 24; v, 12; cf. Ps. v, 1-3.)

More than most people are thoughtful enough to recognize, character is shaped by companionships. Thus a nobleman of God's own making explained the qualities which caused men to marvel at his goodness by the simple remark: "I had a friend." Thus also we are admonished in Holy Writ that "evil communications corrupt good manners." It is certainly true that the persons with whom we keep company, even more than the books we read or the sermons we listen to, have the power to give our lives their permanent direction. It is true also that many persons live a kind of life which never attains to any distinctive character. That is an appallingly sad fact in human experience. And it is easy to note that the characterless individual is in the most cases the companionless individual. Seclusion, isolation, selfishness were never at so low a discount as they are today. Hencein do we find a hint of

The Chief Reason for Keeping the Morning Watch.

The highest form of association is friendship. The highest friendship is friendship with Jesus Christ. This friendship must begin in the same normal way in which every personal friendship begins. There must be a first meeting between the two persons which results in an acquaintance. Then the acquaintance must be improved by frequent association, which develops intimacy. Intimacy yields the subtly sweet experience of companionship. Permanent friendship crowns the oft-indulged companionship. This study on the Morning Watch may be to you a challenge to meet Christ for the first time. It may be just the meditation you have needed to make you thirst for a closer relationship with him, who is full of honesty and kindness.

Where?

Where do lovers keep tryst? Where are plans of benevolent import unfolded? Where are business affairs of mighty significance deliberated? In the secret place. It may be at the end of the lane that the lovers meet, or it may be in the shuttered drawing-room. But when the two are alone together, they are thoughtful of rustling leaf, of folded tapestry. Affairs sacred to the heart will not endure the eye of garish day. And weighty matters of soldiering or commerce must be determined in the seclusion of an appointed conference.

Friendship with Jesus cannot be developed by meeting him only in the crowd. Public worship is a fine and very necessary soul exercise. And a man may be a Christian if he know only the blessedness of this social ministrations. But when the Master would tell anything "in the ear," he will have the advantage of a quiet and direct approach. There are many thousands in the "inner circle" of his friendship to-day where there were at one time only three. The inner circle is formed of those who habitually "enter into the closet and shut the door."

When?

When the mind is least crowded and jostled with commanding cares; when the heart is freest from the pull of the things which easily satisfy for the moment; when the will is in healthful poise and can consciously take its bearings by the Guiding Star of highest destiny before committing itself to a fateful course of action. Now when this "when" is for every man cannot be determined by rule, because

occupation shapes habit and interruptions disappoint expectations. For the most part, nevertheless, it may reasonably be urged that the first employment of the early morning should be nothing less than the conscious seeking for the intimacy of his friendship. Consider how nature has exerted herself to freshen the mind and invigorate the body. Nerves are not faded, thought is not confused, and the moral strength of a man is unwearied. It must have been at dawn that the Psalmist first felt the thrill of the consciousness: "Thou restoreth my soul." Consider, too, the quiet of the first hour of the day. The machinery of the "sounding labor-house" of the working world has not yet gathered the momentum that rattles the bolts and makes the building tremble. Discordant voices are absent; shouts of competing laborers are hushed. Surely the time of all times to accustom one's self to his presence is, "In the calm dew and freshness of the morn."

It is very likely also that it will be difficult to find a more convenient time to cultivate this friendship than the first hour of the day will prove to be. Unhampered by engagements, delivered from annoying interruptions, unoppressed by the weight of burdens taken up and impossible to lay down, the soul can freely give itself to the charm and expansive power of this high affection. And if any one is moved to plead that there are not minutes enough in his morning to permit this practice, will he not receive the suggestion that he might rise from his bed fifteen minutes earlier than he has been accustomed to rising? The friendship is worth it.

How?

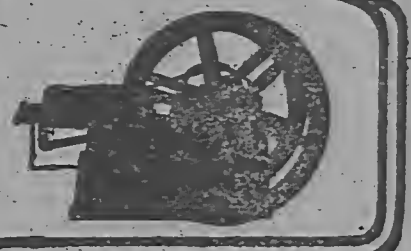
First, with a definite and large purpose actually to enter into the circle of Christ's friendship. This purpose would give every succeeding conversation with the Master an ever-freshening and enlarging significance. Think how your determination to win a human friendship has brightened and sweetened each repeated interview, discovered to your eager heart subjects of conversation which drew you closer and closer to the region of the intimate, at last yielding to your ardent quest the gift of a devoted personality. "Henceforth I call you not servants, for the servant knoweth not what his Lord doeth; but I have called you friends, for all things that I have heard from my Father I have made known to you." Can you imagine an interchange of conferences like that suggested here under any other condition than that of regular and constant association?

Such association may be ordered and enriched by the choice of a certain definite plan of contact with the Master's spirit. Not to read his message at random and piecemeal should be the aim. There are too many excellent preparations of portions of his Word for daily devotional study to permit of such an unprofitable practice as that. To follow the assignments in one of these specially arranged works gives an orderly direction to private devotions that makes study and prayer cumulative in their value to the soul. To consider the suggestions written in these volumes by their authors constantly multiplies the windows through which sunbeams of truth shine into the chambers of the heart. To secure the observance of this plan by a number of persons means a natural and effective preparation for group Bible study, which, in turn, will be found to react favorably upon the practice of keeping the Morning Watch.

Character Books.

Next to living with great personalities, and indispensable aids to understanding great personalities when you meet them, are the character books which are so easily available to-day. I mean such books as King's "Laws of Friendship," Peabody's "Jesus Christ and the Christian Character," Gordon's "Quiet Talks on Prayer," Speer's "The Marks of a Man," and Brooks' "The Influence of Jesus." These treasures of devotional

MORE POWER LESS COST



THERE'S all the difference in the world between gasoline engines. One engine will start easily—take the load without a hitch—carry it right along till the work is done and do this indoors or outdoors, under any conditions, year in and year out.

Another starts hard or races—begins to slack up the minute the load is on—jumps or misses fire when work is heavy—needs watching and tinkering all the time and is in the scrap heap before it has paid for itself.

There are few engines like the first—there are many like the other—either wholly or in part.

I H C Gasoline Engines

have proved their ability to give perfect service for every use under all conditions. Years of experience have proved the superiority of both their design and material.

I H C parts are all as simple as possible—each more than strong enough.

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U S A

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Weak Hearts

"I was terribly afflicted with my heart. At times it seemed to miss every other beat. I took Dr. Miles' Heart Remedy until my trouble was all gone—it has never returned."

R. R. PENN, Springfield, Iowa.

One person in every four has a weak heart. Some are born weak, some become weak from disease, others by over-exertion. If you have palpitation, fluttering, irregular pulse, short breath, oppressed feeling in chest, smothering of faint spells, you may know your heart is weak. There is nothing better for a weak heart than

Dr. Miles' Heart Remedy

It has brought relief to thousands, it should to you, even in cases of long standing.

The first package will benefit; if not your druggist will return your money.

CAMPAIGN FOR GREAT GATHERING IN THE SUNDAY SCHOOLS OF LOUISIANA.

With the beginning of the new year the Louisiana Sunday School Association will open a strenuous campaign for ingathering in the Sunday schools. On January 25th, a State-wide tour on Sunday School Evangelism will be opened and will run through February 20th. Rev. John C. Carman, General Secretary of the Colorado Sunday School Association, and the most consecrated and beloved

General Secretary in the International Field, will take the leading part on this tour. Mr. Carman is a Baptist minister and has done wonderful things for the Sunday schools of Colorado through the organized work. The General Secretary of Louisiana, and, perhaps other State workers, will be associated with Mr. Carman on this tour.

Special plans are being made to make the 25th Annual State Convention the greatest convention in the history of the Louisiana Sunday School Association. This convention is to be held at Monroe, La., March 15th, 16th, and 17th, 1911. The strongest corps of speakers that can be had in North America will participate in the program. Watch this paper for program and announcements in details.

RHEUMATISM?

For all forms of rheumatism, gout, lumbago, stiff, swollen and tender joints, use

DR. WHITEHALL'S RHEUMATIC REMEDY

It quickly relieves the severe pains; reduces the fever and eliminates the poison from the system.

Free trial package upon request.

Dr. Whitehall Mcgrime Co., SOUTH BEND, INDIANA.

OLYMER B. CHURCH, BELL CO. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

NORTH MISSISSIPPI CONFERENCE.

Corinth Dist.—First Round.

East Booneville Ct., at Siloam	Dec. 28
New Albany Ct., at Union Hill	Dec. 31
New Albany Sta., at N. A. Jan. 1	
Myrtle Ct., at M.	Jan. 1
Ripley Ct., at Marvin Chp.	Jan. 3
Dumas Ct., at New Hope.	Jan. 4
Ripley and Blue Mountain, at Blue Mountain.	Jan. 5
Jonesboro Ct., at State Line	Jan. 6
Corinth Ct., at Box Chp.	Jan. 7, 8
Corinth, South Side.	Jan. 8, 9
Tishomingo Ct., at T.	Jan. 14, 15
Belmont Ct., at Old Bethel.	Jan. 15, 16
Ripley Ct., at Thrasher.	Jan. 18
Hatchie Mission, at El Bethel	Jan. 19
Kossuth Ct., at Wesley.	Jan. 20
Mantachie Ct., at Oak G.	Jan. 21
Guntown and B., at Salttillo.	Jan. 22, 23
Sherman Ct., at Sherman.	Jan. 25
Mooreville Ct., at Allens.	Jan. 26
Dry Run Mission, at Mt. Hebron	Jan. 28
Baldwyn Ct., at Double Springs	Jan. 29

District Stewards will meet at Corinth, Miss., 10 a. m., Jan. 31, 1911, at the First Methodist Church.

BEN P. JACO, P. E.

Sardis Dist.—First Round.

Batesville	Jan. 1, 2
Pleasant Hill, at P. H.	Jan. 7, 8
Hernando and H. J., at H.	Jan. 8, 9
Byhalia, at Byhalia.	Jan. 14, 15
Mt. Pleasant, at Mt.	Jan. 17
Olive Branch, at Miller.	Jan. 19
Coldwater, at Coldwater.	Jan. 22, 23
Lake Cormorant and Hinds, at Hinds	Jan. 24
Como	Jan. 29, 30
Long Town, at Pleasant G.	Feb. 2
Cockrum, at Cockrum.	Feb. 4, 5
Wall Hill, at Wall Hill.	Feb. 5, 6
Courtland, at Pope.	Feb. 9
Arkabutla, at Arkabutla.	Feb. 11, 12
Senatobia	Feb. 18, 19
Crenshaw, at Mastodon.	Feb. 21
Tyro, at Freedomia	Feb. 25, 26

The District Stewards will meet at Coldwater the 23d of January. The lay leaders of the district will please meet us at the same time and place.

W. M. YOUNG, P. E.

Winona Dist.—First Round.

Itta Bena	Jan. 1
Moorhead, 7 p. m.	Jan. 1
Schlater	Jan. 7, 8
Carrollton, at Carrollton.	Jan. 14, 15
N. Carrollton, at N. Carrollton.	Jan. 15, 16
Mars Hill, at Chapel Hill.	Jan. 21, 22
Indianola, at Indianola.	Jan. 27
Belzoni, at Belzoni.	Jan. 28, 29
Inverness, at Inverness.	Jan. 29, 30
Webb, at Webb.	Feb. 4, 5
Ruleville, at Drew.	Feb. 5, 6
Tutwiler, at Tutwiler.	Feb. 11, 12
Lambert, at Vance.	Feb. 12, 13
Bellefontaine, at Shady Grove	Feb. 17
Slate Springs, at Slate Springs	Feb. 18, 19
Eupora, at Eupora.	Feb. 25, 26
Winona Circuit, at New Hope.	Mch. 4
Kilmichael, at Kilmichael.	Mch. 5, 6
Minter City	Mch. 12

The District Stewards will please meet at the Methodist Church in Winona, Thursday, January 5th, at 11 o'clock a. m.

E. S. LEWIS, P. E.

Aberdeen Dist.—First Round.

Pittsboro, at Pittsboro.	Jan. 7, 8
V. and C. City, at Vardaman	Jan. 8, 9
Houston	Jan. 9
Palestine, at Algoma.	Jan. 10
Pontotoc	Jan. 10
Houlka, at Wesley Chp.	Jan. 11
Okolona	Jan. 12
Okolona Circuit	Jan. 12
Shannon, at Shannon.	Jan. 14, 15
Verona, at Verona.	Jan. 15, 16
Tupelo	Jan. 16
Amory and Nettleton, at N. Jan. 17	
Nettleton Ct., at New Chp.	Jan. 18

Greenwood Springs, at G. S. Jan. 19	
Buena Vista, at B. V.	Jan. 21, 22
Prairie, at Muldon.	Jan. 22, 23
Wren, at Tranquill.	Jan. 24
Derma, ta Hurricane.	Jan. 26
Montpelier, at Woodland.	Jan. 27
Smithville, at Antioch.	Jan. 28
Fulton, at Hardins Chp.	Jan. 29, 30
Tremont, at Mt. Olive.	Jan. 31

JAMES H. FELTS, P. E.

Greenville Dist.—First Round.

Glen Allen	Dec. 11, 12
Benoit	Dec. 17, 18
Rosedale	Dec. 18, 19
Greenville	Dec. 25, 26
Cleveland	Jan. 1, 2
New Salem	Jan. 7, 8
Boyle	Jan. 8, 9
Tunica	Jan. 14, 15
Clarksdale	Jan. 15, 16
Lula	Jan. 16
Jonestown	Jan. 17
Coahoma	Jan. 19
Friars Point	Jan. 23, 24
Shelby	Jan. 29, 30
Ieland	Feb. 4, 5
Hollondale	Feb. 5, 6
Gunnison	Feb. 12, 13
Shaw	Feb. 19, 20

W. W. WOOLLARD, P. E.

DISTRICT STEWARDS' MEETING, GREENVILLE DISTRICT.

The District Stewards and Preacher's Meeting of the Greenville District will meet in Cleveland, Thursday, at 2 p. m., Jan. 12, and adjourn at noon of the following day. The first matter of the program will be the business of the District Stewards. After this is concluded, we will have such discussions of the work before the pastors and laymen as may be outlined in the full program. It is very important that each charge in the district be represented by its district steward, and in default of this, I hope that the pastor will have some other member of his church to attend the meeting. Of course, we will expect each pastor of the district to be present.

W. W. WOOLLARD, P. E.

FIRST AID TO THE INJURED EYE.

Foreign bodies in the eyes.

These usually consist of cinders, sand, dust, small insects, and sometimes small particles of steel or emery. First Aid treatment—never rub the eye. If this is done the delicate membrane of the eye may be scratched and severe inflammation result. Allow the tears to accumulate in the eyes. This frequently washes out the foreign body. Sometimes blowing the nose will be sufficient to start the particle loose. If the foreign body is on the lower lid, pull lid down and have the patient roll eye up. In this way the foreign body can be easily seen and readily removed by the corner of a handkerchief, camel's hair brush or a small spud made by wrapping a small piece of absorbent cotton around the end of a match. If the foreign body is under the upper eyelid, grasp the lid between the thumb and index finger of the left hand, place a match, tooth-pick or lead pencil over the middle of the upper eyelid and turn the eyelid over. This exposes the inside of the upper lid and the foreign body can be easily brushed off. When pieces of steel or emery become embedded in the eye-ball, never attempt to remove them by a needle or knife, as is sometimes done by unskilled people. Such a procedure might injure the eye badly, so that the sight might be lost. Such cases should always be attended to by a skilful eye-specialist.—National Magazine.

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Tidings from the Field

TENTING.

By Mrs. A. J. Coburn.

(Dedicated to the "tent-folders" of the Louisiana Conference.)

At God's command we pitched our tent,

We've had a pleasant stay;
But the pillar of cloud is rising high—
Look! look! it floats away—
We must fold our tent and go.

We know not where we next may rest
To work for another year;
But by faith we'll up and follow on,
With never a thought of fear
As we fold our tent to go.

May he who comes to take our place
Reap many golden sheaves;
Dear Lord, forbid, when our cloud
moves out
We'll have naught but withered
leaves,
When we fold our tent to go.

We fear our work was not complete—
There's more we might have won—
But we leave it all with thee, dear
Lord,
And say: "Thy will be done"—
Then fold our tent and go.
Farmerville, La.

Lake Arthur, La.:

Dear Advocate: We are glad to say that we were received with a hearty welcome on our return from Conference to serve these people for the fourth year. They treated us by their fine reception just like this was our first year on the work. The first thing they did was to get together, come to the parsonage and give us an old-fashioned pounding, enjoying themselves for the evening, as well as to make the preacher and family feel like they were among friends. The next good thing that happened, Dr. V. A. Miller, the president of the board of stewards, called the board together and raised the pastor's salary \$100. Then the good women of the Home Mission Society furnished the parsonage with a good many things that were needed in the dining room and kitchen. We fully believe that this will be one of the best years for Lake Arthur Methodism, because of the faithful board of stewards that the pastor has to back him up and pray for him while he visits and preaches, and not in serving tables. Everything for three years has been in full, and by the help of God and the people, we will try to make this the best. Pray for us.—Lastie N. Hoffpauir, P. C.

A BEAUTIFUL LEAVE TAKING.

Friday, Dec. 9, 1910, will long linger as a red-letter day in the memory of Rev. S. M. Thames and family. Having for several months conducted a weekly Bible study, his people begged for one more lesson before his departure to another charge. At an early hour friends of our own and other churches (notably the Baptists), began to gather, and continued, until the parsonage parlor was taxed to its limit. These friends brought substantial tokens of goodwill in the form of fine fruits and other nice gifts, including varying sums of money. Lastly, to the pastor was presented a paper containing a list of friends with subscriptions toward a handsome overcoat which had been ordered. In

tones tremulous from mingled emotions, Mr. Thames voiced the sentiment of his family in thanks for the manifold kindness shown them during the two years of his pastorate here, culminating in the beautiful tributes presented this evening. He then took up the lesson, first, urging a continued study of God's Word, giving reasons why.

The crucifixion was presented in a vivid manner. Christ's voluntary surrender of himself for the world's redemption was emphasized in the talk which followed. Closing, he called on a Baptist friend to lead in prayer.

This prayer touched all hearts, as thanks were rendered to God for what the preacher had done, for the sowing of good seed which will bring forth fruit that must abide. He prayed that his work might not fail, but go on accomplishing results that will last forever. Rising from our knees, we entered into a veritable love feast, where friend vied with friend in expressions of esteem and love and gratitude that God had permitted us to be together even these two short years. A wish was also expressed that, should the time come when Mr. Thames cannot continue actively in the Lord's work, we may make our home among these friends who know, appreciate and love us. May God's richest blessings be showered upon them.

MRS. S. M. THAMES.

Carrollton, Miss.

WANTED.

A preacher for a small circuit. A good parsonage, and salary \$500 or \$600. A man with wife only, or a small family preferred. Must have fairly good preaching ability, and willing to do lots of hard work. A fine chance for the right man. Address Rev. J. E. Denson, presiding elder, Lafayette, La.

J. E. DENSON, P. E.

Dec. 22, 1910.

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Those who subscribe at once, sending \$1.75, will receive free all the issues for the remaining weeks of 1910; also The Companion Art Calendar for 1911, lithographed in thirteen colors and gold.

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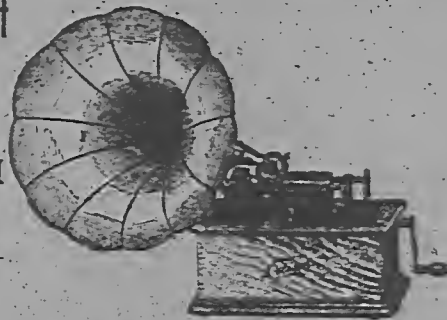
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Sunday School

LESSON FOR JANUARY 1, 1911.

THE KINGDOM DIVIDED.

I Kings. xii, 6-16.

Golden Text: Walk with wise men, and thou shalt be wise; but the companion of fools shall smart for it.

Good Government and the Bible. The chief problem of the Bible is the problem of good government. Abraham went out into the unknown West with this promise of Jehovah, "I will make of thee a great nation." Joseph became prince in Egypt, and was able to do his great work as ruler of that rich and powerful country. Moses gave his life for the freeing of his people from the bondage of a cruel monarchy. His name is associated with the Ten Commandments, laws underlying and conditioning all good governments in every land. During the long history of the people of Israel, government was the central issue, and the problem of good government was the pivotal point about which their whole history swung. Our divisions of the history are based on political distinctions, e. g., the united kingdom and the divided kingdom. The kings and the prophets shaped the destinies of the tribes, and the prophets were almost always political in their interest and in their influence. As for the New Testament, we are just beginning to see the transforming character of Jesus' social teaching, and to appreciate what he really meant by the kingdom of God. Especially, we are coming to see that the Old Testament is not made up of dreamy, old-fashioned tales. It is a book for to-day. The greatest and gravest problem before our country at this hour is the problem of good government. We may learn lessons of vast importance from this grand Old Book of ours.

The Old Testament as Modern History. All authentic history is modern history. The ancients are all but our contemporaries. The life of man on this planet is so inconceivably great that the last three or four thousand years make up the history of to-day. The doings of the tribes of Israel concern us intimately. They are near us in time. We can almost touch them and feel the throb of a national life which has not yet grown cold. What a childish notion it is that in the Old Testament we forsake all living thought and penetrate back to a distant and different age! This notion is a bit of provincialism. It is a narrow prejudice which is of a piece with the many superstitions that make a man more isolated than if he lived on an uninhabited island in mid-ocean. There he would have at least the out-reaching prospects of the great sea.

Life in Old Testament Times. The men who hated oppression and fought for their rights and sought to estab-

lish justice in the gates are very near to our own times. Of course it needs no argument to prove this. The Bible has always had its true lovers. Its popularity through the centuries shows its power. Its life is real life. It tells of bad men and selfish men. It tells how the common people were trodden upon, and again how they rose up against their cruel oppressors. It tells of patriots who saw visions, and then struggled to achieve their own and their country's freedom. And through it all runs a consciousness of the presence of God. The people of Israel were chosen to bear a revelation of Jehovah. They were his people and he was their God. So the Bible may enlighten us and encourage us. God knows that we need enlightenment and encouragement! In this day and generation its message will help to bring the kingdoms of this world more nearly into harmony with the ideals of the divine kingdom.

A Divided Kingdom. The real cause of the division of the kingdom lay back of Rehoboam. The phrase that we have used is more appropriate than "The Kingdom Divided." The point is that the natural state of things apparently was division. The union of the tribes was only for a short time, and a really close union for a very short time. There is no indication (from the oldest of the records) that during the period of the judges the North and the South were ever united against an enemy. The union under Saul was weak. Fierce rivalry broke out in David's reign. Only the genius of a David could have kept together the warring elements. Solomon tyrannized over the Northern tribes, as he dazzled them all with his splendor. But to the North the splendor of the Southern capital was gall and bitterness. The Northern tribes were watching a chance to rebel. Ahijah's prophecy (in I Kings 11) shows the hostile attitude of the prophets toward the policy and reign of Solomon. Dissimilarity of interest, jealousy between the North and South, the oppression of Solomon—all these prepared the way for the break that occurred on the death of the king.

The King as Servant of His People. It was a beautiful thought that the wise old men gave to the reckless Rehoboam, "If thou wilt be a servant unto this people this day * * * then they will be thy servants forever." Here is a conception of kingliness worthy of the New Testament revelation.

A Companion of Fools. A companion of fools and a fool are practically the same individual. A man is indeed known by his companions. Rehoboam followed the counsel of those "that were grown up with him." The old men who had stood before Solomon, his father, could speak their words of wisdom, but they were of no avail. For Rehoboam was a companion of fools.

A Look Into the Future. In the story of this chapter we read two sayings which may astonish us. "It was a thing brought about of Jehovah," and, "This thing is of Me." Of course, this excuses no actor in the strange scene of the lesson. But it shows the over-ruling providence. As we continue our study we shall see that as the result of the separation of the tribes it was forever rendered impossible that Israel should become a world-power; foreign culture ceased to dominate the life of the Hebrews. The religion of Jehovah, as a consequence, was maintained in its strength, and finally the captivity and sufferings of the conquered tribes purified the people, and taught them, through affliction, the universality of their spiritual religion.—Western Christian Advocate.

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Mix one pint of granulated sugar with $\frac{1}{2}$ pint of warm water, and stir for 2 minutes. Put 2½ ounces of Pinex (fifty cents worth) in a pint bottle; then add the Sugar Syrup. Take a teaspoonful every one, two or three hours.

You will find that this simple remedy takes hold of a cough more quickly than anything else you ever used. Usually ends a deep-seated cough inside of 24 hours. Splendid, too, for whooping cough, chest pains, bronchitis and other throat troubles. It stimulates the appetite and is slightly laxative, which helps end a cough. This recipe makes more and better cough syrup than you could buy ready-made for \$2.50. It keeps perfectly and tastes pleasant.

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Ruston Dist.—First Round.

Homer	Dec. 31, 1
Benton, at Benton	Jan. 7, 3
Plaindealing, at P.	Jan. 8, 9
Gibbsland, at Gibbsland	Jan. 14, 15
Arcadia	Jan. 15, 16
Haynesville Mission, at	
Dykesville	Jan. 21
Haynesville at Haynesville	Jan. 22
Vernon, at Long Straw	Jan. 28, 29
Winfield	Feb. 4, 5
Jonesboro, at Jonesboro	Feb. 5, 6
Bernice, at Bernice	Feb. 11, 12
Ruston	Feb. 12, 15
Ringgold	Feb. 18, 19
Simsboro, at Salem	Feb. 25, 26
Boys Mission, at Boyds	Mar. 4, 5
Bienville, at Bienville	Mar. 5, 6
Minden	Mar. 11, 12
Cotton Valley, at Spring Hill	Mar. 12, 13
Haughton, at Haughton	Mar. 18, 19
Lanesville, at Lanesville	Mar. 19, 20
Lisbon, at Lisbon	Mar. 25, 26

R. W. TUCKER, P. E.

Monroe Dist.—First Round.

Bastrop	Dec. 18, 19
Monroe	Jan. 1, 1
W. Monroe	Jan. 1, 1
Farmerville	Jan. 7, 8
Windsboro	Jan. 14, 15
Gilbert	Jan. 15, 15
Tallulah	Jan. 21, 22
Waterproof	Jan. 28, 29
Florence, at Ferriday	Jan. 29
Oak Grove	Feb. 4, 5
Lake Providence	Feb. 11, 12
Mangham, at Little Creek	Feb. 18, 19
Rayville	Feb. 19, 19
Bonita	Feb. 25, 26
Eros	Mar. 4, 5
Brooklyn, at Franton	Mar. 4, 5
Downsville, at Douglas	Mar. 11, 12
Merrouge	Mar. 18, 19

District Stewards will meet in Monroe Church, at 1 p. m., Feb. 21.

S. S. KEENER, P. E.

Alexandria Dist.—First Round.

Pollock	Jan. 1, 2
Selma	Jan. 8, 9
Oakdale, at Fullerton	Jan. 15, 16
Merrville, at Longville	Jan. 22, 23
Marksville Mission, at Ever	

green	Jan. 28, 29
Bunkie, at Bunkie	Jan. 29, 30
Boyce and LeCompte, at B.	Feb. 5, 6
Ploga, at Ploga	Feb. 9, 10
Natchitoches	Feb. 12, 13
Alexandria	Feb. 18, 19
Jena	Feb. 18, 19
Trout	Feb. 19, 20
Harrisonburg, at H.	Feb. 26, 27
Columbia	Mar. 5, 6
Colfax	Mar. 12, 13
Opelousas	Mar. 19, 20
Melville	Mar. 21, 22
Glenmora	Mar. 26, 27

District Stewards will meet at Alexandria, Jan. 4, 12 noon.

PAUL M. BROWN, P. E.

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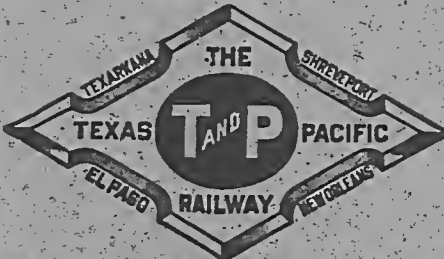
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